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### PILGRIM IN A NOCTURNAL STORM.

The night was dark, and the winds were high,  
And the storm unceasingly raged;  
The cold was intense, it chilled to the heart,  
All against me seemed madly engaged.

I strove to advance, tho' I saw not the way,  
And the winds drove me fiercely around;  
My strength was spent, and I gasped for breath,  
And exhausted, fell to the ground.

I feared I was lost, I struggled for life,  
I strove between hope and despair;  
A stupor came o'er which I would not indulge,  
Or alas! I had perished there.

I was almost gone, when a light from above  
Illum'd the way I should go;  
An unseen Hand, from a heart of love,  
Raised me up from my peril and woe.

I renewed my course and the chill wore away,  
And my courage and strength did increase,  
How grateful was I, and how joyful I felt,  
To have found such a happy release!

The light still shines,—the storm is nigh spent,  
And the winds give a distant sound;  
A warmth proceeds from the sunny land,  
And by grace I am homeward bound.

R. H.

Canada East.

### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

The chapter which we have expounded contains a very interesting biographical sketch.—“Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.” Acts 11:22,23.

The character of Barnabas is, that he was a good man: the word good used in this clause in the sense of beneficence; that is, a liberal man. I use the word beneficent advisedly. There are in the present day hundreds of benevolent people, but only tens of beneficent people. A benevolent man is one that says to the applicant at his door, hungry, naked or covered with torn rags, “I wish you well. Go and be warm. Benevolence; I wish you all that is good.” But the beneficent man receives the applicant at his door, and says instantly, “I wish you well;” but puts his hand in his pocket, and gives him wherewith to provide for his wants; and “I do you good,” or “I provide for you well.” Now, Barnabas was not one that wished well to all that sought his good wishes; but he was one properly rendered beneficent, liberal, who gave to every claim that was real, having ascertained its merits, and acted accordingly. And not only so; but he had the spring of all this beneficence in the fact that he was full of the Holy Ghost, the Sanctifier, the Comforter, the Teacher of all the people of God. And he was full of faith. He walked by faith; that is, he looked not at what seemed to be the issue of a course of conduct, whether it would be ruinous to himself and to others; but he opened his Bible, and ascertained in that Bible that his only inquiry must be, Is this my duty? and if it be so, he must fling the thought of consequences behind him, and manfully fulfill the duty that God in his providence devolves upon him. Now, there are in the present day still many men that estimate duty by a singular sympathy,

only what seems very profitable in the issue commends itself to them as a paramount and pressing duty. But this ought not to be so. That is duty which is clearly declared in this blessed book; and that is not always duty which appears to our limited apprehension as most expedient. Expediency is often contrary to duty; but duty is always expediency in its highest and holiest sense. You will find that, just as a straight line in mathematics is the nearest way from one point to another, so obedience is declared in the Bible, as the surest and the quickest way to ultimate and lasting success.

This Barnabas was also the great friend of Paul; for we read that he took Paul, who was suspected as a persecutor by the Church at Jerusalem, and explained to them the man's character, the strange ordeal through which he had passed, and satisfied them that the past persecutor of the saints had now become the eloquent expounder of that truth which formerly he tried to put down. This Barnabas was also called “the son of consolation;” from his name so translated from the Hebrew—a man who had deep springs of compassion within him; and wherever he saw sorrow, there he would try to wipe away if possible its springs, or to pour in the mitigating wine and oil into the wound of the broken heart, that would more than compensate for all its bitterness and for all its sorrow. And there is no one that may not be a Barnabas in his measure and degree. Some can give the wine and the oil to pour into the wounded heart; others have neither wine nor oil, but they have the power of expressing a kind word, of exhibiting a sympathizing look; and a look of sympathy and true compassion is often greater comfort to a sufferer than all that you can give without that look of compassion, and those feelings of sympathy expressed with it. Many people will give sixpence to a sufferer, with a compassionate aspect and emphasis that will make that sixpence worth a hundred pounds; other comforters so called, will give a hundred pounds, but they will give it as a nurse gives medicine to a sick man, nauseating the medicine, and keeping at a distance from the sick bed, lest its contagion should touch them; and therefore communicating no comfort at all. The true source of comfort is in the heart; and where the heart vibrates with true sympathy, the countenance, the eye, the look, the hand, will never fail in the expression of it. The infant Church needed, no doubt, a Barnabas. Many were scattered, torn from their firesides, separated from their near and dear relatives, persecuted, scorned, despised. But God always raises up a minister for the mission, a man for the crisis; and a Barnabas, overflowing with true comfort, was sent to minister and preach that comfort just where it was most essentially required.

It would seem, however, that the disciples at Jerusalem had some suspicions of the state of matters at Antioch, and that all was not so brilliant as had been represented to them. The old leaven of the Jews was working among Christians at Jerusalem, and they wanted by sending a commission, an accredited messenger, to ascertain fairly whether the Church at Antioch was in that happy state, whether the Holy Spirit was poured out upon them; and therefore whether it was really proper for them to mingle with them at feasts and festivals, and in public worship.—

Barnabas went; and to his agreeable surprise, if he went suspecting, he returned confirmed and rejoicing; for “when he saw the grace of God, he was glad.”

Now notice the first thing that Barnabas detects in this mission. The very thing that he looks for, and the very thing that he finds, is “grace.” What does that teach us? That grace—or gratis salvation, for that is the meaning of it—was believed and held by the primitive church to be the source of the pardon of the greatest sin, and of the salvation of the greatest sinner. It was with no ordinary emphasis that the apostle said, “By grace are ye saved;” it was with no ordinary meaning that he said to the Christians of old, “Not by the works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life.” Grace is the spring of every stream, the root of every blossom; the reason why the greatest saint is admitted into glory, and the greatest sinner is pardoned all his sins from first to last. But when we say that Barnabas saw or detected the grace of this Church, you will naturally ask, how could he see or detect grace? I answer, he could detect grace in the same way as an apostle proposed to detect faith; namely, by its fruits; or as we still can detect life by its living. You cannot determine what life is, but you can distinguish a dead man from a living man, or a living man from a dead one. And so you may not be able to determine what grace is; but to the acute, and illuminated, and anointed eye of a Christian it will appear. “That man is living under the grace of God, for he exhibits that genuine repentance, that lowliness of mind, that humility of heart, that liberality and love to all mankind, that filial love to God in heaven, and all the other features of the Gospel, that show that grace is the root from which they all spring and grow.” That this is the character of grace is plain from such passages as these—“The grace of God teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly.” And again he says, “Add to your faith virtue, and to your virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.” “Follow after whatsoever things are pure, whatsoever things are just, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report.”

These are the fruits of grace, and you detect grace by its fruits; you detect the beat in the heart by the pulse at the wrist, you detect Christianity by the evidences declared and enumerated in the Bible of Christian living. There may be faintness of heart, there may be infirmity of temper, there may be fears within, and there may be fightings without. You will learn how much in the greatest saint there is to make allowance for, how much in the greatest sinner there is to pity and to compassionate. But yet, in spite of the infirmities of the one, and the sins of the other, you will be able to distinguish light by its shining, life by its living, grace by its fragrant and its beneficent fruit's.

Well, now, when Barnabas thus discovered grace, we are told the impression produced upon him was, he was glad. “When he saw the grace of God he was glad.” The Pharisees, in proportion as they saw it hated; the Pagans, in proportion as they saw it, persecuted; philosophers, in proportion as they saw it, denounced it as fanaticism, and all conspired against it; but a christian ambassador, as he saw it, in the simple but expressive language of my text, was glad. As the voyager who finds at length a pathway across the sea around the Pole, is glad at the discovery—as the botanist searching for a rare plant, and finding it, is glad when he discovers it—as the chemist, when he detects some new law or affinity in the world, is glad at the discovery—as angels are glad when the lost sheep is brought back to the fold—as God rejoices when a prodigal is brought back to his home—as all heaven rejoices when the lost are found, and the dead is made alive—so Barnabas, connected with him, and sympathising with him, by that electric chord that knits the humblest saint to God himself, was glad when he saw the grace of God.

To be continued.

From the (London) Quarterly Journal of Prophecy.

### Joseph Mede.

Continued from our last.

The Prolocutor of the Westminster Assembly was a man of mind and judgment as well as learning. None will dispute this claim. And yet see how brimful he is also of the blessed hope! His glimpses of the future Kingdom and the first resurrection are delightful refreshment to his spirit, for calling his attention to which he seems never enough thankful to Joseph Mede.

But Mede found few who really took interest in prophetic themes. He complains, “Mundus amat decipi magis quam doceri.” On this account, far from obtruding his opinions on others, he tells that for twenty years he had kept some of his papers by him, shewing them to none unless when urged. Is there not much important truth in the following paragraph?—

“For the introducing and persuading a new and unfrequented truth, the choice of a seasonable time is half the work; without which a man shall sooner damnify than promote it. We see by experience what a wound sometimes a truth gets by an error in this kind. If the time, therefore, be not seasonable and likely, private communication and insinuation is most safe: public avouching is dangerous even to the cause itself, lest it be condemned before it is understood, and so never feasible again till that generation be gathered to their fathers, if then. A truth therefore, not yet admitted must be urged very warily and tenderly, for fear of incurring such a dangerous prejudice by an over-potent opposition. For the sons of men are untoward creatures, that talk much of reason, but commonly steer by another compass, as of passion, faction, or affection.”

Impressed with such convictions, he was not the man to come rashly forward with crude imaginations. He had weighed well what he propounded, and it is he that is the author of that saying which has passed into a maxim, universally allowed and approved, that “rashly to be the author of a false interpretation is to take God's



name in vain in a high degree" (Epistle to Twisse). And that there was weight and authority in his prophetic views was evinced by the class of men who opened up correspondence with him, after his opinions had been made public. Mr. Francis Potter, Dr. Meddus, Mr. Henry Mason, "an ancient acquaintance of Dr. Twisse," Dr. Ames, Archbishop Ussher, Ludovius de Dieu, Sir William Boswell, Testard of Blois, in France, John Drury of Leyden,—these are some of the names that occur in his correspondence. They write mainly on subjects of prophecy, chiefly referring to Popery and the kingdom of Christ during the millennium, or thousand years.

He was too much of a Royalist in his feelings; hence every approach to resistance of existing authority pained him. Often in his latter days did he express his dread of troubles coming on the nations. What would he have felt had he lived to see King Charles beheaded? What would he have felt had he even heard of the proceedings of the Presbyterians in Scotland, in the November of 1638, when they resolutely held their General Assembly, and cast down Episcopacy at one blow? His friend Twisse would no doubt fully sympathize with this assertion of the principles of scriptural liberty; but Mede would have looked on with apprehension, if not dismay. All this, however, he was spared; for in September of that year he sickened. The proper physician was absent, attending to the sick in Cambridge (the plague having broke out in the town), and so he was not promptly nor skilfully cared for. His trouble rapidly increased, and next day he breathed his last, before receiving the Lord's supper, in which he had asked those attending on him to participate with him. He was in his fifty-second year.

He lives in his works. These have been published in different forms. The best and most complete edition is the folio of 1672, edited by Dr. Worthington, a reprint of the second edition, which appeared in 1664, with some corrections and additions.

Book I. contains all his Discourses. They are not addressed to the conscience so much as to the understanding; but they spread out the Word of God before the reader. As a specimen of his gospel-preaching, let us quote a passage from a sermon on Matt. 9:28, 29:—

"Come we, therefore, to the application. 'He that cometh unto God,' says St. Paul, 'must believe that he is, and that he is the rewarder of them that seek him.' So I say that he that cometh unto Christ must believe that He is, and that He is the easer of them that seek unto him. He that believes this sufficiently cannot but go to Christ. You, therefore, that labor and are heavy laden with your sins, do you believe that Christ is, and that he is the easer of them that, being weary of their sins, seek unto him?" Again he says, as to gospel holiness:—"True it is, and nothing more true, that no works of ours in this life can abide the touchstone of God's love; and, therefore, are not able to justify us in the presence of God, but to condemn us. But it is true also, that we are therefore justified through faith in the blood and righteousness of Christ, that in Him we might do works pleasing and acceptable to Almighty God, which out of Him we could not do." The discourses in this book are fifty-three in number, and upon a vast variety of interesting topics. Sometimes a felicitous criticism is made the groundwork of the discourse, as in that on 2 Peter 2:4, where he shews that the sinning angels are to be "reserved for chains of darkness," but are not yet bound in them. Of such texts as require explanation, he has not a few for his subjects,—*"The Congregation of the Dead," "Shiloh," "Zipporah," "The Rock was Christ."* And even when he treats with such a subject as *"Keep thy heart with all diligence"* (Prov. 4:23), you find him diverging into interesting explanation of phrases, e. g. *"A heart that is loyal is called a 'perfect heart,' not perfect in respect of parts; cor integrum, a heart wherein no part is wholly wanting, howsoever weak and a great deal short of due proportion."* He is not always exhaustive, nor satisfactory, but he is without fail fresh and suggestive. Thus, on Acts 13:48, he argues for the now abandoned sense, *"There believed as many*

as had listed themselves, or were of the company of those who did hope or earnestly labor for eternal life;" forcing the words to wear an un-predesignarian look, but all unsuccessfully.

Book II. is more curious than useful. It is a collection of Discourses and Treatises "Of Churches and the Worship of God therein." To us it appears by far the least valuable of his writings.

Book III. contains his strictly Prophetic works. There is, 1. The Key to the Revelation "Clavis et Commentationes Apocalyptice." It was originally written in Latin, so that Continental scholars had access at once to its erudition and research, and was then translated into English. It was sent forth in 1627. Then there is 2. "Opuscula nonnulla ad rem Apocalyptice spectantia," in English, containing hints on several points adverted to in his great work. 3. A Paraphrase and Exposition of St. Peter's Second Epistle, chap. 3., wherein he replies to the objections of the "Zelotical Anti-Chilists" on various subjects. 4. The Apostasy of the Latter Times. In this elaborate treatise he is at pains to refute the idea that Mohammedanism is the Apostasy. He fastens the charge on the Church of Rome, and proves his allegations at great length, and with copious references to history. 5. Daniel's Weeks, with two other tracts upon Daniel. These "Two other tracts" are in Latin, the one on Daniel's Fourth Kingdom, the other on the Revelation of Antichrist, with special reference to Daniel's numbers, chap. 12:11, 12. These were the works that caused his name to spread abroad as the "Joseph" who was a "Zaphnath-paaneah," a revealer of secrets!—His view of the Synchronisms of the Apocalypse was that specially which engaged the attention of many, and originated a correspondence between him and several learned friends.

To be continued.

Original.

### My Journal.

MEETING IN NEW YORK CITY.

*Sunday, March 21.*—To-day I commenced a meeting of two weeks or more, with the Advent mission church No. 207, Bowery. Dr. Hutchinson the pastor received me, as always, very cordially, and welcomed me to his pulpit, and field of labor. He is in feeble health, but has labored much for the six months past to help the church in this city. It was not expected, with his state of health, that he would do as much as he has done, and but for the deep interest he has felt for them, he could not have done so much. I found that his personal consecration, and his labors, had done much to prepare those under his influence, to receive good in our protracted effort.

Our church here is scattered in New York, Brooklyn, Williamsburg and Jersey city. And it is difficult to get them all together at any one time, except the Sabbath. So that we had to work with the scattered elements to much disadvantage, on other days of the week.

We began to-day with a rain storm, and had small audiences. I gave three discourses. Brethren were much encouraged, and took hold with the right spirit, in faith and hope.

*Monday, March 22.*—We held three services with some interest, and hope for good results.

*Tuesday, March 23.*—Meeting in the A. M. and public prayer meeting between 12 and 1 o'clock, which was very good. Service again at three P. M., which closed our meetings in the Hall, for the day. In the evening I preached in Williamsburg, at the house of Bro. Wilfrid. We had a full, and interesting meeting. Four rose for prayer. It was here, that several souls had been converted of late, under the labors of Bro. Hutchinson. And could we hold our meetings here permanently, we should have more success than in New York.

*Wednesday, March 24.*—Three sermons to-day. Small attendance, but very good meetings. Many spoke with deep interest and feeling. In the evening three persons came out for prayer, and two were blessed. The prayer meeting between 12 and 1 o'clock, was good.

*Thursday, March 25.*—Three services and an encouraging season. Four souls converted, and others under deep awakening. Visited to-day,

a native Armenian. He is an intelligent man; understands our language well, and is a Protestant in faith, but is not an experimental Christian. He was under conviction for sin, but determined to grieve the Spirit, and neglect his soul, at least for the present. May God turn his heart of stone to flesh.

*Friday, March 26.*—Service morning and afternoon, at 207, Bowery. Some interest. Prayer meeting at noon. In the evening preached at Dr. Smith's in Brooklyn. The room was filled, and much interest was manifested. This has been our best meeting. Two rose for prayer, and many could testify that they received a blessing.

*Saturday, March 27.*—Spent this day in visiting my brethren and friends, in Brooklyn, Williamsburg, New York, and Jersey city. In the evening attended a union prayer meeting on Bergen Hill, N. J., with Bro. Wynkoop, in the Dutch Reformed church. There was more prayer than faith, and form than power. I was called upon, and made some remarks. With their means of usefulness, with the spirit and power of God, they might gather large numbers of souls to Christ.

*Sunday, March 28.*—Returned to New York with Bro. Reed and Wynkoop, in season for the A. M. meeting at 207 Bowery. Spoke on the assurance in the A. M. and the Kingdom of God in the P. M. In the evening, our subject was "Who is on the Lord's side." We had a solemn, impressive and hopeful service through the day. All praise and glory to God. A goodly number of friends were in from the country to cheer us, and they were no doubt cheered themselves.

*Monday, March 29.*—Called upon a number of friends to-day in Brooklyn, and New York; among whom with Dr. Hutchinson, was Bro. A. K. Warner and family, who had come into the city to attend some of the meetings. We had a very pleasant interview. This family of 25 years' intimate acquaintance are still among my special friends. I have had every evidence of their friendship, both in prosperity and adversity. May the blessing of God be upon them, and their children, and may they be, by the grace of God, an unbroken family in the day of the Lord.

This evening I preached again, at Dr. Smith's, 54 Court st. Brooklyn. Good audience, and good time. Twelve persons requested prayer. One was seventy years of age. The work of God is progressing.

*Tuesday, March 30.*—Having no A. M. service, I occupied the morning in visiting enquirers and others, and at noon, attended the Business Men's Prayer Meeting at Burton's Old Theatre in New York. It was crowded, and very solemn. No one could be there without feeling that God's presence was manifested in a remarkable manner. I will give a specimen of these meetings, as reported in the *Tribune*, of March 29, which will give a better idea of the wonderful state of religious feeling in New York, than I could otherwise give.

The meeting was conducted by the Rev. H. W. Beecher, who, at the beginning of the exercises, said:

"I think there is nothing which better exemplifies the spirit of a people which can govern themselves than that there should spring up all over New-York—a city with the most excitable population in the world—a hundred prayer meetings, where men gather together in immense numbers, with no police, with nothing to protect themselves against disturbance, except the sentiment of piety. I think it is most remarkable that these meetings should have been so decorous, so devout, so almost unexceptionable even in matters of taste. If, however, during the progress of this deep though tranquil movement, there chance to be some men whose feelings are stronger than their judgment, if men who are weak in their intellect or fanatical in their feelings should thrust themselves upon the meeting, let me beseech you to take it with such common sense as not to lose your quietness. If some rocket should go off, don't say 'That has spoiled the meeting.'"

He then gave out the hymn—

Jesus where'er thy people meet  
There they behold thy mercy seat, &c.

After the singing Mr. Beecher said:

It takes the whole summer to ripen fruits; but the summer of God's love does not require weeks nor months. There is no reason that the fruit that blossoms here right in the beginning of this meeting should not ripen and fall before the close of it. In the days of the Apostles, in the early periods of the Gospel, when there was simplicity of faith in the hearers, men were converted so quick that it was like a shot; the report and the explosion were almost simultaneous. And so when the preacher and the hearer are of one accord, I think that in such an atmosphere as that souls may be converted before one golden hour rolls round. Let us begin then in the conviction that souls may be converted here now. Will one brother that has this spirit pray?

Prayer was offered by the Rev. Dr. Maclay. After the singing of another hymn, Mr. Beecher remarked:

If there are any here that have never been Christians, and have never praised Christ, yet who, at any point in this singing, have felt a movement in your hearts as though you could say, "Oh, if I were only a Christian!" let me tell you, don't wait to be a Christian; say it, and be one. There is many a man that could be converted by a hymn—blessed be God!—if he would only let it carry him up.

A man in the gallery then made a short prayer, after which the leader announced that there was then opportunity for the recital of any tidings of cheering facts.

Prof. Crosby—The message which Christians here make to the unconverted is a very simple one; it is merely—Come to Christ. Come now.

A clergyman on the stage—For delay is dangerous. God says: "Seek ye the Lord while He may be found, and call upon Him while He is near." This evidently implies that there is a time when the Lord cannot be found and when He will not be near to the impenitent sinner.

The clergyman then repeated an anecdote told by Edward Payson of a young woman who put off seeking religion for a week, saying that she would then begin, but was a corpse before the time rolled round.

Mr. Beecher related an instance of the conversion of a sea captain a few days ago from "a word fitly spoken" by a man who had business relations with him. The word led him to go to prayer-meeting, where he was so much affected that he went home, locked his door, got down on his knees and did not rise until he had evidence that God had pardoned his sins. That single word saved that man, and who could tell where the end would be when that Christian captain should have preached the Gospel of Christ around the globe!

A story of the conversion of a lawyer was related.

A man in the dress circle spoke of the progress of the work in Boston and also in his home, in Western Missouri.

Another man in the dress-circle referred to the account of St. Paul and Felix, and a man in the parquet repeated several passages of Scripture.

Mr. Beecher—I wish to read some requests now, after which there will be prayer.

"A mother earnestly solicits an interest in the prayers of all Christians for a husband who once professed religion, but who has now back-slidden from God."

One of the worst cases that I have ever read, because a man that has back-slidden—not that has apostatized and knows it, but that has back-slidden and thinks that he is a Christian, just enough to keep him from being one—that is one of the most desperate of all cases.

"Prayer is earnestly requested for a young man who has led a most vicious and ungodly life, but who gives evidence this morning of the dealings of God with his soul."

It does not say that God begins to deal this morning with him, but he gives evidence this morning of responding in some measure to God's strife with him.

"A widowed mother desires the prayers of this Christian assembly for her only child, his wife and children, that they may be converted to God, and lead a Christian life. Oh, pray for them!"



"The prayers of the congregation are requested by a father for his only son, who is given to dissipation, that he be led to repentance, and the saving knowledge of God. Also, for four daughters, who, although often called, still refuse the offers of salvation."

"A Christian parent, feeling a great solicitude for the conversion of a beloved son, desires the prayers of God's people, that he may be brought this day to feel his lost condition as a sinner, and to make his peace with God."

[The next request was in the same hand writing.]

"A Christian merchant—"

That's a good phrase! There is a world of power in that, and if he is one all through, in himself and his business, if he knows how to live according to the law of God—"Thou shalt love the Lord thy God and thy neighbor as thyself"—then he is a Christian merchant; and there is some evidence that he is one, for hark:

"A Christian merchant earnestly desires the prayers of God's people for his copartners in business, and for all the young men in their employment unconverted to God."

A man in the parquet who had spoken before now prayed. His prayer, like his exhortation, was principally composed of Scripture quotations.

Mr. Beecher—My Christian brother, you forget to pray for the only thing we ask prayers for. Let some other brother pray for the subjects of these requests.

A clergyman on the stage prayed for them.

Mr. Beecher continued the reading of requests as follows:

"The prevailing prayers of this congregation are earnestly solicited by a father for his eldest son, who has been already affected by the Spirit of God, and manifested some desire of becoming a Christian, but now appears to have lost both desire and concern about salvation."

"An anxious wife is praying earnestly at this hour for her husband, who once made a profession of religion, but is now fearful that he never was born of the Spirit, and is in darkness. She asks for an interest in your prayers in his behalf."

When persons have an old hope that does not keep them warm, they should always do as men do with their garments—go and get a suit that does. An old hope that keeps a man talking is not worth anything; Jesus Christ is worth a great deal. Gather manna every morning; never gather enough for two.

"The prayers of those who are accustomed to intercede with God, are requested by a San Franciscan, that the Almighty would visit the City of San Francisco with a gracious outpouring of his Spirit. Remember your brothers and fathers on the Pacific coast in your secret prayers. 'He can save even to the uttermost.'"

His arm is not shortened that he cannot reach across the continent and take it in, for the prayers of the whole earth are near to him.

"The prayers of this meeting are asked by a grandson who has recently been converted for an aged grandfather, whose hairs are silvered by age, and has passed the years of 'threescore and ten.' Pray, Brother Beecher, that he may be converted."

Extremes meet! He who should in the course of grace have led the young, is, it appears led by the young—the grandchild. We will spend two minutes in silent prayer. At the close of that time I will thank some brother to lead audibly in prayer.

The silence which ensued was peculiarly solemn and impressive, and was broken by prayer by the Rev. Mr. Nott, of the Broome street Baptist Church.

The Rev. Mr. Ambler followed in prayer. The hymn, "I'm not ashamed to own my Lord," was sung, and a man in the dress circle read some verses of Luke.

Another man in the dress circle said that he had been noticing the reporter sitting there taking down the remarks which were made, and had been deeply impressed with the fact that the recording angel was writing down the names of the saved in the Book of Life.

A woman in the gallery told how God had heard her prayers for the conversion of her only

son, and reminded young men of the anxiety of their praying mothers.

In the P. M., at 3 o'clock, I preached in the parlors of Bro. Burdick 95 High st. in Brooklyn, which were thrown open for the proclamation of the Gospel. We had a good audience, mostly ladies. I trust some good was done. In the evening preached in a room occupied by a small Baptist church in Williamsburg. Had a good congregation, and ten persons rose for prayer. The field is wide here, and ready for harvest.

Wednesday, March 31.—Called upon Prof. Whiting in Williamsburg. I had, as always, a very pleasant and profitable interview. He is the same firm and reliable friend, as at the beginning. We all have his sympathies and prayers for success in our labors.

At 10 A. M. and 3 P. M., preached again in the room occupied by the Baptists in Williamsburg, to good audiences. In the evening preached at the house of Bro. Wilfrid. We had a refreshing time. Bro. Hutchinson, (who had not been able to speak much in the meetings) spoke, with Bro. Porter and others, which gave much interest to the meeting. Some rose for prayer, and five persons requested baptism. We expect to baptize next Sabbath.

Tuesday, April 1.—Attended the funeral of Bro. John J. Goll, of Harlem, N. Y. Mr. Washburn, the M. E. preacher, assisted in the service, as Bro. G.'s family had attended that meeting of late. There was large attendance. I gave them an appropriate address on the Bible hope of a Christian.

1. When a Christian dies, he does not enter on his reward, as many teach, neither is he crowned at death with glory and victory over death. Then the dust returns to the dust as it was, and the spirit to God who gave it. "It is better to depart and be with Christ than to live in the flesh." When saints depart it is to be with Christ, or with God, in "Abraham's bosom," or "Paradise," in a happy, but not the perfect and glorified state.

2. At the second coming of Christ, the saints of God will all be glorified and rewarded. It is then, that "this mortal will put on immortality, and this corruptible will put on incorruption." And it is then, and not till then, that the saying will be brought to pass, Death is swallowed up in victory. O grave, where is thy victory? O death, where is thy sting? While the grave holds the victim, there is no victory for the victim; but victory comes when the grave shall give up the dead body, to be fashioned like unto Christ's glorious body. To come up from the grave, to live again in our bodies, which will be placed beyond the reach of sickness, sorrow, pain or death, and to enter into the new heavens and new earth, wherein the righteous are to dwell forever, is the Hope of the dying saint. And this was the hope of our dear departed brother. We shall see him again in that day. (I gave notice of his life and death in the Herald at the time, which I need not repeat.) On my return to New York, I preached at 3 P. M. at the house of Dr. Croft, 108 Columbia st. Also in the evening, at half past 7. We had full and effective meetings. A number spoke, and some rose for prayer, quite unexpectedly to us. But God can subdue the stoutest hearts.

Friday, April 2.—Gave three discourses in Elder Curry's chapel in Sixteenth st. We had good attendance, and a blessed time. The Society is called "Union Methodist," but they are mostly believers in the premillennial and speedy personal reign of Christ. I had a pleasant interview with Elder Curry, who still holds the Advent faith, or the faith holds him.

Saturday, April 3.—At 11 o'clock, by invitation, preached to the "Seventh day Baptists," in 11th street. About forty were out and I had a free time in speaking on the "assurance of hope." This society would have let us have their house for our protracted meeting; but the Swedenborgians, occupy it a part of the time, and objected. We are too literal for them.

In the P. M. visited sister Goll, and others in affliction; and in the evening preached for Bro. Curry's society in Sixteenth st. again. We had a good congregation, and a happy time. This

closed the labors of the week. How blessed the thought that the Saturday night of this world, is so near.

Six thousand years are almost past; and then comes the Sabbath,—the "time of rest." Blessed rest. Lord, hasten it in its time.

Sunday, April 4.—This is my last day in New York. For the last week my labors have been scattered, with a view to do more good. To-day we shall gather in some of the fruits. We have had a large audience all day, and our best and most encouraging time. After preaching in the A. M. Bro. Hutchinson arranged for a church meeting at 2 o'clock P. M., when we received thirteen candidates for baptism, and several others to membership. It was a cheering hour for the tried and faithful pastor and church, who had gone forth weeping, and now had the pleasure to gather their sheaves.

In the P. M. they had to bring in extra seats, to accommodate the people that flocked in. I had a good season in speaking the truth on the action and importance of baptism. At the close of the meeting, we repaired to the Baptist chapel in Stanton st. (near by) which had been opened to us by Rev. Mr. Hiscox, and his society, for our baptismal services. I regarded this as most liberal and Christian on their part. It subjected them to trouble and inconvenience, which they cheerfully endured for our accommodation. We shall ever remember their kindness, in the use of their baptistry on this occasion. It saved us much expense, trouble, and many miles travel, and also from the exposure to the rabble on the New York docks. We had a large audience to witness the immersion. I made a short address, and immersed thirteen happy souls. It was a thrilling and blessed scene, and will be long remembered.

In the evening, after a short discourse, I gave the right hand of fellowship to fifteen. Several of the number were men. Each one was addressed personally, and according to age and circumstances. This scene was deeply affecting and interesting to all. At the close of this ceremony the communion was administered to a large number. At the close of the meeting three rose for prayer, and the spirit of revival seemed to continue without abatement.

But the time had now come to close this interesting series of meetings. So we took the parting hand for the present,—perhaps forever.

Bro. Hutchinson had prepared the way for our meeting, and much of the success attending it was the result of his faithful and judicious labor. Though he was weak, and frail, as to bodily health, he had the right spirit, and has done what he could to diffuse it among the people. He did not labor in vain. He will accept my thanks for his kindness to me. He will remain with the church a short time longer, when he expects to return to Canada. May the Lord give him health of body, and every blessing for usefulness as in former times.

### The Bible.

"Tell me where the Bible is, and where it is not," observes an American clergyman, who has returned from a tour on the Continent, "and I will write a moral geography of the world. I will show what in all particulars, is the physical condition of that people. One glance of your eye will inform you where it is not. Go to Italy,—decay, degradation, suffering meet you on every side.—Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible power; the people dare not speak aloud; they walk slowly; an armed soldiery is around their dwellings; the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in the bookstores; it is not there, or in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican and inquire for a Bible, and you will be pointed to some case, where it reposes among prohibited books, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the Channel to England and Scotland, and what an amazing contrast

meets the eye! Men look with an air of independence: there are industry, neatness, instruction for children. Why this difference?—There is no brighter sky—there are no fairer scenes of nature—but they have the Bible; and happy are the people who are in such a case, for it is righteousness that exalteth a nation."

Original.

### Joseph Wolf, DD. LL.D.

The following sketch of the labors and views of the above named celebrated man may not be uninteresting to your readers. I gather it from his Journals.

Joseph Wolf is a converted Israelite and a member of the Episcopal church of England.—He began as a missionary to labor and preach among the Jews in 1821, and continued to do so till 1844-5, visiting Palestine, Egypt, Mesopotamia, Persia, Crimea, Georgia, the Ottoman Empire, Arabia, the Mediterranean, Turkey, Turkishtaun, the Red Sea, Bokhara, Afghanistan, Cashmeer, Hindoostan, Thibet, Holland, Scotland Ireland and America, and says, that he is well known in all these places as "a preacher of Jesus." He also declares that he has preached among Jews, Turks, Mohamedans, Parsees, Hindus, Chaldeans, Yeseeds, Syrians, Sabians, Persians, Pachas, Sheikhs, Shahs, Eastern kings, etc. etc., heralding to all men everywhere Christ and his speedy coming.

From his Journals we extract the following items: To her majesty the Grecian Queen, wife of Otho, he thus affirmed.

Queen. It would be well if all the churches were united together.

Wolf. This is much to be prayed for, but this union will only be realized at the second coming of our Lord.

Queen. Do you expect this will soon happen?

Wolf. Yes, I do.

On shipboard in the Mediterranean he lectured to the passengers and had a conversation with them on the necessity of faith and obedience and "on the personal reign of Christ." On his way to America the vessel stopped at St. Helena, where, he says, "I lectured on the second coming of Christ." In New York he lectured in the Tabernacle to all religious denominations on the personal reign of Christ and the restoration of the Jews. To his majesty the king of Oranthe among other things he thus writes, "know ye, O king, that I am the well known dervish of England and have traversed for the sake of Jesus, Egypt, Mt. Sinai, Yemen, Jerusalem, Damascus, Bokhara, Balkh, and Hind and the New world which lies on the other side of the ocean, &c. I have spoken with Mohammedans, Mullahs, and with Jews and Guebers, that we are to expect first of all the coming of the Dejaal (Antichrist) who shall bring great mischief into the world, and force many to worship him as God; but after him, Jesus shall come and kill Dejaal with the breath of his mouth, and set up a kingdom, that all nations shall see him; and in his time the lion and the lamb shall lie down together, and the earth shall be full of the knowledge of the Lord as the waters cover the sea: and universal peace shall prevail upon the earth."

At Mowr he taught that a combat was going on between God and Satan—between the followers of the one and the other—the seed of the serpent and the women, and will continue until Jesus the Messiah, shall return with ten thousands of his saints amidst the sound of the trumpet and the shout of archangels, and the rising of those dead people who became martyrs for the sake of the religion of Jesus. And then Satan shall be killed," &c.

To the king of Bokhara, through his favorite messenger in answer to the question, "When will the day of resurrection take place?" he said:

"I am convinced by the signs of the times, that the time of the coming of Jesus is at hand." Wolf then pointed out to him the signs as mentioned in Matt. 24:25; Luke 21; Isa. 34; &c., and departed, after boldly saying to the king, "I am ready to give my blood for my faith!"

To the Jews of Meshed he writes:

"My dear brethren, . . . Jesus of Naza-



areth who is the real son of David, shall come the second time to redeem not only Israel, but also to accomplish all the prophecies to the Gentiles. Mighty events shall soon take place!"

Near Delhi he preached, dwelling on the signs of the times, and warning his audience of the near approach of our Lord; who will consume that wicked one with the spirit of his mouth and will destroy him by the brightness of his (personal) coming.

At Constantinople he lectured in German, "First: on Christ's personal coming and reign on earth. Second: the first resurrection. Third, the renovation of the whole earth. Fourth: the restoration of the Jews to their own land.—Fifth: the blessedness of the believers, in the heavenly Jerusalem, who shall be kings of the earth." Dr. Wolf truly says,

"There is no union in the churches, and no rule of uniformity will re-establish that unity; and no unity will be re-established until the coming of our Lord Jesus Christ to reign upon earth. Then the nations shall go up to Jerusalem, and one language shall be spoken."

Again he Scripturally affirms that "The second coming of Christ shall be ushered in by unheard of judgments over all countries." (See Wolf's Journals, pp. 82, 76, 54, 55, 151, 167, 198, 199, 299, 251, 90, &c.)

The Investigator thus remarks:—

"We peruse the Journals of Mr. Wolf, with a peculiar interest. No individual has perhaps given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well known missionary to the world.—Wherever he goes he proclaims the approaching advent of the Messiah in glory!" (Invest., vol. 5, p. 88.)

Such was the extent of his labors and travels in preaching the coming of Jesus.

D. T. TAYLOR.

Worcester, June 19, 1858.



## ADVENT HERALD.

BOSTON, JULY 3, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### Programme of our Argument.

It having been some time since this question has been presented in full in our columns, we have thought it appropriate to discuss the subject in detail. This we purpose doing in a series of twenty articles; which will embrace all the prominent points, and scriptures, connected with the Millennial question.

Of these, the first ten will be in direct reply to the points mooted by Mr. Peaslee; and the remainder, will constitute our argument in defense of the negative,—independent of anything the affirmative has, or has not presented—as follows:

#### I. THE NOS. IN REPLY TO THE AFFIRMATIVE.

- No. 1. The Question at Issue.  
Our Desires, not the Measure of Faith.  
How to learn God's will respecting the future.  
God's Character not Impeachable by Finite Judgment.  
On the Twentieth of Revelation.
- " 2. A Denial of the First Resurrection to a part of the Just.  
The Resurrection in Dan. 12:2.  
The Hour of the Resurrection.  
The Judgment of the Small and Great.
- " 3. The Judgment and 2d Resurrection claimed to be Synchronous.  
The 1st. Resurrection denied to all but the Martyrs.  
Thrones promised the Disciples.  
Distinction between adjudicating and governing.
- " 4. The Delivery or rescue of the Kingdom.  
The Mystery of this mortal's putting on immortality.
- " 5. The Nature of the 1st Resurrection.  
One Coronation Day.  
The Period of the Millennium.
- " 6. The Epoch of the Seventh Trumpet.  
The change to be effected in the kingdoms of the earth.

- " 7. The resurrection of "they that are Christ's." Christ's Sovereignty.  
The New Song.  
The dashing to pieces of the Nations.
- " 8. Discursive Prophecy—the 72d Psalm.  
The Prophecy in the 11th of Isaiah.  
The Branch from the stem of Jesse.  
The Dispossession of the ungodly from the earth.  
The government and blessedness of the kingdom.
- " 9. The Prophecy in the 60th of Isaiah.  
The Rising of the Sun of Righteousness.  
The Consummation.  
The Restitution.
- " 10. The Prophecy in the 65th of Isaiah.  
The Promise.  
The Reference of an inspired interpreter to the promise.  
A Symbolization of the New Creation.  
The Gentiles called, and Israel as a nation rejected.  
A Remnant to be saved.  
The New Jerusalem State.  
A Fearless, Sorrowless state.  
No Infancy nor Decrepitude.  
The stumbling-block of superficial interpretation.  
The Peace and security of the redeemed.  
The Eternal and Universal kingdom.

#### II. THE NOS. IN DEFENSE OF THE NEGATIVE.

- No. 11 The 1000 years six times repeated.  
The Demonstrativeness of inspired synchronisms.  
The descent of the angel and Satan's incarceration.  
The Synchronism of the Judgment.
- " 12. The Synchronism of the 1st Resurrection.  
Souls, Seen in vision, living again.  
The Symbol divinely interpreted.  
The Resurrection—the First.
- " 13. The Divine Benediction.  
The Voice of the Church.  
Events that Synchronize with this resurrection.
- " 14. The Synchronism of the Reign of the saints, during the millennium with Christ's visible presence.  
The kingdom to be on the recreated earth.  
The coming of Christ, the Hope of the church.
- " 15. The Resurrected wicked, are the deceived nations.  
All are blessed and holy who live during the millennium.  
The term Nations.  
The wicked easily deceived.
- " 16. Materiality is not affected by, but because of sin.  
The Lost have one look at Paradise restored.  
Parallel Scriptures.
- " 17. No place for a millennium this side of the advent.  
Consecutive Prophecies.  
The Image seen by Nebuchadnezzar.  
Daniel's Vision of four Great Beasts.  
The Exceeding Great Horn.  
The Things Noted in the Scriptures of Truth.
- " 18. Our Lord's Great Prophecy.  
Parable of the Tares and Wheat.
- " 19. The Apocalyptic Consecutive Prophecies.  
The Seven Seals.  
The Seven Trumpets.  
The Sun-robed Woman, Dragon, Beasts and Image.  
The Angels in mid-heaven.  
The Seven Vials.  
The Scarlet-clothed Woman.
- " 20. The characteristics of the last days.  
Tribulation our appointed Discipline.  
Bunyan's Heavenly Footman.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our reply and argument in the negative.]

#### No. 2.

In the second number of the opening of the affirmative, (in the *Herald* of May 22,) verses 4 to 6 of Rev. 20th are quoted. In due time we shall show that this scripture embodies a symbolic representation, accompanied by an inspired interpretation.—We shall show from the laws of the symbol, that it represents a literal resurrection of all the saints; from the laws of the trope, that it is not figurative and from the Inspired interpretation, that the literal resurrection of the just is positively affirmed.—And to set aside that argument, it will be incumbent on the affirmative, to show the inaccuracy or inapplicability of those laws. At the present time, it will only be necessary to follow the line of argument which the affirmative has pursued, and to notice, in

their order the issues made: The first position taken is,

A DENIAL OF THE FIRST RESURRECTION TO A PART OF THE JUST.

It is claimed that "Not all the righteous dead, or as many as have believed, will have part in this resurrection—it being claimed that many of the just will not be raised till the second resurrection, at the end of the 1000 years."

In support of this supposition, several scriptures are quoted. The first is,

THE RESURRECTION IN DAN. 12:2.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The comment on this, is,

"From the above testimony of Daniel, we prove that there will be in the resurrection referred to by him, two classes and two distinct characters raised at the same time—one to everlasting life, and the other to shame and everlasting contempt."

How this testimony of Daniel proves the conclusion drawn from it, is not specified. It certainly cannot be in the use of the word "many;" for if all are then to be raised, it might easily have been affirmed. Daniel does not say that these two classes will be raised at the same time; and to assume this against the declarations of other scriptures is entirely unwarrantable. Prof. Bush gives as the accurate explication of this text:

"And many of the sleepers of the dust shall awake: these (the awakened, shall be) to everlasting life; and those (the unawakened, shall be) to shame and everlasting contempt." *Anastasis*, p. 134.

This is undoubtedly the meaning of this passage; and it is no new interpretation, for the same opinion of its signification was entertained by the Jews.—Thus Aben Ezra says of it: "Those who awake shall be (appointed) to everlasting life, and those who awake not, shall be (doomed) to shame and everlasting contempt."

The words of Gaon himself, are, that "This is the resurrection of the dead of Israel, whose lot is to eternal life, and those who awake not, are the forsakers of Jehovah."

Now, as the Hebrews themselves understood that the Hebrew of this text affirmed a resurrection, at the standing up of Michael, of only the justified; as this is admitted by the best English Hebrew scholars to be the correct explication of it; and as this harmonizes with the inspired interpretation of the resurrection that was symbolized to John of the same epoch, it will, doubtless, be an impossibility to prove from it what the affirmative has claimed.

#### 2. The affirmative next quotes, and comments on

THE HOUR OF THE RESURRECTION:

"For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

The affirmative says of this scripture,

"This text proves to us, as clearly as language can express, that there will be in the general resurrection, both the righteous and the wicked, raised at the same time,—in the same hour they both hear his voice and come forth from the graves in which they sleep—some to everlasting life, and some to damnation." John 5:28,9.

It is true, that this passage, standing by itself, does not appear at first sight to deny as do some others, that the resurrection of both classes, is simultaneous. It does not, however, by any means affirm it. If the general harmony of the scriptures taught the resurrection of all, at one epoch, this, not being so much in conflict, might be supposed to harmonize with it. On the contrary, as it does not affirm it, so is it in harmony with the scriptures that affirm the contrary.

It is an addition to the text, to put the word "same," before "hour;" for Christ makes no affirmation that they will rise in the same hour, or in one hour as it is argued.

This word "hour," is evidently regarded by the affirmative, as necessarily expressing only the 24th part of a day—than which nothing can be more at variance with its frequent usage. In this very discourse (v. 35) the same Greek word is rendered season, and is used by the Savior to cover the whole period of John's ministry. In John 16:2, it is rendered time, and is there used by our Divine Teacher for the whole period during which the disciples should be persecuted. In John 16:25, it is also rendered time, and covers all the future when Christ should speak no more in parables. In 1 John 2:18 the apostle twice uses the same word, when he says, "Little children, it is the last time. . . . where-by we know that it is the last time;" which must cover the entire gospel dispensation. This use of the word, rendered hour, corresponds with the usage of the Seventy, who employ it as expressive of any time or season. If, then, there was to be one resurrec-

tion season, it might cover the whole millennial period,—all being raised in it, the righteous at its beginning and the wicked at its close;—for then the word rendered hour, that is expressive of it, would cover only about one-half the length of time that the same word is made to cover when it is used for the whole gospel age! The argument of the affirmative from the use of that word, therefore, fails.

We marvel, however, that there was no notice taken of v. 25, in this connection. For the Savior there says: "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Here Christ brings to view a resurrection season that, from its comparative nearness, is referred to as now, and yet it had not come; for he says the hour is coming. He does not say that at this hour all the dead will hear; but "the dead" will hear; and that not all will then hear, is plainly implied in the declaration, "and they that hear, shall live." If all are then to hear and live, there is no relevancy in the distinction of "they that hear;" which certainly implies that others will not hear, nor live in that hour!

Some put a gloss on this, and try to make out that these dead are those dead in sins; but this is at variance with the argument of Christ in this discourse which is to prove the equal honor of the Son with the Father. He proves this by affirming in v. 24, "Verily, verily I say unto you, He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This is one evidence that Christ should be equally honored. He then adds another, v. 25, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the son of God, and they that hear shall live." These reduplicated verities, or amens, solemnly affirm the certainty of what Christ here utters; first, the communication of eternal life to the living that believe; and second, their resurrection from the dead, when they shall hear the voice of Christ, and when only the dead who hear live.

That those are literally dead who shall thus hear is substantiated by vs. 26,27, in which the Savior says in explication of that resurrection: "For as the Father hath life in himself, so hath he given to the Son to have life in himself, and he hath given him authority to execute judgment also, because he is the Son of man;"—thus proving that equal honor is due to him as to the Father, by His having power, as well as the Father, to raise the dead.

Having affirmed the coming of an hour so relatively near that it "now is" in which the dead that hear the voice of the son of man shall live, the Savior then proceeds to affirm the resurrection of all the dead.

He adds:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." It is scarcely possible for language to make a greater distinction, than the Savior here makes, first in the coming of an hour now comparatively near, when the dead that hear his voice shall live; and second, in the coming of an hour, when all who are in the graves shall come forth—i. e. all who are in their graves at that epoch—not having been previously resurrected. And that here are two distinct resurrection hours, is in striking harmony with the remainder of v. 29 which specifies the order and periods of their coming forth, viz.—"They that have done good at the resurrection of life; and they that have done evil at the resurrection of damnation."

#### THE JUDGMENT OF THE SMALL AND GREAT.

3. The next quotation made, is Rev. 20:12-15, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them; and they were judged every man according to their works; and whosoever was not written in the book of life was cast into the lake of fire."

This is claimed by the affirmative to be descriptive of the general resurrection and judgment at the last day. Those two events, undoubtedly, are here brought to view; but this symbolization of the judgment evidently precedes that of the resurrection. V. 12 describes the dead, small and great, standing before God. It is the dead, and not the resurrected living who thus stand before him. It is necessary that the adjudication of each of the dead should thus precede the first resurrection; for it must be pre-determined who will, and who will not, have part in it. And hence Paul says; Heb. 9:27, "It is appointed unto men once to die, but after this the judgment."

\* The Greek *eis* (unto) has the force of at, when applied to anything that immediately precedes it; as both life and judgment do in this scripture.



No one of course, will claim that the events revealed in the Apocalypse, will be fulfilled in the precise order of their symbolization. Were this so, it would bring this judgment and resurrection subsequent to the passing away of the heaven and earth; for in v. 11, John "saw a great white throne, and Him that sat on it, from whose face the heaven and earth fled away," &c. The first resurrection had been specifically symbolized; and now in v. 12 the judgment, which of course preceded it, is also represented. The resurrection of the wicked had not been specially symbolized; it had only been implied in v. 5, and their presence shown on the earth, in vs. 8, 9; but now in v. 13, their resurrection is specifically brought to view.

That some of the righteous have part in this second resurrection, is argued from the phrase "the dead, small and great stand before God"—the "small," being claimed to be either infants, in contrast with adults, or the good in contrast with the bad.

This criticism, however, will not hold: for the terms small and great are nowhere in the Bible expressive of the distinctions of good and bad: nor do they here express distinctions in the size of persons, but in their relative station in society,—as in Rev. 13:16, 17, where it is said the beast "causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; so that no man might buy or sell, save he that had the mark, or the name of the beast." As in that case, both small and great refer to men, so it may in this. The phrase, however, does not occur in v. 13, in the symbolization of the second resurrection, but in v. 12, in the symbolization of the judgment.

It is further argued in the affirmative that some of the righteous have part in this resurrection, from the statement that, "The sea gave up the dead which were in it, and death and hades gave up the dead which were in them." It is claimed that as good and bad alike slumber in the sea, are subject to death and are in hades, that those depositories of the dead must all give up persons of both classes.

It is not necessary, however, for the sea, death and hades, in giving up the dead that are in them, to give up more than those that are in them at a given resurrection epoch. They may have given up all the righteous that were in them before this, and still give up all that are in them now—giving up only the wicked. Christ was in hades and under death; his soul was not left in hades or in death—they gave him up at his resurrection. And the giving up by the sea, death and hades of all that are in them at the end of the millennium, no more implies, that any of the righteous were left in them till that time, than it does that Christ was till then left under the dominion of death.

The resurrection of some of the righteous at this epoch, is farther argued from its being said that "they were judged, every man according to their works," as if it "implies both good and bad;" and also because it is said that "whosoever was not found written in the book of life was cast into the lake of fire," it is supposed to imply "that some in this resurrection will have their names found written in the book of life."

We, however, do not find that this language implies anything of the kind. The judging of each one of a class of men according to their works does not of itself indicate in any way the nature of their works. We are not obliged to infer from it that their works are of diverse character. They may differ in degree, and not in kind. And the giving to all their deserts, is no proof that the deserts of all are not worthy of condemnation.

The adjudication of a thousand criminals in our jails, according to their respective deeds, would not imply the innocence of any. Nor would the casting into the lake of fire, those not found written in the book of life, imply that some of these were found written there. It would imply that names were there written; but it would not be incompatible with the resurrection and reward of such at the beginning of the millennium. And when it is here said,—"whosoever was not found written in the book of life was cast into the lake of fire,"—the absence of the expression, and "those found written therein," &c., is indicative that at this epoch, there were resurrected only those who were not there written—those therein written having been previously resurrected.

#### Ventilation in Cooking.

The great purpose, in the preparation of food for the table, is to render it more wholesome or nutritious, and at the same time more palatable or savory.

Eating is a necessity which the Creator has imposed upon his creatures, for the preservation of their physical organisms. Without a regular supply of nutritious food, for the renewal of the wastes which the body continually undergoes, life must terminate

within a very limited period. It is not only necessary that we should eat; but that which we eat, should be of such a quality as will best subserve the purpose for which food was designed. A necessity that is thus laid upon the race, that must be several times a day repeated, and by all the millions on the globe, is worthy of serious investigation.

No one who remembers the old practice of roasting, in a free circulation of air before the fire, needs to be reminded how much more palatable, and wholesome meats were when thus cooked, than are those which are subjected to the present mode of baking in a close oven. The same difference is noticeable in the cooking of vegetables: apples roasted, or potatoes baked in the embers, or beans boiled in a vessel over the fire, or on a stove, are vastly more agreeable to the palate, and digestible by the stomach, than are the same articles baked in its oven. Cakes, also, that are cooked on the griddle, in the open air, are decidedly preferable to those baked in a confined atmosphere. And no good house wife, probably, can have failed to notice how much more savory her pies were when the stove oven, in which they were baked, was so over heated, that to prevent their being burnt, she was compelled to admit into it a little fresh air during the process.

The philosophy of this, it may not be so easy to explain; but the fact is indisputable. While it is generally conceded that the same article of food is palatable, in proportion to the *rapidity* with which it is cooked,—care being taken that it shall not be burned in the operation—it does not appear to be generally considered that the same intensity of heat, is not the only requisite to savory and wholesome cooking. Were this so, there might be no difference in the palatableness of an article whether fried, roasted, boiled, or baked; and yet articles, cooked equally by these various processes, and in the same space of time, are decidedly different in their flavor and nutriment.

While all nourishment is for the support of the animal life, it is obvious that what is at any time specially needed, is that which will then the best administer to the necessities of the system. And as eating is imperatively imposed upon us, it is wisely ordered that it shall be a pleasurable performance. Were this otherwise, and food naturally loathsome, its use might be so neglected as to induce starvation in the midst of plenty. It is needful, therefore, that the palate as well as the digestive organs be consulted. Nor is there anything carnal in this; for,—if the venerable and holy patriarch Isaac, could desire venison, made "savory meat," such as he "loved," Gen. 28:4, 14, and "God hath created" meats "to be received with thanksgiving," 1 Tim. 4:3,—gratefulness to the taste is as legitimate a study, as is the nourishment of the body. Indeed, one of the functions of taste, is to determine by the palatableness of food, its adaptation to the stomach's necessities; and without this wise provision, we should as naturally eat that which is deleterious to the system, as that which is wholesome.

The two great objects of the supply of food, are, 1. the constant renewal of the tissues or constituents of the organic parts as they become effete, or incapable of longer performing their functions, and so are gradually thrown off through the wastes of the system; and, 2. the maintenance of animal heat. It is therefore, to be selected in view of its use in the animal economy.

For these two great purposes, different qualities of food are necessary. Starch, sugar, gum, and oils, do not enter into the formation of blood to any great extent, and are denominated Respiratory Food, because through the process of respiration they supply the body with its requisite amount of warmth. And albumen or the white part of eggs, fibrine which is contained in the clot of coagulated blood and makes muscle, and casein or the curd of milk, are the principal constituents for the renewal of the solid parts of the body, and hence are called Nutritive Food. Any animal fed on either of those articles singly, would ere long die of starvation; whereas mixed in due proportions, it would thrive. These principles, with water and various salts, which are also essential to health, are found in very different kinds of food: and aliments which are constituted of those materials in due proportion, are the most nutritive, and comprise the articles of food principally used—the deficiency of one constituent in one article, being compensated, by the use of others where it is in excess.

Having selected the proper kinds of food which the system needs, the process of cooking is resorted to, more to please the palate than to aid digestion. But in the use of a variety of food, the cooking may be made either materially to assist digestion, or seriously to retard its operations. The cooking of the savage, never injures his food; but as a man is removed from a state of nature, he often spoils the dishes he attempts to cook; and proportionately suffers for it in his physical vigor.

That cooking in a close oven, produces food less savory and wholesome, than that cooked in the open air is generally admitted; but the cooking-stove is so convenient and economical an article of domestic house-keeping, that its use will be persistently continued, although less satisfactory in its results.—It is therefore, important to enquire, What is the cause of the stove's oven cooking so poorly? and can that cause be measurably remedied?

The cause. As we have seen that the same degree of heat may be applied with the same uniformity, and cook equally in the same length of time by different processes, and yet produce different results, it is evident that the degree or uniformity of the heat, is not alone essential. What then? We assume the hypothesis that a constant supply of pure fresh air in the oven is needed to approximate the baking in the stove, to baking in the open air.—We shall first discuss its desirableness, and then its feasibility.

No one is ignorant of how essential fresh air is to the functions of animal and vegetable life. Nor need any one be told that, deprived of it, animals soon perish, and plants droop and die.

Our atmosphere is constituted principally of oxygen and nitrogen gases,—having also a small proportion of carbonic acid and watery vapor. The two former of these constitute so large a proportion of the air that we are accustomed to say that it consists of them only. There is in volume, of carbonic acid, only about one twenty-five hundredth part of the air, or about one gill and a third in every one hundred gallons of air,—though nearly doubled at a height of 8000 or 10,000 feet. The watery vapor varies with the climate and temperature from one sixtieth, to one two hundredth's of the bulk of air,—both of these seldom averaging one per cent. of the whole volume. Divested of these, the oxygen constitutes twenty-one parts, or about one fifth, and the hydrogen seventy-nine parts, or about four fifths, in every one hundred parts of air.

This oxygen in the atmosphere, is essential to the existence of animal life, and, deprived of it, suffocation at once follows. It is also indispensable to combustion, and, without it, neither light nor heat could be produced from any inflammable substance.

With an atmosphere of oxygen only, we should die of exhaustion, and we could have no control over the burning of any material. It is therefore wisely diluted with so large a proportion of nitrogen; which, not being poisonous, renders it harmless.

The carbonic acid gas is poisonous to animal life, but is as indispensable to the life of the plant as oxygen is to that of man, and is the principal constituent of the woody fibre, called carbon. Without a supply of it, there could be no vegetable growth; but with an over supply in the atmosphere, animal life could not continue, and hence its proportion in the air is so very small.

The watery vapor in the atmosphere, is essential to the welfare of both animal and the living vegetable—nearly three fourths of the weight of each consisting of water; which is continually evaporating, and which would in a perfectly dry atmosphere, evaporate so freely as soon to dry man up into a mummy, and cause vegetation to wither and die.

This watery vapor, and all water, is constituted of one part of Hydrogen gas and 8 parts of oxygen, chemically combined—the constituents of the air, being only mingled together.

The air being thus constituted, it is not enough that we breathe; we must breathe pure air,—the constituents of which are in the right proportions.

An adult can inhale, with an effort, from 5 to 7 pints of air, but in ordinary respiration takes in only about one pint, at an average of 18 respirations in a minute, or 1000 pints in an hour.

At every respiration of a pint of air, we extract from one seventh to one fifth of its oxygen and increase its carbonic acid, from its former volume, from 80 to 90 fold, and sometimes, in case of disease, to nearly twice this. It is obvious, therefore, that air which is breathed will speedily become exhausted of its oxygen, and thus be unfitted for the continuance of life; and that it also acquires such a preponderance of carbonic acid, as to be actually deleterious to and destructive of life. And hence the necessity of the constant ventilation of our sleeping and other apartments.

The necessity of a constant supply of oxygen, is because it serves a two-fold purpose in the animal economy.

The necessity of breathing a constant supply of oxygen, will be apparent from the following.

1. The animal structure is constantly undergoing decay. As the constituents of the several parts of the system become effete or worn out, if not removed they would induce disease and death. They are not removable except by combination with oxygen which makes them soluble in water; and this oxygen is received from the blood supplied through the lungs by breathing.

2. Without a constant re-supply of the constitu-

ents of the tissues thus wasted, the system would become exhausted. And chemical investigation has shown that the solid substances of the muscles cartilages and skin, are built up by a combination of oxygen with the nutritive properties of the flowing blood, so that a portion of our actual food is breathed in from the surrounding air. And

3. By the combination of the oxygen breathed, with the starch, sugar, and fat of the food, in the blood, a chemical change is effected analogous to common combustion, which thus produces a continuous supply of animal heat in the system, and changes those substances into carbonic acid and water; which are thrown out with the breath, at the rate of about a cubic foot of carbonic acid per hour by a working man, or, at the rate of 25 feet per day.

A constant supply of fresh air is thus essential to the continued existence of animal life. It is equally essential to that of the vegetable. The leaves of plants are their lungs, and they suck in the carbonic acid which animals exhale, and give out in their turn the oxygen which animals inhale—except in the night, when they give out carbonic acid, and are thus unwholesome in a sleeping apartment. Animal and vegetable life are thus necessary to the existence of each other. The great necessity of fresh air, as an agent of life, is thus manifest. But how can it affect the chemical constituents of the food cooked? or the manner of cooking it? This remains to be considered.

#### What think ye of Christ?

Our readers wish to know what is occurring in the theological and political world. Therefore we give the new and strange opinions which we find broached.

We made some extracts last week from the *Crisis* on the birth of the Spirit. In the No. of June 23, the same writer says:

"Respecting Christ, God had declared, in prophetic song, that he would raise him from the dead. But if he had been the Son of God by virtue of birth, he could not have died. He would have inherited the incorruptible nature of God. See John 3:6. Christ possessed the divine nature, but not fully. Neither did he possess the two natures in a distinct form, the one from the other, in such a manner as that one could escape and leave the other to suffer alone."

"In what sense did he partake of the divine nature? Ans. In the same sense that his brethren partake of it. For it was necessary for him in all things to be made like his brethren."

"Holiness is a divine attribute. Therefore those who partake of holiness, partake of the divine nature by virtue of the promises left them; Christ inherited the same nature by virtue of his being begotten of God. They by acquirement possess the moral nature in a finite degree. He, by inheritance, possessed the divine nature in an infinite degree."

This writer makes the Lord of glory, to have possessed the divine nature only as "in a moral sense he was the representative head of the seed of Abraham."

This view of Christ is very abhorrent to the teachings of the Scriptures. We do not copy it for the purpose of comment, but to beg of those who entertain it to compare it with the Scriptures, and to consider where such doctrines will inevitably lead them.

Another writer ("S. C.") in the same No. asks of Christ:

"Was he an immortal being? If so, how could he go through all this change, and, at last 'give up the ghost,' and 'pour out his soul unto death?'"

We shall look with interest for an answer to the above—being assured that but one answer can be given by those who limit the terms used to given unlexicographical significations.

The *Crisis* has not yet furnished the light we solicited in the Herald of June 19th, respecting the term body.

COMICAL.—The Connecticut *Courant*, a paper of great editorial ability, the leading and oldest journal of the state, and published at Hartford, has a curious advertisement of a mammoth Boot and Shoe establishment kept by S. S. Ensign, 110 State St. It is arranged in three columns—the right and left of which have the words of the advertisement arranged in each in the form of a man, with arms and limbs surmounted by a hat, and tipped off with boots and gloves. It strikingly reminds one of the thieves, on each side of the cross.

We are never made so ridiculous by the qualities we have, as by those we affect to have.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Letter from S. Chapman.

DEAR BRO. HIMES:—When I wrote last, dating Consecration, April 1st, we were at open war with the "High Priests" in the M. E. church. I had been laboring there for a week or more, and quite an interest was being awakened, when the minister in charge (probably considering his craft in danger,) sent for the Bishop of the Province to come immediately and aid him in putting a check to the progress of "Millerism" on his circuit. The Bishop came, and gave a slanderous discourse, occupying full three hours. The house was crowded. The wicked (embracing many who professed to be Christians,) laughed and sported over it, which seemed to animate the speaker, but saddened the hearts of those who were looking for, and loving the appearing of their Lord; Heb. 9:28, and 2 Tim. 4:8. At midnight, when the benediction was pronounced, I presume the Methodists generally supposed that "Millerism" could never fetch another long breath, and were doubtless surprised when it was publicly announced that we should review the subject, and reply to every point.

As the ministers attended and heard for themselves, it was fortunate for us; for it served to bring in nearly all of the Methodists. Others were naturally inclined to come, so that our sanctuary was again crowded to overflowing. Knowing that I had the sympathy and confidence of the more intelligent part of the congregation, my mind was untrammelled, and I spoke with firmness and ease, for two hours and a half, not only in defending the doctrines we hold, and exposing the falsity of the charges alleged against us, but shewing the absurdity of the views which the Bishop had expressed relative to his own faith. How desperately that denomination had fallen, and departed from the teachings of father Wesley, the founder of Methodism (as it was—not as it now is.) The house was still, and respectful attention was given till 11 P. M., when the benediction was pronounced.

This unprovoked attack upon us was designed for evil, but manifestly over-ruled for our good. For soon after the Bishop left, the good work broke out anew. Our congregations were larger than before, and less interrupted, and after the reply, we scarcely heard an allusion made by a Methodist, to the wonderful discourse recently delivered by the lord over God's heritage. The few isolated brethren in that section were greatly revived, and established in the faith, as they had never been before. Some prominent men and women heartily embraced the faith, and several precious souls were truly converted to God.

When four or five of them had received baptism, at my hands, and the good work was still going on, the brethren consented for me to leave them for a little season, and meet a respectful call from the Disciple church at West Lake, thirty miles east of there, they promising to meet for worship on the Sabbath, and two evenings each week during my absence. I spent two weeks with those Disciples very profitably; several of the prominent members received the doctrine we hold understandingly, and were signally blest. None opposed. Before I left, they made up a liberal contribution, and requested copies of our quotations on various subjects, clearly indicating that they were interested in the doctrines we taught.

By request I spent a week with another church of the same order, some ten miles north of there, where the word was duly appreciated. Then returned to the Consecration circuit (making a short tarry in Ameliasburg on the way,) and found the brethren, old and young, doing well. Spent a week or more with them. Visited all, and preached several times. On the Sabbath A. M. baptized two other converts, P. M. preached to a full house from Dan. 12th, after which the brethren spoke freely. Then we attended to the Lord's supper. About forty present. Several in from A. (ten miles east,) and others from the head of Consecration Lake, (ten miles S. E.) The season was refreshing.

At the close of the service, Bro. Stapleton and White from the latter place, entreated me to visit their place before I proceeded west. They were entire strangers and could say but little to encourage

a visit from me, more than, "You may strengthen the things which remain." Yet they were so solicitous, I gave them an appointment for the next Wednesday evening, promising to spend the following Sabbath there.

On Tuesday (the day before I left) I learned that a Mr. A. was in an anxious state of mind, and desired to see Mr. C. I therefore walked three miles in the mud to meet him at his own house. Conversing with him and his family for an hour or two, and finding him deeply penitent, I proposed that we all bow at the footstool of mercy, and each unburden the soul in solemn prayer; to which none objected. There being some half dozen present, besides children, I arranged in my mind to have Mr. A. be the last to speak. When three had spoken, his wife being the last, (whose soul was exceedingly burdened) he could wait no longer, but in the anguish of his soul cried to God for mercy. Was immediately relieved, and for the first time commenced praising the Lord. Every expression, however broken, indicated sincerity, and honesty of heart. At his concluding sentence, I could not refrain from smiling, viz. "Good Lord, I would not be put back where I was one hour ago for a thousand dollars."

When he rose from his knees, he took me by the hand and said, "I thank God, Mr. C. that I ever heard you preach, and I want you to baptize me;" to which Mrs. A. immediately responded, saying, "Oh yes, my dear husband, and I will go forward with you."

I remarked, we will attend to that, if you are of the same mind, when I return from the Lake.

He replied, "My mind is settled on that subject, and I shall wait anxiously for your return."

We had public service that evening. After preaching the converts spoke freely, Mr. A. among the number, which added special interest to the meeting.

On Wednesday, 10th ult. met my appointment at the "head of the Lake." School-house well filled, and but little disturbance. The next evening the house was crowded, and the rowdies annoyed us much. We entreated, and the brethren finally threatened, but all to no purpose. Being resolved, however, to fulfill my engagement, and spend the week there, I gave out my appointment for the next evening, and so on till Sunday evening.

On Friday, Bro. S. and W. procured warrants, and had four of the ruffians arrested. Among the number was a prominent member of the M. E. church. On Saturday they appeared before the court. The magistrate being a Methodist, he saw fit to exonerate the Methodist brother, but fined the other three a mere nominal sum, sufficient only to throw the cost upon them.

This as we should naturally expect, only excited the rowdies to bolder acts of hostility. Accordingly they returned from court in time to arrange their plans, and if possible break up our meeting that evening. They gathered a large mob, and passed by our sanctuary soon after I had commenced preaching, yelling like a party of blood-hounds. Their number was so great, and their voices so loud, they were distinctly heard at Ameliasburg, a distance of three miles. As they were passing by us, I raised my own voice, and said to the congregation, "give me your attention, and I will proceed," making no allusion to them. This seemed to enrage them still worse, and on their return, they thrust clubs and stones at the house with such violence that the clapboards were broken in several places, fired guns, or pistols, threw in fire-crackers and sticks of wood at the door and windows, and, as all this did not accomplish their object, some twelve to fifteen of them rushed into the house, grinning, coughing, spitting and shuffling. With some difficulty they at length found space to be seated and became more quiet. Being familiar with my subject that evening, and knowing precisely what, and where to find the Scriptures I wished to quote on the occasion, I closed my eyes, and continued speaking till I had completed my subject, affecting to be but little annoyed by them, gave out my appointment for Sunday and Sunday evening, the same as if nothing unpleasant had happened. Met those appointments. Had good congregations and no disturbance at all.

This completed my engagement there. But knowing that the brethren were intending to prosecute further, I consented, (by request) to spend another week there, notwithstanding I was then personally threatened by the mob. So I gave out my appointments accordingly. Monday evening had a full house and no disturbance till after the benediction. Then a Methodist brother, the Postmaster, came to the stand to ask a question (rather caviling). When I had answered it satisfactorily, I stepped from the stand, and was in the act of putting on my coat, when a rotten egg was thrust with great violence, (aimed at me, undoubtedly,) and broke on the back of the Postmaster, whose apparel was much richer than mine, and besmeared him from head to foot. It was very offensive to us all, and it mortified him

exceedingly; but Bro. Chapman and his friends returned to their lodgings as clean as a penny.

The next day as the brethren were about to proceed in their prosecution, one of the company that rushed into the sanctuary on Saturday evening, came to Bro. Stapleton's (my boarding place) and made hearty confession, and said with deep penitence,

"Forgive, and forbear to prosecute this time, and I will make public confession, and conduct myself as I should do hereafter."

His request was granted, and that evening he made his confession before a crowded house; after which, he took his seat near the desk, and behaved like a gentleman, and worthy of the appellation and name of Mr. McDaniel.

That evening spoke on modern spiritualism, showing it to be the "works of the devil," Rev. 16:14. Had a full house, and no disturbance.

Wednesday evening, spread the chart and spoke on Dan. 8th. House crowded, and all the attention I could wish, till nearly through, when the entry door was suddenly burst open, and two heavy goose eggs (not rotten, but about ready to hatch) were thrown from the entry in quick succession, and broke on the plaster of the wall behind me, passing within a few inches of my head. The congregation at the right and left of me were considerably spattered, but the object of the thrust entirely escaped. The ruffian that made the assault was a large man, having a powerful voice, and black as a negro (painted probably.) When he had given the second shot, he cried with a fiendish yell, "Bring 'em on." He did not, however, wait for more to come, but he and his companions, with heavy clubs in their hands, ran as if their father was after them. The excitement was soon over, when I resumed, and completed my subject, and named our subject for the next evening. Had no disturbance after that, in time of worship.

Friday evening, had a crowded house, and I spoke till near 10 o'clock; then remained and conversed with friendly enquirers till about 11 o'clock; when we left the house, I noticed a large company of persons on the street, and when I had moved a few feet from the door, another heavy goose egg was thrust with great violence, and broke on the side of the house, just above my head. Some were afflicted by it, but myself and company escaped entirely. One of the company was understood to say, "No use to try it again; for we can't hit him." After that evening we had no disturbance in nor about the house.

On Saturday, 29th of May, nine of those ruffians were brought before the magistrate, and fined, with the cost of suit, amounted to some forty dollars. The Methodist brother was again arraigned, and being found more criminal than his companions his fine was three times the amount of theirs, and being short of funds, he was allowed five days grace. Whether he raised the money in due time, or went to the house of correction, I don't know; but we sincerely hope it will learn him a lesson, by which he will be benefited more than he has hitherto been by attending the Methodist class-meeting.

Sunday morning we had a good congregation, who listened with deep interest to a discourse on the resurrection of the dead, Job 14:14. At 3 P. M. attended to the Lord's supper. The brethren from Ameliasburg, and several of the disciples (to whom I had preached) took special pains to be with us on that occasion, and we had one of the most peaceful, and heavenly seasons I ever enjoyed of the kind; and this delightful feast seemed to be mutual.

The isolated brethren there, were greatly strengthened, much prejudice was removed from the intelligent mind, and several were constrained to say, "This doctrine cannot be gainsaid, or disproved." But the treatment we received from unbelievers there, was the most outrageous, with one exception, I ever witnessed. But in the name of the Lord (our enemies being judges) we obtained complete and triumphant victory, and here (to the praise of God) permit me to add, that since I entered the ministry in '42, I presume to speak within bounds, more than one hundred stones, clubs, eggs, &c., have been thrust at me, for no other cause than preaching the gospel (i. e. good news of the kingdom at hand), and never to my recollection have I been injured in person, and been made to suffer pain equal to the bite of a mosquito; yet I am aware that while in this mortal state, I am subject to pain, disease, and death, in common with other men, and even liable to die a martyr's death. If so, God grant that I may fall facing the enemy, and with my armour on.

On Monday 31st ult., took my leave of the friends at the Lake, expecting to see them no more till the morn of the resurrection; stopped and spent a few days with the brethren in Ameliasburg. Held one meeting of worship with them,—the most interesting season we ever enjoyed together.

Then, for the fifth time I think, we gave the parting hand, expecting to meet no more in time. Re-

turned to our Consecration circuit, and found the brethren in a good state. Held several meetings, and visited much, witnessed one other happy conversion, and on the Sabbath 6th inst. met a large congregation at the water side, where I gave a lengthy discourse on baptism, showing who were proper subjects of baptism, and what it symbolized. Then had the pleasure of baptizing three more precious souls. On Wednesday the 9th, after a season of solemn prayer, organized a church of seventeen numbers; gave them a brief written constitution, to which all readily and cheerfully subscribed. On Friday the 11th, three others were added to the church. Some ten or twelve others were absent at the time, who are decided believers, and have been baptized. They will unite the first opportunity. On the Sabbath (day before yesterday,) we met in the sanctuary for the last time. After briefly reviewing Dan. 2d, and 7th, by request, I gave a discourse on Dan. 8th and 9th, occupying some two hours; by it the brethren were comforted, and they all spoke freely, in exhortation, prayer and singing, which protracted the services, from the commencement, full five hours, and even then, many were reluctant in leaving, expecting to see Bro. C. no more. To say the least it was a memorable season.

Yesterday, one of the brethren conveyed me to this place, some twenty miles or more west. Find a good home and resting place, in the family of Bro. R. Scott. The Union chapel is open to us. Notice is now being given of a meeting this evening. What will be the result the Lord only knows. We are in the last days. Perilous times have surely come. 2 Tim. 3:1. Yet I shall continue to labor in hope, keeping in mind the declaration in verse 12, but cheered with the promise in the following chapter—verse 8th.

Love to the household in my native land, and to all the brethren "scattered abroad," who are looking for that blessed hope, Titus 2:13. Let us live for it, and soon we shall meet, and mingle together in the "everlasting kingdom," Dan. 7:27. God grant it for Christ's sake, Amen.

Yours, Bro. Himes, as ever,

SAM'L. CHAPMAN.

P. S. I am on the way to Freelon, C. W.—Let that be my Post-office address, till I write again, care of J. Campbell. S. C.

Bro. G. W. Chisman writes from Aurora, Ind., June 14th, 1858:—

DEAR BRO. HIMES:—The Herald comes regularly, and is read with interest and profit. The discussions that have taken place in the Herald on different points of doctrine, have been very interesting; especially the one that is now going on between Peaslee of the Methodist Episcopal church and the Herald. Truth is what we want; and if we have not the truth on the Millennium, we ought to strive for it; for it is the truth that makes free.

There are but a few here now that feel interested in the doctrine of the advent night, though I think there is a goodly number that would be willing to hear on the subject; and I think good might be done if some one sound in the faith, and who has the good of souls at heart, and full of the Holy Ghost, would come this way and preach to us of the everlasting gospel of the kingdom. We would be glad to have Bro. Chapman come this way, if he should go west again. We will promise him a home while he is with us, and feel willing to contribute our mite to help him along. His letters in the Herald have been very interesting, and we have a great desire to hear him preach. Should brother Chapman see this, and conclude to favor us with a call, we would like to have him give notice in the Herald.

The Saints' Inheritance, and Welcome on the 24th and 25th of Matt. have done good here. I have loaned mine to preachers who believed in the conversion of the world, who told me, after they had perused them, that they had been in an error on that point, and by reading had been set right. I gave Welcome on Matthew 24th and 25th, to a Universalist preacher to read; who frankly told me that he had been in error on that point of doctrine, and that he now believed that the coming of Christ was yet future and that it was nigh at hand.

Yours as ever, hoping when Christ who is our life shall appear, to appear with him in glory.

Bro. E. Sprague writes from Coal Run, Washington Co., O., May 24th, 1858:—

BRO. HIMES:—There is a few left in this vicinity that are still interested in the doctrine of the second advent of our Saviour, although we nearly all of what is left stand connected with other churches at present. Oh, my brother, my heart has been made frequently to rejoice with joy unspeakable and full of glory, while I have been permitted to read the Herald and hear that God was so wonderfully pouring out his Holy Spirit and thereby thousands of perishing sinners are being converted and prepared for our coming King; and while the Lord has been



visiting other parts of the earth in mercy, the Saviour of the penitent soul has not failed to pass by this way with the cup of salvation. Many that were hungering and thirsting for righteousness have been filled;—nearly all of the churches within my knowledge have been revived and built up by additions to their numbers.

The Methodists have been preaching the last year some at Coal Run in the Christian house and other places, as they could, and last February we obtained the house for the Methodists to hold a protracted meeting, and we came up together as one man, Methodists, Adventists, Baptists, Presbyterians, and United Brethren. The meeting lasted over two weeks. The result was over forty conversions and about twenty backsliders restored. Oh it was a refreshing season from the Lord.

I have been anxious for the rise of the Adventists in this place again, but it does not seem to be their province yet. I have generally met and worshipped with the Baptists at Lowell, five miles above this.—I have, as an Adventist, had many anxious hours and restless nights for the salvation of perishing souls around me, and to know what course to take. We have written for help from you, but you have more calls than it is possible for you to fulfill.

I took an active part with the Methodists during the revival here, and through the counsel and advice of many friends and brethren I have united with the Methodists at Coal Run, for a time at least. They have chosen a young brother and myself to act as classleaders. I must be more engaged in my Master's cause than I have been, or I fear I shall not be able to render up my account with joy.

Dear brother, give me a place in your prayers, that I may be sustained by Divine grace and led in the path of duty.

The Advent doctrine has a favorable place in the minds of a great many in this region.

Sister R. R. Schellhouse writes from Boneta, Clark Co., Mo. :—

"I am grateful for the weekly visits of the Herald, bringing its rich benefits to a lonely, benighted pilgrim, nearly isolated from all those of kindred faith, yet striving to hold fast those truths, which were taught me at the beginning of my pilgrimage in the strait and narrow way to eternal life. My heart has often been cheered and comforted, by reading the contents of the Herald. Elder Chapman's letters always awaken pleasant remembrances and encourage my hopes, that the end is near.—Elder Litch's kind exhortations, it seems to me, were written for my soul's need. I rejoice that you have so much prospered in the great work of the ministry, and have been blessed with better health than formerly, through divine favor. May God's blessing rest upon all his servants; especially those that are at work in his vineyard.

The evil one seems to have clothed himself like an angel of humility, to make the world believe that its conversion is rapidly going forward. Therefore, buckle on all your armour, ye soldiers of Christ, and as ye fight, be sure ye are on the right side.

Dear brethren, pray for me, for I am afraid I may get hopelessly lost, in the wilderness."

Bro. S. Heath writes from Lunenburg, Mass., June 17th, 1858 :—

Dear Brother Himes :—As I could not conveniently be at our anniversary meeting. I feel it is due the cause, to write and let you know, that I feel (as heretofore) a deep interest in the prophetic proclamation, that the coming of Christ is nigh, even at the doors. That it is the time of the end; the last marked period of this world's probation. And as I have shared special benefits with you, in proclaiming these truths, I am willing also to endure with my brethren, the labor, tribulation, and reproach, which are consequent upon being associated with this message; which, though generally rejected, it is so exalted, that we feel, that it is worthy of all acceptance, and an honor of God, to be identified with it.

The Advent Herald, I think, is worthy of being prized above all other weekly religious periodicals; and we acknowledge our obligation, with a feeling of gratitude, that we are still favored with its contents. While we have rejoiced in the recent revival intelligence communicated to us, we are glad to be able to communicate in return, that the Lord also has been reviving his work in this place, in a most glorious manner. While in a united effort, (Methodists, and Adventists,) as with one heart and one voice, the Lord was pleased to put to his helping hand, and work with us; and great has been the change. The revival, which continued among us, during the last fall and winter, has been considered in some respects, (particularly union, and the hard cases included among its subjects,) the most remarkable ever witnessed in this town. To God be all the praise.

### Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

E.—By Eta.

ENLIGHTENED, *pp.* Lit. Illuminated, or rendered light: "His lightnings enlightened the world."—Ps. 97:4.

—A Substitution, for aid analogous to light: "The Lord my God will enlighten my darkness."—Ps. 18:28; "It is impossible for those who were once enlightened . . . if they shall fall away to renew them again unto repentance," Heb. 6:4—6.

ENSIGN, *n.* Lit. A military standard around which an army rallies: "See ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye," Isa. 18:3.

—A Simile, when comparison to it illustrates the solitary and exposed condition of Israel when forsaken of God: "At the rebuke of fire shall ye flee, till ye be left as a beacon—upon the top of a mountain, as an ensign on a hill," Isa. 30:17.

—A Substitution, when an act in connection with it is put for some analogous act: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel," Isa. 11:12.

EPISTLE, *n.* Lit. A writing directed, or sent, communicating intelligence to an absent person: "This second epistle, beloved, I now write unto you," 2 Pet. 3:1.

—A Metaphor, illustrative of the individuals themselves being a sufficient commendation: "Need we, as some others epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men," 2 Cor. 3:1, 2.

EPHRAIM, *n.* Lit. One of the sons of Joseph, adopted by Jacob: "And now thy two sons, Ephraim and Manasseh, are mine," Gen. 48:5.

—A Metonymy for the posterity of Ephraim: "Before Ephraim, and Benjamin, and Manasseh, stir up thy strength," Ps. 80:2.—Also for the ten tribes that revolted and followed Jeroboam, a man of the tribe of Ephraim, B. C. 990:—"I will be unto Ephraim, as a lion, and as a young lion unto the house of Judah," Hos. 5:14.

—An Apostrophe, when the Lord said unto him, "O Ephraim, what shall I do unto thee," Hos. 6:4.

ESPoused, *pp.* Lit. Promised in marriage by a contract: "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph,"—Luke 1:26, 27.

—A Substitution, for a pledge of union: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ,"—2 Cor. 11:2.

EVERY, *a.* Lit. Each individual of a whole collection: "Verily, every man at his best estate is altogether vanity," Ps. 39:5.

—An Hyperbole, for nations generally: "There dwelling at Jerusalem Jews, devout men, out of every nation under heaven," Acts 2:5. See also Col. 1:23.

ENEMY, *n.* Lit. A foe, or adversary: "Am I therefore become your enemy, because I tell you the truth?" Gal. 4:16.

—A Simile, when comparison to an enemy illustrates their opposition to God: "Even of late my people has risen up as an enemy," Micah 2:8.

—An Apostrophe, when the prophet exclaims: "O thou enemy, destructions are come to a perpetual end," Ps. 9:6.

EVENING, *n.* Lit. The latter part of the day and beginning of night: "Behold now the day draweth toward evening," Judges 19:9.

—A Substitution, for the latter part of the time of God's long-suffering with the Jews: "Woe unto us! for the day goeth away, for the shadows of the evening are stretched out," Jer. 6:4.

EXALT, *v.* Lit. To raise from a lower to a higher position: "Wherefore God also hath highly exalted him, and given him a name which is above every name," Phil. 2:9.

—A Metaphor, ascriptive of praise: "Exalt ye the Lord our God," Ps. 99:5.

—A Substitution, for improving the condition: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time," 1 Pet. 5:6.

EYE, *n.* Lit. The organ of sight: "If a man smite the eye of his servant, or the eye of his maid,

that it perish; he shall let him go free for his eye's sake," Ex. 21:26.

—A Synecdoche, for eyes: "The eye is not satisfied with seeing," Eccl. 1:8.—Also for the person: "O that I had given up the ghost, and no eye had seen me!" Job 10:18.

EYES, *n.* Lit. A Simile, when they, with an act which they perform, are illustrative of respect, dependence and desire: "Behold, as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the Lord our God, until that he have mercy upon us," Ps. 123:2.

—A Metaphor, expressive of guidance: "I was eyes to the blind," Job 29:15.

—A Metonymy, for judgment: "The thing was right in the eyes of all the people," 1 Chron. 13:4.—Also, for sight: "The Lord hath made bare his arm in the eyes of all the nations," Isa. 52:10.

—A Substitution, for the understanding: "A gift doth blind the eyes of the wise," Deut. 16:19;—for the conscience: "The eyes of them both were opened," Gen. 3:7;—for the aims and intentions: "If therefore thine eye be single [or sound:] thy whole body shall be full of light," Matt. 6:22, 23;—for the conduct: "Beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. 7:3;—for dispositions of the mind: "And if thine eye offend thee [or cause thee to sin] pluck it out and cast it from thee,"—Matt. 18:9;—and for the organs of sight possessed by spirits in the intermediate state: "And in hell, [hades] he lifted up his eyes being in torment,"—Luke 16:23.

[Will Eta forward the rest of the Tropes under F. immediately? They, being next in order, are now needed.]

### OBITUARY.

BRO. HIMES :—Deacon John Mudgett, of Meredith, N. H., buried his wife last Sabbath. She was 73 years of age and died on the 17th of June, 1858. She had a run of fever, which left her in a low state, and finally carried her to the grave. In her sickness of some eight or nine weeks, she enjoyed her mind remarkably well, and longed to go.—Our aged brother is left to mourn and wait a little while, and then will rejoice forever in the state of the holy and happy. May God bless his declining years, and be to him a rod and staff, if he pass through the valley of the shadow of death.

I. H. SHIPMAN.

BRO. HIMES :—I am under the painful necessity of recording the death of another natural sister, LUCY SHIPMAN. She died at N. Springfield, Vt., of heart disease, the 16th of the present month, aged 38 years. She is the fifth one I have buried in about seven years. I have now but one sister and one brother left of a large family. When will the morning dawn?

Yours in affliction,

I. H. SHIPMAN.

### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

tf may 29, '58

### TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck.—It was cured by the Golden Salve in about ten days."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

### Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

#### As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

#### For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

#### Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

#### Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

#### Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

#### Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer :—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

"Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever."

### Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—1y



## ADVENT HERALD.

BOSTON, JULY 3, 1858.

## ITEMS AND NEWS.

An editor, whose subscribers complained he did not give them news enough, told them to read the Bible, which would doubtless be news to most of them.

As a train on the Sullivan, N. H., Railroad was approaching North Charlestown a few days since, a little child, two years old, standing upon the track, was caught by the cowcatcher and thrown upon the shelf around the boiler, without receiving any greater injury than a slight bruise upon the side of its head.

Robert T. Luce, late student of the Rensselaer Institute, died in Kansas on the 25th ult., of consumption, originating from violent exercise at a cricket match. He was about twenty years of age, and a son of the heroic Capt. Luce, of the ill-fated steamer Arctic.

Robert Johnson was murdered a few days since in Gilmer Co., Va., by one of the negroes, who killed him in the field with a hoe, and then, concealing the body, fled to the mountains, but was arrested and brought back.

The Utica, N. Y., Herald mentions the death of Patrick Riley. While plowing his hands came in contact with poisoned ivy, and the swelling being neglected, increased for four or five days before he consulted a physician. At that time his arms were swollen to an immense size, and his limbs and body continued to swell and mortify till death ensued, in spite of the doctors.

The Richmond (Ky.) Messenger mentions a singular freak of nature. It is a colt with but one eye. It was foaled on the farm of Mr. Elisha Roberts, in Madison county. The eye is considerably larger than the usual size, and in the middle of the forehead.

Among the numerous copies of the Bible in the American Bible Society's Library is the one used by the preachers of an African church in New York, which presents a very dilapidated appearance. It is literally worn to shreds by the blows which those fervid and sable divines have invested on its covers. The cause of this phenomenon is wittily chronicled in the following language, which is inscribed on the title-page: "This is the Bible from which the pure Word was literally expounded by our colored brethren in — street."

Mr. Commissioner Phillips uttered a dictum the other day, which will give small satisfaction to persons of the tailoring persuasion, but a good deal to those who are bothered by their smarter friends for "not paying sufficient attention to dress." He declared that his experience in insolvency "had taught him, whenever he saw a well-dressed man, to look on him as a past or future insolvent." Mr. Phillips is a very sensible man.—London Punch.

One of the witnesses in a recent murder trial at New York, named Young—a gambler by profession—testified that he was 36 years old, that he was born in Albany, could not read writing, had never read the Lord's Prayer, though he could read a little, and did not know what the Lord's Prayer was; that he had never read a chapter in the Bible, though he had once held the sacred volume in his hand. How many boys there are in all our large cities who are growing up in the same ignorance.

A few nights ago, a workman, named Gardner, employed in the ashery of Charles Lane, at Augusta, O. W., accidentally fell head foremost into a kettle of boiling ley, and scrambling out, either fell or jumped into a kettle of cold ley. The poor fellow subsequently made his way to Mr. Lane's house, and awakened the family. Medical aid was procured, but the flesh fell from his bones, and he died the following day.

Marshall Potter, while plowing upon land of Charles Hayward, of Gill, Mass., about a fortnight since, plowed up an Indian skeleton, entire excepting the skull. There was a peculiarity about the skeleton which may be of some interest to surgeons. The thigh bone had evidently been broken sometime during the life time of the Indian, and the ends of the bone had slipped past each other two or three inches and grown together.

Mr. Schenck of Franklin, Warren county, O., writes to the Ohio Farmer that the grasshoppers are making their appearance there in vast numbers. He says: "Last year we had millions of them; this year we have hundreds of millions." For five years, he says, they have been increasing on his farm, and he fears that, unless some means are discovered for their destruction, they will totally ruin his own and his neighbors' clover fields.

The four days beginning with Sunday, the 20th ult., and ending with Wednesday the 23d, are the longest days of the year. On each of these days the sun was above the horizon fifteen hours and three minutes! The shortest day of the year will be Dec. 20, and will be almost the reverse of this, having but nine hours and four minutes between sunrise and sunset.

A young man named George Shattuck, in Exeter, N.H., while at work with a circular saw, was badly injured by a piece of wood catching upon the saw and throwing it with great violence at him, striking his face and completely crushing it from the forehead between the eyes to the mouth, the whole presenting a mass of mangled flesh. His recovery is doubtful.

A few days since a duel was fought in Mississippi, by Mr. T. Knott and Mr. A. W. Shott, in the course of which Knott was shot and Shott was not shot.

Preston Turley, once a preacher of the gospel, has been convicted before the Circuit Court of Kanawha county, Virginia, of the murder of his wife, and is to be hanged. His wife is said to have been one of the best of women, and most respectably connected. The killing was effected by placing a rope around her neck and choking her to death. He then threw her body into the river.

A dreadful fire, caused by the clearing of lands, has occurred in the county of Chicoutimi, Canada East, and has been carried by a strong wind springing up at the time, over the greater part of nine townships in that county, consuming all before it, and rendering desolate and houseless over one hundred families, equal to seven hundred souls. It is said that more than one hundred thousand dollars worth of property has been destroyed, besides an immense extent of fencing, with several costly bridges. More than a third of the seed sown this spring has also been destroyed, which will be very severely felt by the settlers, owing to their inability to procure seed and re-sow so late in the season.

**THE BURNING OF THE PENNSYLVANIAN.**—A thrilling account. Among the saved from those on board the ill-fated steamboat Pennsylvanian was Mrs. J. P. Tice of Baltimore, who has furnished a Cincinnati paper a full account of the sad calamity. We copy the following passages of vivid interest:

"The books were not saved, but a careful estimate of the number of persons on board falls but a little short of four hundred and fifty souls; all that were saved cannot by any possibility exceed two hundred and fifty. It is supposed that fifty or sixty were

lost in the cabin. The boilers seemed to be heaved upwards and forward, parting the cabin at the gangway, and rendering the upper works of the boat from that point forward a complete wreck. Out of twenty-six state-rooms, all full, only six or eight persons have survived. Those occupying rooms aft of the gangway were nearly all saved. When the steam and smoke had cleared up from the wreck, there indeed was a mournful spectacle presented to the vision of the few survivors. The boilers and smoke stacks were twisted together like huge serpents, locking in their hot embrace scores of human beings, dead and dying. Some were killed instantly; others were buried beneath the rubbish, to await the advance of the flames which as yet slumbered in the hold. Small fires that sprung up on the forward part of the boat were promptly extinguished, and for the time all danger seemed at an end.

In the meantime the captain, together with others, had obtained a flat boat at the wood yard of—, and were slowly working it toward the wreck, which they succeeded in reaching after about an hour's hard work. The flat was made fast to the stern, when nearly all who were left alive were taken in. All the fire in the forward part of the wreck had been extinguished, and we were congratulating ourselves as to our chances of safety once more, directing our efforts to the wounded and dying, when the flames burst out afresh, preceded only a moment by a dense cloud of smoke. Indeed so sudden and unexpected was the fire that those aft who had not reached the flat succeeded barely in escaping with their lives. Next came a new danger, and many who had thought themselves safe grasped their life-preservers and cast a longing, anxious look at the muddy waters beneath; there were pale faces and nerves unstrung, as the huge wreck, with its leaping flames, nearly kept pace with the unwieldy flatboat, for there were no oars but those belonging to the skiff, and small pieces of boards, which by some accident passengers had in their hands. It was bad seamanship to go below the wreck, but confusion covers a multitude of blunders. At last the flat was urged away from the wreck, and once more the saved breathed free.

Some were still on the wreck, crouching and trying to hide from the angry heat, staying until at last they seized some plank or drift, and committed themselves to the waters. The fire was so sudden and unexpected that those on the bow of the boat had no means of escaping except by swimming.

The flat-boat with the wounded, all that could be reached, and those that were unhurt, was at last 'tied up' at 'Ship Island,' which by the way, is no island now, as the water covers almost the entire surface. Here we lay until nearly 4 o'clock in the afternoon.

The wreck floated majestically down the stream, until we lost sight of her around the point below, going, as we ascertained, some mile or two down and lodging on a sand-bar.

This is but a general outline of the disaster of that eventful Sabbath. Those who have never seen destruction like this, cannot form the faintest idea of it. One was buried unhurt beneath the rubbish, screaming and imploring for mercy and for help—mercy which only God could grant, and help which no earthly force could render. Here was one shaking the scalded flesh from his hands and arms, leaving the white bones dry and naked; another striving in vain to drag a huge splinter from his side; another with his limbs caught beneath the heated boilers, screaming in mortal agony; some with their heads blown off; some with their bowels protruding; others sleeping quietly in death, without a mark on their persons: one, a lady, blown naked from her berth, scalded and mangled in a most shocking manner.

No pen can portray scenes like these—no language convey the ghastly horrors that hover around a scene like that.

As to the cause of the explosion none can tell. Some say it was burning coal in unsuitable furnaces. The grates had just been cleaned, and new and powerful fires were just at their most intense heat. Some say she was working but little steam, and that the accumulation of power overcame the old and somewhat weakened boilers. Some attribute it to low water. Some, if not all, of these things might have been the cause; but what, in all probability will forever remain a mystery. More of the deck passengers were killed from the fact that it was a cool morning, and many were standing and lying near the boiler to keep warm. The cause of the sudden fire amidships was the turpentine stowed below."

**VESUVIUS.**—The news of the eruption of Vesuvius does not make it clear that all danger is yet over; which fact, together with the inherent interest belonging to such mysterious manifestations of the power of the elements, will make the accounts read with much avidity. Premonitions of the outbreak have been noted for some time, though the absence

of destructive eruptions for a long period has prevented the alarm which used to attend such warnings. The first and most dreadful eruption of Vesuvius, of which we have any mention, was in the year 70, when Pompeii and Herculaneum, with over 200,000 human beings, were buried under the burning lava and cinders. In 1631 the town of Torre del Grecco, then having four thousand inhabitants, was entirely destroyed, with much of the surrounding country. In the eruption of 1794 the top of the mountain fell in, leaving the crater nearly two miles in circumference. Down to 1850 forty-nine eruptions had been recorded, those of the present century taking place in 1819, and 1839. There was quite a flow of lava in 1855, since which time, till the present outburst, the mountain has been quiet.

**ON THE WAY TO ROME.**—The N. Y. Churchman, in an article under "Extreme Views," has the following:

And the Catechism distinctly and emphatically teaches the doctrine of Baptismal Regeneration. It teaches the catechumen that, in Baptism he "was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven;" and further, that there is conveyed thereby an "inward spiritual grace," which is "a death unto sin, and a new birth unto righteousness,"—and this upon the express ground of its being Baptismal Regeneration—the ground, namely, that as we are "by nature born in sin and the children of wrath, we are hereby made children of grace." Nothing, surely, can be plainer than this. There can be no other deduction from it than that of Baptismal Regeneration, without any reservation or modification whatever.

This appears to be the Papal doctrine that baptism regenerates, and that all unbaptized infants are lost—which dogma Calvin so successfully attacked and triumphantly disproved.

The Church at Sugar Hill was not correctly reported in the Herald. It should read, the church numbers about 200, and about 130 have united the past year, and 91 been baptized.

I. H. SHIPMAN.

Sugar Hill, June 22.

My HEALTH is still poor, but I am able to be out, and speak occasionally.

J. V. H.

To CORRESPONDENTS.—J. Gunner, jr. We gave that article on the Crucifixion about six years since.

## APPOINTMENTS.

The first quarterly meeting in the Galena district will be held at Elizabeth, Jodavis Co., Ill., commencing Thursday, July 8, 1858. A conference is to be held in connection. It is hoped that there will be a general attendance and delegates from all the churches in that region. We hope to see the friends there from Crane's Grove, Plum rivers, &c. It is expected Bro. W. Pratt will be there.

MOSES CHANDLER.

**PENNSYLVANIA CONFERENCE.**—There will be a conference of Ministers and Delegates from the Advent churches in Pennsylvania, held at Maytown, near Bro. M. Peck's to commence on the 27th day of July. All the ordained ministers, and one delegate from each church in Pennsylvania, are earnestly requested to be present. Friends will come by the Columbia railroad to Shook's Station, and call on brother Martin Peck.

J. LITCH.

**GROVE MEETING AT NEW KINGSTON.**—There will be a grove meeting in New Kingston, Cumberland Co., Pa., to commence the 3d of August and continue over the Sabbath.

J. LITCH.

A meeting will be held, as usual, in my Barn, in Kingston, N. H., on Monday, July 5th, commencing at 10 o'clock A. M. Preaching upon the occasion. The ministry, laity and the public generally are invited. Those coming by railroad will stop at the East Kingston depot, where conveyance can be had to the meeting, 1 1/2 miles distant. May we come with sanctified hearts. In behalf of the church,

F. GALE.

Bro. Himes:—I am requested by our brother D. T., of South Reading, to notify ministering brethren concerned that the appointment for July 13th is recalled, and his ordination to be postponed for a few months.

G. W. BURNHAM.

North Attleboro', Mass., June 22, 1858.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Thos. Smith—Have cr. Mrs. C. Small 50 cts. to July 1, and Mrs. J. Hewes of the same place, 50 cts. to January next, and charged you.

C. F. Jordan—Sent books the 24th. J. M. Orrock—L. Whitcomb was cr. \$1.69 last Jan. to No. 848. Ten copies of the G. of Nos. 131 and 132 have been sent to "Morris S. Blake, Derby Line, Vt." We cannot send duplicates, as we have not got them, and so cr. him to No. 138.

Rev. H. Cummings—Rec'd \$3 and sent you "The End" June 30th, and credited balance on Herald to 945; the \$5 you speak of was not received.

L. Wheeler—It was rec'd. The Guides could not be sent till printed, and they will be mailed at the same time with this week's Herald.

To Aid this Office.—J. Taylor, \$1.

Our Subscribers and agents who can remember us at this time, will confer a great favor.

## RECEIPTS.

UP TO TUESDAY, JUNE 23RD.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Mrs S Pierce 893, P Johnson 919 and G to 144, W Gatta 916, E Allis 893, O Shirley 919, R Bloss 919, C Harvey 884, I Newcombe 906, J Jenne 939, N Rowell 958, J E Hurd 919, Mrs H Hollister 900, L W Spaulding 919, J Douglass 919, S Norcorser 919, O Elliott 919, J Walker 919—each \$1

N Clark 931, C Marden 939, R Harley 945, Dan'l Bliss, Jr. 971—have no No. 1 of Peaslee's left; R Stillman 924, T Wardle 932, A Rhodes, Esq., 945, J Woodward 876, J Clifford 924, L L Chamberlain 893, H M'Duffie 945, I Blake 997, S Morrill 919, R Files 924, H Sage 926, E Kennedy 882, O Brownson 893, L A Smith 893, S M Wootan 919—rec'd \$2 in June, '57—each \$2.

J E D Savage 867, J Foss 949, T Buckingham 910, H N Elliott, by div., 971, I Colcord 880—50 cts due; J Whitman 898, J I Kittredge 919, W C Titus 902—each \$3.

M A Hodges 919, \$1.13; Elder J Warren 919, \$2.50; N Stevens 879—50 cts; C Sisco 875—70 cts due; M H Hyatt 144 on G; Elder S C Hurlburt, \$3.36 to balance book account, and 29 cts on G to 150—the H. being paid for to 919; B S Reynolds on acct \$7; J S May 152 if N. S. to Guide, 42 cts; S Clifford 952, \$2.25; L Courier 893, 50 cts.; N Woodford, 149 on G 42 cts.; L Orcutt 948, \$2.25; Ruth Breed 919, \$1.25; J Litch on acct, \$10.

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## THE ADVENT HERALD

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in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

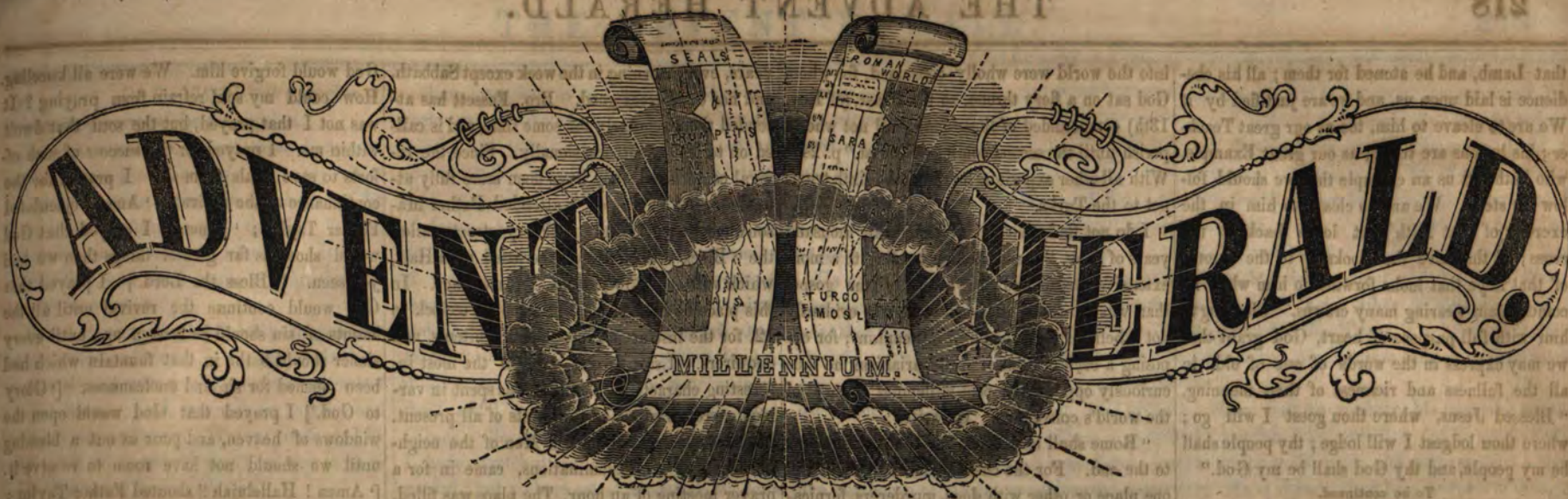
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WHOLE NO. 895.

BOSTON, SATURDAY, JULY 10, 1858.

VOLUME XIX. NO. 28.

## THE CROSS AND THE CROWN.

No blood, no altar now;  
The sacrifice is o'er,  
No flame, no smoke, ascends on high,  
The Lamb is slain no more:  
But richer blood has flow'd from nobler veins,  
To purge the soul from guilt, and cleanse the reddest stains.

We thank Thee for the blood,  
The blood of Christ Thy Son,  
The blood by which our peace is made,  
Our victory is won:  
Great victory o'er hell, and sin, and woe,  
That needs no second fight, and leaves no second foe.

We thank Thee for the grace  
Descending from above—  
That overflows our widest guilt—  
The eternal Father's love;  
Love of the Father's everlasting Son,  
Love of the Holy Ghost, Jehovah, Three in One.

We thank Thee for the hope,  
So glad, and sure, and clear;  
It holds the drooping spirit up  
Till the long dawn appear:  
Fair hope! with what a sunshine does it cheer  
Our roughest path on earth, our dreariest desert here!

We thank Thee for the crown  
Of glory and of life;  
'Tis no poor with'ring wreath of earth,  
Man's prize in mortal strife:  
'Tis incorruptible as is the throne,  
The kingdom of our God and His Incarnate Son.  
Bonar.

## Sabbath Readings on the Acts.

BY REV. JOHN CUNNING, D. D.

Continued from our last.

In analysing this gladness or joy of Barnabas, let me notice he was glad, first of all, because he was a man. An ancient heathen composed a play which, when enacted in heathen times, excited great admiration by one sentence: "Homo sum; et nil humanum a me alienum fuit." "I am a man; and I think nothing, therefore, should be strange to me, or unsympathised with by me, which belongs to man. Now, Barnabas was a man who had the deepest and the purest instincts of humanity elevated and refined by grace; and he knew right well that Christianity adds to the happiness and multiplies the joys of mankind.

There never was such a thing as an hospital in the Roman Empire; there was never known such a thing as a charitable institution for the education of the orphan young in Greece in the age of Pericles, and amid its splendid and magnificent creations. Asylums, hospitals, charities are the products of a Christianity more or less pure among mankind. The world that rejects the Gospel little knows the deep debt of gratitude they owe it; they that try to undermine it, and to banish it from earth, little know that with it they must banish all that ministers to the highest happiness and the truest temporal well-being of all the families of the earth. Barnabas was glad, therefore as a man.

But Barnabas was a Christian; and that is the nobler dignity still. He saw souls sanctified, hearts regenerated, sinners saved, and mighty multitudes that would soon be set as gems in the diadem of Christ, and sealed as heirs of the kingdom of heaven.

And Barnabas also was a minister; and he rejoiced when he saw the harvest appearing so plentiful from the seed sown by his ministerial brethren, amid many tears and amid many trials; just as the Great Master sees the travail of his soul and rejoices, so Barnabas saw the fruits of

a ministry that had not been in vain in the Lord and therefore he rejoiced. And he felt these trophies never could be taken by Satan; these spoils never should be restored to him, these facts never could be reversed, and that God who had begun would consummate the good and gracious work.

And in the next place, Barnabas was a Catholic; not a Roman Catholic, or an Anglican Catholic, but a Catholic in the truest and noblest sense of that word. Had he been a sectarian, a provincialist, a nationalist, a mere congregationalist, he would have felt extremely sorry that another church prospered far beyond the one of which he was a minister, and to which he belonged. But he had no such feeling. He was a Catholic in the highest sense; and did not complain, rather he rejoiced that another denomination eclipsed his own. He was sorry if his own Church at Jerusalem, the elder sister, was not so healthy as he could wish her; but that should not have prevented him, and did not prevent him from rejoicing that the younger sister at Antioch had outrun her in the race set before us in the Gospel. And in proportion as we attain this spirit, this noble spirit, that can look beyond our own little, tiny, narrow horizon; that can look beyond and over the walls of our own little party, far less dependent on it than it looks to us;—in proportion as we can recognize a brother wherever we find the impress of our common Father, and a Christian wherever we see the signature of Christ, and a fellow-heir to the kingdom of heaven wherever we see a heart regenerated and a mind enlightened, do we approximate to the spirit of him in whose eye the little distinctions that split Christendom into fragments are scarcely seen, and the magnificent truths that cement all true believers into one are alone felt, and appreciated, and rejoiced in.

And, lastly, he was not only a Catholic, but he was also unselfish. He rejoiced at a prosperity, in sowing which he had no share; he rejoiced at the growth of an edifice on which he had not built one brick; he rejoiced at success and prosperity to a church that he came to visit, and had the magnanimity to applaud and commend to his brethren, and be glad on its account. But Barnabas, like a true minister of Christ, was not satisfied with a visit, or with detecting the grace of God, nor expressing how happy he was to see it; he gave them also, as became him, a word of earnest and practical advice. "He exhorted them that they should cleave with purpose of heart to the Lord." Did they say to him, "Barnabas, we believe in the perseverance of the saints, and therefore we do not want your advice to cleave with purpose of heart to the Lord?" Had they been very high Calvinists, they might have ventured to say so. But Barnabas believed in the perseverance of saints as truly as they; but he believed also in the duty of the saints to use the means that God had commanded. He could connect in his mind what seems a contradiction to thousands, "Work out your salvation with fear and trembling; for 'tis God that worketh in you to will and to do of his good pleasure;" where you see the terrestrial toil so interwoven with the celestial presence, that the absence of one or the other is fatal to the perseverance of the saints. And yet you may depend upon it, we persevere,

not by our holding so fast the Blessed Master, but by the Blessed Master holding so fast us.—Nevertheless, it is our duty, if we would see our efforts crowned with success, and grace issuing in glory, and the grey dawn of the morning in the splendors of meridian day, to cleave with purpose of heart to the Lord. In this address, God requires the heart. It is not tenacity of conviction not obstinacy of bigotry, not exactness of discipline, not outward formalism, but the tenacity of love, the cleaving of affection, clustering to Christ with the affection of the heart, as the tendrils of the vine cluster and cling to the oak that is to support them; in the face of weariness, and sufferings, and wants, amidst persecution and death. It is, "Cleave with purpose of heart to the Lord;" in spite of reproach and scorn, the proud man's contumely and the great man's contempt, "cleave with purpose of heart to the Lord." You will find there strength, there compensatory grace, there a life that this world cannot touch, and a joy that its strangers cannot intermeddle with. "Cleave with purpose of heart to the Lord"—to the Lord Jesus. Not to Christianity—that is too diluted; not to a doctrine, but cleave to a Person. You never can too earnestly recollect what is so very obvious in every page of the New Testament, that salvation is not the belief of a dogma, but the personal trust in and leaning upon a personal Christ. It is not, "Believe in justification by faith, and thou shalt be saved;" but it is, "Believe in the Lord Jesus Christ, and thou shalt be saved."

We are called Christians because we cling to and rest on Christ. Cleave to Calvinism, and you are Calvinists; cleave to Arminianism, and you are Arminians; cleave to John Wesley, and you are Wesleyans; cleave to the church, and you are Tractarians, or in the mildest sense, churchmen. Cleave to the Pope, and you are Papists; cleave to Christ, and you are Christians. Let your clinging and cleaving to him be your great distinction before God and the world; and thus you vindicate yourselves the true successors of those who were called Galileans by the Jews, fanatics whom much religion had made mad by the Gentiles, brethren by themselves, and christians by a baptism from God. And cleave to Christ as he is set forth in this blessed book.—Take your idea of Christ not from the Thirty-nine Articles, however sound; nor from the Scotch confession of faith, however pure; nor from tradition of any shape or any sort; but from God's own graphic original portrait of him. What is the Bible? It is just the portrait of Christ; and the reason why no likeness of Christ in the flesh has been perpetuated by the sculptor from the obedient marble, or painter on the yielding canvas, has been that you may look at his likeness only as sketched by pencils dipped in the very colors, and tints of heaven itself. The only picture that is left of Christ is the New Testament. And, strange fact! the poor Roman Catholic has worshipped idols of wood and stone, he has worshipped saints and angels; and when he could not get pictures of Christ that seemed good enough, he has made others, and offered the highest price for the creation of them. But strange! that the only picture that has drifted down the ages, the only original sketched by God himself, the Bible, the Roman Catholic church has never dreamt of worshipping. No, I should

feel myself, if I am to worship any image of Christ, let me worship the Bible. But then the Roman church felt what we feel, that if we had bowed the knee to the holy book, the lightning-flash would have burst from its lips, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou worship." Not even the Divine portrait itself must we adore. We must look through it and above it to the magnificent original; and on him our hearts' trust and affection must repose.

We must, therefore, look for Christ, to whom we are to cleave as he is portrayed in this blessed book. Some, by disregarding this book, have denied that he was God, and sapped the very foundation of the Christian's super-structure; others, again, by not examining properly this book, have pronounced him to have had sinful flesh, and fallen humanity. But neither inference is true. That he was God all apostles on earth and all saints in heaven testify; that he was the sinless, the holy, and the spotless man, every page of the Bible equally conveys. We believe that he was God; and if he were not God, do you think I would trust him with my soul? No, my soul is fallen, sinful, ruined, lost by nature; but ruined as it is, it is so magnificent a thing, and my conception of its grandeur is so deep, that if God will not take care of my soul, I will risk taking care of it myself. I will trust it to none beneath God. But thanks be to him, I have God my Savior, who is able to keep what I have committed to him against that day. And that Jesus also is man, is as plainly revealed in that book; but sinless man. If there were a single sin in his nature, he could not have atoned for me. One sin drove Adam out of Paradise; one faltering from obedience to a perfect law would have driven Jesus out of Gethsemane.—But he was holy, harmless, undefiled, our Sacrifice and our Savior. Cleave to this blessed Savior with full purpose of heart as the only Atonement—the only Atonement, not that upon a communion table, but that which was finished 1800 years ago. The Sacramental System, as it is called, the new fangled formula of Romanism in this country, say so in words, the Holy Ghost, for it regenerates the heart; and they say that the Lord's Supper, according to this Sacramental system, is the Lord Jesus Christ; and that the priest, as they call him, offers him up a sacrifice for the living and the dead. And how distressing, that three of the sons of the illustrious Wilberforce, so distinguished for his piety, his successful vindication of evangelical religion—the third having only the other day made the transition, have joined the Roman Catholic faith. They have joined it in deep delusion; we can only add our hope that the remaining son will change his convictions, or follow their example. The Sacramental System is another name for Romanism; and there is no genuine Romanism, pure as it should be, within the limits of the Church of England: the only spring from which it can be drawn is the old spring from which Pious Nonno draws it; and unless you go there, you will find it in its purity nowhere else. But our Atonement is not one that a priest may make, or that an altar may bear; it is Christ and him crucified. And we cleave to him not as a martyr, but as a Sacrifice; not as an example only, but as an Expiation. All our sins laid upon



that Lamb, and he atoned for them; all his obedience is laid upon us, and we are justified by it. We are to cleave to him, too as our great Teacher; his lessons are truth; as our great Example, who hath left us an example that we should follow his steps. We are to cleave to him in the exercise of that faith that looks back to the cross; of that love that looks up to the throne, of that hope that looks forward to him when he comes again wearing many crowns. Cleaving to him with full purpose of heart, God grant that we may express in the words of one of old, in all the fullness and richness of their meaning, "Blessed Jesus, where thou goest I will go; where thou lodgest I will lodge; thy people shall be my people, and thy God shall be my God."

To be continued.

Original.

### Early New England Adventism;

*Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c.* By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. VIII.—EDWARD HOLYOKE.

Of this christian writer, J. Farmer, in his "Genealogical Register, 1829," thus speaks:—

"Edward Holyoke, Lynn, 1630: came from Tamworth, in the county of Stafford, on the border of Warwickshire: was admitted freeman 1638: representative 1639 to 1643; and 1647-48: removed to Springfield, which he represented in 1650 and part of 1660. He died May 4th, 1660." pp. 148.

Nothing more is said about him. I marvel that there is no mention made of him by Pres. Allen in his Biographical Dictionary. He wrote a work entitled "The Doctrine of Life, &c."—issued in a 4to of pp. 344, London, 1658, two years before his death, which for piety and learning equals any other N. E. book of his day. In the Transactions and collections of the American Antiquarian Society, Vol. III. 1857, p. 194 in the "Diary of John Hull," opposite May 4th 1660—"Mr. Edward Holyoke departed this life,—a grave, pious, and able christian." Then in a marginal note, it is stated that he died "at Lynn, where he first resided," and his book is called "an elaborate work on theology." His will is printed in the "N. E. History and Genealogical Reg." Vol. IX. p. 345. In it Holyoke says he bequeaths a copy of his book "to each of his sons-in-law as their best legacy."

He touches on many things, explains prophecy and copiously quotes the Scriptures from Genesis to Revelation.

On page 144, in answer to the question,— "But shall not the land of Canaan, city, and temple and kingdom be restored to the Jews?" He replies—"They shall never be restored, yet the Jews shall have a general glorious calling in all places where they are scattered, when the fullness of the Gentiles is come in. And when they are called and the veil taken off their heart and know Christ and his spiritual government, they will esteem Canaan and Jerusalem no more than any city or country in the world; they will then look to the heavenly rest (here begun), and to the holy city from heaven in which the Lord God of hosts, even the Lamb, is the Temple, Apoc. 21:22." He refutes Mr. Finch and Mr. Brightman, who, he says, "Make the Jews expect things seen and temporal." He argues at length against the Jews' return from Zechariah and other prophets, insisting that those who literally refer Zech. 14th to the future, "run into many absurdities."

On p. 229 he takes notice of Phocas' decree to Boniface, A. D. 606, as being a notable era in the rise of the Papal Antichrist; he explains the seals and trumpets of the Apocalypse and on the seventh trumpet observes,—

"The Lord must,—for vain is the help of man—consume that bad king Abaddon of Kittim, Italy in the end at his glorious appearing: as those beasts in Daniel by the first coming of Christ

into the world were wholly consumed, for whom God sat on a fiery throne, so the Beast, (of Rev. 13th) compounded of those four shall not wholly perish until the second coming of Christ." p. 249. With all other expositors he refers the sixth trumpet to the Turks.

I do not find that he mentions the thousand years of Rev. 20, and though holding to a more extensive spread and prevalence of the gospel than was witnessed in his day, he was evidently not a believer in a temporal millennium; for opposing a certain form of millenarianism, he thus curiously opposes the post millennial theory of the world's conversion. He writes:—

"Rome shall be a mark for God's judgments to the end. For the church shall be troubled in one place or other with dogs, murderers, fornicators, sorcerers, liars and other abominables. Let us not flatter ourselves: the seed of the Serpent shall be to the end, and all our outward enemies shall not be put under the feet of Christ till the end. The Holy Spirit doth show us the counsel of Christ that there is no age in which the vanity of this cursed world shall not be manifested. Such peace as many talk of under Christ's personal reign is not for this world, but for the world to come. There shall be persecution and vexation from the seed of the Serpent in one place or other, more or less, secret or open, while the church remaineth in this world notwithstanding all that is alleged for the glorious personal reign of Christ here on earth." p. 266.

He makes no mention of the new earth, as I can find, but often alludes to the "world to come" and "day of Christ's bright appearing." Of this day he writes in these glowing words—on page 249:—

"In the day of the all-joyful resurrection, our weak, vile, and corrupt bodies shall be raised up incorruptible, and be fashioned and made like our Lord's glorious body. And the saints that are alive and remain unto the coming of the Lord, shall have instead of death a sudden and unspeakable changing in their bodies, and shall, together with them of the resurrection, be caught up in the clouds to meet the Lord in the air, not to die any more, but are equal unto the angels, and shall shine like the sun in the kingdom of their Father, Amen. Even so come Lord Jesus."

Our author's and Dr. Cotton Mather's views of Hades, as a state of detention till the resurrection, when,—and not before,—the perfect reward would be bestowed, were similar to those advocated in the Advent Herald. The opinions of Edward Holyoke in relation to the Jews were quite different from his contemporaries, as were also his views of the course and end of this dispensation widely different from those now held by many of the successors of the Puritans. Let his opinions of the divine record be well weighed.

Original.

### My Journal.

RETURN HOME FROM NEW YORK.

Monday, April 5.—I took leave of Dr. Crofut and his family, whose hospitality I had enjoyed. I felt myself at home during my visit, and am happy to know that three of their family were blest, and made happy in God. They have my thanks for their Christian kindness.

Visiting several families, and attending to some remaining business, at 3 o'clock I took the cars for Boston, and arrived home at midnight. I was taken with "chills" on the way, and could with difficulty get home. I was confined two days, with distress such as usually attends this very unpleasant disease. I was usually well up to the hour I was taken in the cars. Then suddenly it crushed me. How frail, how weak is man!

Tuesday, April 8.—Health is better. Attended to business at the office in the day, and in the evening the meeting at the chapel. Several souls converted, good season.

Friday.—I visited some in the day; and attended meeting at the chapel in the evening. Many spoke, and there was much to encourage us. On the 10th, I attended the prayermeeting at the Old South chapel at 8 A. M. It was full, and deeply interesting. This meeting is open to all who love to pray. It has been kept up for

years, every morning in the week except Sabbath, and has done great good. Bro. Fassett has attended them regularly for some time, and is called on to lead them occasionally. Since the revival commenced, they have been more fully attended. At 11 o'clock, I attended Father Mason's meeting in North and Ferry streets called the "Black Sea." They have fitted up a Hall, which will hold 250 persons, for meetings. In this place he holds a meeting from 11 o'clock to 12, for the instruction and help of penitents, and enquirers. I saw several cases of the most interesting character. The hour was spent in various exercises suited to the wants of all present. At 12 o'clock, the Business Men of the neighborhood, of all denominations, came in for a prayer meeting of an hour. The place was filled. It was solemn and glorious. Oh, it was good to be there. No one was to speak or pray over three minutes, and every minute was occupied, and to the best advantage. Some cases of the fallen were present for prayer, and were deeply affected. I doubt not but there is hope in their case. At any rate our business is, to do what we can for them, and leave the event.

In this meeting the Spirit of Christ is truly manifest. Here the "woman that is a sinner," and plunged into the depths of pollution, is brought in the arms of faith to Jesus and is cared for, and welcomed as a sister, even, as she really is, in all her misfortune. What shall we think of that religion that neglects and even slight the outcasts? He that loves God, will love those for whom Jesus died.

Father Mason was formerly employed by the Methodist society as a city missionary. But he was too liberal for them, and he was dropped. But he is now sustained by the Good Samaritan Society. I mean by this: that he is sustained by those who have the spirit of the Good Samaritan. And he is doing good among the suffering and oppressed of all classes. God give him good speed in his work.

To illustrate the power of these meetings, I give the following incident. It is known to the public that Mr. W. has always treated revivals with lightness. I quote from the Boston Journal.

Rev. Thomas Whittemore, the editor of the Trumpet, an able Universalist paper, and who is well known as one of the most prominent clergymen of his denomination, has recently attended three of Father Mason's revival meetings in the Black Sea, and gives in his paper an interesting account of his visits. He had heard of the good work and said to himself, "shall Universalists see such a revival going on in Boston, and take no part in it? It must not be that we hold back." He expected to be received with coldness, if at all, but he was happily disappointed. The first day he was a silent observer. The second day he spoke, and in a manner which drew forth the hearty "amens" from the sympathizing brethren. The third day he met that good man, Father Taylor, there, and he called Mr. Whittemore out to speak, which he did, and prayed, also. A scene which ensued while he was there he thus describes:

"A brother rose, (a perfect stranger to us.) He said he was from Charleston. He had brought to the meeting a poor fallen brother, he said; a seaman, a Swede, for whose salvation he felt the most fervent desires; and he wanted him to be regarded as a special subject of prayer that day. The old seaman was deeply moved. His emotion must have begun before he came into the room. Father Mason went towards him, and knelt down and said, 'Let us all pray for this man.' He offered a very fervent petition. 'Lord,' said he, 'this poor man feels that he is a sinner; he desires our prayers. Lord, he has served the devil, and he feels that he has served him enough, and now he wishes to change masters. Lord, take him into thy service. Lord, he loves rum. [Yes, yes, said the poor creature.] Lord, he smells of rum. [Yes, yes.] And then the speaker, raising his voice with his increasing emotion, and laying both his hands on the head of the kneeling, weeping Swede, poured out a petition for him, that penetrated to the soul of every one present. The Swede trembled, wept, ejaculated promises of amendment, hoped

God would forgive him. We were all kneeling. How could my soul refrain from praying? It was not I that prayed, but the soul that dwelt within me. I prayed for the success of such efforts to save souls from sin. I prayed for the continuance of the revival. 'Amen,' ejaculated Father Taylor; 'Amen.' I prayed that God would show us far greater things than we had yet seen. ['Bless the Lord,'] I prayed that God would continue the revival until all the haunts of sin should be broken up; until every sinner should bathe in that fountain which had been opened for sin and uncleanness. ['Glory to God,'] I prayed that God would open the windows of heaven, and pour us out a blessing until we should not have room to receive it. ['Amen! Hallelujah!'] shouted Father Taylor; 'this surely is the millennium!']"

In the evening attended a prayer meeting in Russell st. It was good. A number who spoke were among those who had been reclaimed from various vices, and had become a blessing to their families, and the community. What hath God wrought!

Sunday, April 11.—Gave three discourses in the Advent chapel. Very good attendance, and tokens of good. There has been a work of grace among us for some time past. A number have been converted, some of whom have gone elsewhere to unite. Well, we are glad to be instrumental in saving sinners, to build up other churches; but when persons are turned away by prejudice, or sectarian artifice, it is painful to us. We must be prompt to "meet the enemy in the gates," and vindicate our cause. Some of our people are so afraid of what is called proselyting, that they hardly give a converted sinner among us an assurance, that his presence is wanted, if he was inclined to stay among us. Let us act the part of wisdom, and be brotherly to those whom God shall give us in conversion. They will be most likely to live, where they "passed from death unto life." Our duty is to care for them, and train them up in the way of the Lord.

Monday, April 12.—Went to Worcester, Mass. Stopped on the way, at Westboro' and had an interview with Bro. Cunningham. He was well, and doing well. They are putting up a neat chapel, with the hope of enlarging their numbers and usefulness. In the evening preached for the Advent church in Worcester, seven persons came out for prayer, and we had a good season. There is a good interest in the church. But they are without a pastor, Bro. Taylor, having resigned his charge. May God speedily give them one, that shall feed them with the bread of life. Bro. T. has built them up, and has been a blessing among them, and they were unwilling to part with him.

Tuesday, April 13.—Attended the morning union prayer meeting. It was very stormy, yet a goodly number were out, and the meeting was good. Being called out I took part in the service. I returned to Boston in the A. M. and attended the Business Men's Prayer Meeting at the Old South Chapel at 12 o'clock. The meeting was good. Prayer and personal effort to save souls was the theme of the meeting. In the evening met with the Advent church in Kneeland st. We had a small audience as it was stormy.

Wednesday, 14.—Meeting at the chapel at 3 P. M. Four rose for prayer. At half-past 7, we had a good attendance, and five requested prayers. God is still with us to bless and save.

Thursday, April 15.—This is the day of the State fast. We have held three services, as on the Sabbath, and full audiences. It has been one of the best Fast days, which for twenty-six years past, I have kept with my people in Boston. We have a deep religious interest, for which, I trust, we are truly thankful.

Friday, April 16.—To-day at 12 o'clock I attended with Father Mason, at the Black Sea. The meeting was very good. Some hardened sinners spoke of their late conversion, and of keeping yesterday—the happiest day of their lives. Formerly it cost them much for rum, and other things, to keep Fast day; but yesterday, they kept it without money or price.

Held two services at the chapel, at 3 P. M. and at half-past 7 in the evening. Several des-



ired prayers. On the 17th visited a number of families and prepared for the baptism.

Sunday, April 18.—Gave three discourses, on Assurance, Brotherly Love, and a portrait of the primitive church, from the 2d. chapter of the Acts. In the afternoon gave the right hand of fellowship to sixteen new members. It was a solemn time, and many wept. "Christian fellowship, how sweet."

In the evening I baptised nine in the presence of a crowded auditory. It was one of the happiest and most solemn scenes we ever witnessed in the chapel. God was with us, to bless, and own his own ordinance. We are made glad by seeing the fulfilment of God's promise to us in answer to many fervent prayers.

Monday, April 19.—Went to Lynn in the A. M. called upon Bro. S. J. Roney, with the hope of getting him out into the gospel field again; but fear he will not be able, on account of poor health. How sad, that the church should lose such precious gifts. Also called on Brn. Ravel, and Butman. Bro. B. attends the Advent church in Salem, with his family, and remain firm in faith and hope. Went to Newburyport at noon, and spent a few hours with the brethren there. Eld. Pearson being absent, I spent most of the time with Dea. Pearson and his family. I was much rejoiced to find them in so good health and prosperity in spiritual things. The church of Adventists there have had a steady and blessed revival interest during the winter. Eld. Pearson has had full houses and success in his work.

In the evening I came to Salem and called upon Eld. Gunner, with whose people I had an appointment to preach. I found him and family well, and as usual a cordial reception. We had a good audience out, to whom I preached the word. Four rose for prayer and the interest was such that by request appointed meetings for the morrow, at 2 P. M. and in the evening.

Tuesday, April 20.—This A. M. returned to Boston on business; and went back to Salem at noon. Preached at 2 P. M. to a much larger audience than I expected to see. I spoke on the importance of assurance. It was a searching time. Over forty persons spoke after the discourse. In the evening it rained, but for a storm we had a large turn out, and a good season. Seven desired prayers. The prospect is good for a work of grace here. May the Lord bless and prosper them, by the labors of their own pastor.

Wednesday, April 21.—Returned to Boston in the A. M. Visited a number of families, and some that were afflicted. In the evening spoke at the chapel, five came out for prayer, and some were converted. God is still with us to bless.

Thursday, 22.—Attended the Ladies' Sewing Circle in the P. M. and in the evening spoke in the chapel, and gave the right hand of fellowship to six persons, one of whom was Walter, my youngest son, converted. God has given me all my children in conversion, who have come to years of accountability. What a blessing! May they be kept from the destroyer.

This evening Elder Fassett returned from a tour in Me. He is well, and takes the work where I leave it. I leave in the A. M. for Waterbury, Vt. Some rose for prayer at the close of our meeting, and the good work is still going on.

Original.

### The Three Warnings.

A young man, of the name of B——, residing in Manchester, Eng., had for many years been notorious for his profane and profligate way of life. Three several times had he been laid upon, what appeared to human judgment, his dying bed. Three times had he most solemnly declared his repentance, and vowed, that if it would please God to restore him to health, the remainder of his life should be dedicated to his Maker, his Redeemer, his Sanctifier. Three times did a merciful and long-suffering God hear and answer his supplications; but alas! no sooner were his fears allayed, and present danger past, than he again returned to his sins, "as a sow that is washed to her wallowing in the mire," 2 Peter 11:22; and like the unclean spirit in the parable, (Luke 11:26,) "The last state of this man became worse than the first."

Once more he was laid upon the bed of dangerous and protracted illness: the most dreadful anguish took possession of his mind; no prayers, no conversation, appeared to impart one moment's hope or comfort. One day, when in an agony of despair, he asked the Rev. J. N., who was sitting by his bedside, to request every member of the family to retire into different rooms to pray for him. His friends immediately quitted him for this purpose, and he was left alone. While they were all engaged in prayer, (and as it afterwards appeared, at the same moment) these awful words were presented to the minds of each, "Because I have called and ye refused, I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1:24-26. Instantly, and as they expressed it, almost irresistibly, they arose from their knees, and rushed to the chamber of the unhappy sufferer, when, as the door opened, the same fearful "I also will laugh at your calamity; I will mock when your fear cometh;" were shrieked out rather than spoken, by the dying man. In an instant all was still: the silence of death succeeded to the scream of agony, and the spirit had fled to its everlasting destiny. 1 Cor. 10:11-13.

Reader! these warnings are for you! take heed lest you fall after the same example of unbelief. Now is your day of grace! Trifle not with your present convictions, lest you quench God's Holy Spirit; in mercy to your own soul, "seek the Lord while He may be found, call upon Him while He is near," Isa. 55:6,7; so shall you obtain mercy, and find grace to help in time of need, Heb. 4:14-16.

J. GUNNER, JR.

Philadelphia, June 23.

### The Way of the Transgressor is Hard.

About fourteen years ago, a young man from the United States, by the name of Gardner, went to Mexico as a traveling dentist. He was pleasing in his manners and made friends and money wherever he went. The war which broke out between Mexico and the United States, I suppose interrupted his business, as it did also the farming and mining operations of a number of Americans, who were obliged to abandon their farms and mines at a great sacrifice of property.

When the war was closed, Congress put aside three millions of dollars to pay these men for their losses, and a committee was appointed to decide upon their claims, and pay them their just dues. Among these claimants, Gardner appeared, who came to Washington, and set up a claim to nearly half a million of this money, for the loss of a silver mine which he said he owned in Mexico. He brought a great budget of papers to prove his claims, and engaged able lawyers to manage the business. After examining his proofs, they said it was all right, and he was paid \$420,000. Gardner was now a very rich man; he was young and handsome, and a great many, I dare say, envied his good fortune. After dashing about in Washington and New York, leading a life of gayety and fashion, he went to Europe, to enjoy all that was to be enjoyed on the other side of the waters. Everything seemed prosperous and well with him, and his rise from a poor boy to a rich man, was thought to be very wonderful.

All the papers, relating to the Mexican claims had to be filed and put away for safe keeping in the State Department, and while Gardner was in Europe, it fell into the hands of a newly-appointed Secretary, the Hon. Mr. Davis, to do this work. This gentleman, it happened, had lived fifteen years in Mexico. While examining Gardner's papers about his silver mine, in order to file them, he was extremely puzzled. "Why," said he, "I have lived for years at San Luis, where this silver mine is said to be situated, and there is no such mine there! Here is a clear cheat!" and perhaps there was no man in the United States who was so well acquainted with that locality, and, of course, so able to expose the cheat, if there were one. Thus God, by his providence, unravels the designs of wicked men. But able lawyers had examined that matter, and

pronounced it all right; the money had been paid out, and all the country knew about it—could he dare to rise up and call it a cheat? "Yes," said Davis, firmly, "I do dare; there is no such mine as Gardner lays claim to, and Government has been defrauded out of this great sum of money by a lie."

He wrote to the Attorney-General, whose business it is to look into such things, but no notice was taken of his letter. He then published his views in a newspaper, which President Fillmore saw, and he immediately sent for Davis, who stated his suspicions, and before all the Cabinet, persisted in his declarations. "There is no such mine," he said. The President immediately sent five gentlemen to Mexico to explore the country and examine and ferret out the truth.—They came back, and said Davis was in the right.

And now, how do you suppose Gardner felt? for he had got back from Europe, and a writ of prosecution was out against him. O, he made quite light of it, for he had powerful friends who had the utmost confidence in his integrity, and money to employ the ablest counsel in his behalf and sure enough, the first trial acquitted him.—But those who knew where the truth lay, determined never to give up. Another delegation was sent to Mexico, and these confirmed what the others had said, and brought home fresh evidence against him. The case was in the Court more than three years, and, at last drew to a final close. There must have been a terrible burden on his heart, although he kept up a good appearance, laughed and talked, was seen in the street as usual; and besides, he was on the point of marrying a beautiful lady in Georgetown.

At last, the case was given to the jury, and his friends waited with anxiety and impatience for their verdict. After twenty-three hours it came—Guilty. O what a change of hopes and prospects. He was immediately taken into custody and the next day was led out a prisoner to receive his sentence—ten years in the State Prison. It was an awful and solemn hour. Clad in a felon's dress, he was carried to his solitary cell. But no sooner had he entered it, than he fell to the floor in the agonies of death. Unable to meet his ignominious fate, if the case went against him, he had provided poison beforehand, which he had taken, and thus murdered himself—adding suicide to forgery and leaving an impressive confirmation of the Scriptures, "The way of the transgressor is hard." "Though hand join in hand the wicked shall not go unpunished." "He that pursueth evil, pursueth it to his own death."

Since the settlement of the famous Gardner trial, and the untimely end of the unhappy sufferer, several similar transactions have been brought to light, and their guilty perpetrators condemned to punishment. The issue of the Tuckerman trial, at New Haven, has just transpired, and the guilty man is soon to enter upon his term of confinement at hard labor, in the Connecticut State Prison, for twenty one years. Another conviction also lies back of this, for his great fraud upon the Eastern Railroad Corporation, upon which sentence only remained to be declared, when the criminal was arrested upon the indictment for which he has now to suffer. May cases like these serve to convince those who are tempted to the commission of crime, especially by fraudulent depredations upon the secular interests of society, that there can be little chance of their escaping the detection, punishment and shame, which their criminality deserves.

From the (London) Quarterly Journal of Prophecy.

### Joseph Mede.

Concluded.

We cannot find space to analyse his work on the Apocalypse at present. One of its first-fruits was a diatribe by Lawenus, entitled "Danielis Laweni strictura in Clavem Apocalypticam," which drew forth a "Josephi Medi responsio." Then Mr. Hayn, of Christ Church parish, London, propounded to him queries and difficulties regarding his scheme; and Ludovicus de Dieu transmitted to him a Latin epistle containing his "Animadversions." A friend, Mr. Wood, drew from him an exposition and defence of other points; so that he had plenty of work in hand.

But how kindly in his style! his pen is not dipt in gall, even when opposed. And thus he writes:

"Retegat Deus oculos utriusque nostrum, ut intueamur mirabilia ejus! Mr. Wood, I received your last doubt not but with like acceptance as I did the former; which I not only keep, but use to read over five or six times at least. And although I always assent not, yet I am always bettered by them, either to strengthen what I found weaker than I took it to be, or to learn to express myself with more caution and perspicuity."

Such was his candour, his impartial search, his freedom from prejudice, and his simple desire to arrive at the truth, and not to support a theory. He is characterised by a slowness of thought, or rather by a thoughtfulness that is never hurried in its conclusions. It was in this calm, candid spirit of investigation that he came to adopt the millenarian views, even while aware that the "Chiliasts" i. e. those who maintain the reign of the thousand years to be literal) were held in no honor. But once convinced of the truth of this view, he was not slow to defend it, though so far from contemplating this object in his "Key to the Apocalypse," that he tells in the preface he had published it wholly, at the first, for his friends' use and at his own expense. He shewed that it was the orthodox opinion in the ages following that of the apostles; and though such men as the Anabaptists may have added no credit to it, "yet" (as a friend of his wrote) "methinks the consent of so many great and worthy lights of the ancient primitive Church doth more honor and countenance the opinion than it can be disgraced or obscured by these late blind abettors." Mede adverted to the Jewish belief, and remarked, that "this smoke of tradition must have arisen from some fire of truth." He shewed that the second advent of Christ was properly neither before nor after the day of judgment ("dies judicii magni"), but was itself the day, "ipsa dies judicii" (Epist. 20). How simple, yet how significant is his remark on those who spiritualise Daniel 12:1: "It is not safe to deprive the Church of those texts wherein her faith of the resurrection is builded" (Epist. 98). Archbishop Ussher commends his prophetic writings, and is in no way startled at these views (Epist. 3). To his friend Twisse he remarks that there might have been a providence in allowing the Reign of the saints in the First Resurrection to be cried down in Antichrist's time, inasmuch as the idea of such reward and glory given to the saints would have been grasped at as another argument for making them mediators (Epist. 14). And Twisse, on his part, sees a providence in letting this view fall into neglect, "to take men off from fixing their thoughts too much on those days, the accomplishment of which was so far removed, while it was His purpose to revive it in a more seasonable time, when Antichrist's kingdom should draw near its end" (Epist. 13).

But let us pass to a close. Book IV. is perhaps the most interesting book of "the works of the pious and profoundly learned Joseph Mede." It is a collection of ninety-eight Letters that passed between him and his friends. Some of these contain very important matter; e. g. Epist. 8, to Mr. Hayn, wherein he shews that the prophecy in Daniel of the Four Kingdoms is the A B C of prophecy. Occasionally is intermixed some notices of passing events, as when writing to Archbishop Ussher he says, "I am exceedingly sorry for the death of Buxtorf and Amama, especially the latter, as being but new in store, and one that had a natural genius to enlighten the text of Scripture." Another, a Mr. Osbourn, proposes certain "Quare's," which he is at pains to answer. De Dieu writes him in Latin. Sir William Boswell, at the Hague (1633), tells the opinions entertained of his works by the learned there; highly commendatory—"if you forbear your millenarian fancy"—so that then, as in our day, the prejudice was strong against Chiliasm in any form. An aged gentleman of Salisbury, Mr. Haydock, communicates a scheme, with an engraving. Mr. Francis Potter, who wrote a book on "The Number of the Beast," sends his thoughts; and Mr. Hartlet sends the comments of a learned man at Leyden, named Duncus, and several times transmits valuable sug-



gestions and inquiries. All throughout, this Book of Letters is more valuable, shewing transparent candor, and frankness, and good temper, along with real learning and thought. But they must be read to be rightly appreciated. We give only one further extract from them, and it is Mede's reply to Mr. Eastwick of Warkton, who proposed a difficulty as to how such things could be, and seemed to hang his belief of the doctrine on the possibility of understanding the manner. Mede enters on some explanation, but at the same time justly says:—"You would bring me to express myself *de modo* before you were persuaded *de re*. But soft you there! I like not that method." And yet is not this method of Mr. Eastwick's the very way to this hour in which many are prevented coming to a decided opinion as to the time of Christ's Second Advent? They must first know how to explain all the details ere they will admit the fact of its being premillennial. "Soft you there! I like not this method," would be Mede's most reasonable reply.

We cannot but think that the most remarkable quality of Mede's writings is their suggestiveness. It is not that they decide or exhaust a subject; it is rather that they cause the reader to think, and give him aids to reflection. We doubt if another instance can be found of a man, equally learned, so free from dogmatism, so little anxious to press his own views, who yet has such extensive influence on others. He was a man of prayer; and this may be one reason for his influence over others. He was prayed for by his friends, and the Hearer of prayer has used Writings for which prayer was offered. It is singular to find one so honored who, in true modesty and humility, could say, "There are few men living who are less troubled to see others differ in opinion from them than I am: whether it be a vice or virtue, I know not;" and who could declare in the simplicity of his heart, "I never found myself prone to change my hearty affections to any one for mere difference in opinion. It is sufficient for a man to propound his opinion with the strongest evidence and arguments he can, and so leave it. Truth will be justified of her children." In this spirit he wrote, and He for whose glory he wrote, owned His servant.

Mede has been a singularly honored writer; and yet, as we have said already, it is as much the suggestiveness of his discussions as his success in bringing out the conclusions he aims at, that has had such effect on his readers. He opens new veins of ore in the rock; points them out, and excites us to work them; and many have become rich in this gold, who owe all they won to the sagacity, the calm researches, and the stimulating example of Joseph Mede.



## ADVENT HERALD.

BOSTON, JULY 10, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* of July 3d.]

### No. 3.

#### 4. THE RESURRECTION TO BE AT THE LAST DAY.

The affirmative, in No. 2 of the opening argument

proceeds as follows:

"The general resurrection of the righteous, as taught by Christ and his ministry, was not expected till the close of time. John. 6:39, 'And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day,' v. 40. 'And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day,' v. 44. 'No man can come unto me except the Father which hath sent me, draw him; and I will raise him up at the last day,' v. 54. 'Whosoever eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day.' John. 11:23, 24, 'Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day.'"

The affirmative says: "In the foregoing texts of scripture, we have the testimony of our Lord Jesus Christ so clear and plain that none need misunderstand him upon this point of doctrine. The general resurrection of the righteous, is established by him in these verses to be at the last day."

To this we reply, that the pertinence of this argument turns entirely on the significance of the phrase "the last day." First, it will be noticed that all those whom the Savior promised then to raise, are 6:39, all which the Father hath given me; v. 40, every one which seeth the Son and believeth on him; v. 44, those whom the Father shall draw; and v. 54, 'whoso eateth Christ's flesh and drinketh his blood.' As this is the class which, in these texts, he affirms that he will raise at the last day, it is a logical inference that none who do not believe in him, who are not given him, who are not drawn by the Father, or who do not spiritually feed on him, will then be raised. If these promises have any definite meaning, they certainly imply that this resurrection, at the last day, will be limited to those who were given to, who believed in, were drawn unto, and partook of Jesus. It is written of another class of characters, John 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." Now in this last there is nothing stated concerning the resurrection of the rejecters of Jesus at that time; but there is of the decision of the word concerning them. It shall then exclude them from the resurrection of the just—who have confessed Jesus: they shall not then rise—that is, the judgment concerning them is, that they live not again till the 1000 years are finished.

If, now, the "last hour," can be applied to the time in which John wrote (1 John 2:18), and can cover the entire remaining portion of the gospel dispensation, then certainly the "last day," may cover the entire millennial day,—in the morning of which the just, and in the evening the unjust are to have their resurrection. It is not necessary, however, for the last day, here to extend into the millennium; for it is evidently the last part of the gospel dispensation—the last of this world, or age, when the son of man shall gather out of his kingdom all things that offend. There is no more necessity for supposing that the millennium cannot follow the last day of the gospel dispensation, than there is in supposing that the ages of eternity cannot follow the last day of the millennium. The error of the affirmative is owing to its not being considered that the scripture phrase "the last day," is the last, not in respect to the periods that follow Christ's coming, but in respect to that which precedes.

#### 5. THE JUDGMENT AND SECOND RESURRECTION CLAIMED TO BE SYNCHRONOUS.

The next proposition of the affirmative is: "The general resurrection of the righteous and the day of judgment will be at the same time. This we argue from Daniel, 12:2, and John 5:28, 29. In these verses it is said that they shall awake and come forth and receive everlasting life, as their reward for having done good."

That the judgment and resurrection of the righteous, the negative will, in due time prove. As the text in Dan. 12:2, brings to view the resurrection of the just, and of the just only, at the coming to an end of the antichristian power with none to help him, which precedes the millennium, it affords no particular proof that all the righteous do not then rise. And as John, 5:28, brings to view the resurrection of the wicked, while John 5:25 brings to view that of the just, and v. 29, distributes those two resurrections into two epochs—the one being at the resurrection of life, and the other at the resurrection of damnation, it affords no evidence that the judgment and resurrection of all the just do not precede the millennium.

The affirmative next quotes Matt. 25:46, "And these shall go away into everlasting punishment, but the righteous into life eternal;" and adds:

"The eternal state of both the righteous and the wicked are fixed by Christ at the same judgment day, as the foregoing scriptures show."

This is true. But there is nothing said in the context of this, of a resurrection at this epoch; and other scriptures show that the resurrection of the righteous only, then transpires. This then is no proof that the wicked are raised at this time, so that the living wicked then judged, are the wicked nations then alive. The affirmative also, in the first number admitted that Matt. 13:41, 42, synchronized with the millennium in Rev. 20th. As this is so, and as in Matt. 13:43,—"Then shall the righteous shine forth as the sun in the kingdom of their Father"—it follows,—when the Savior shall say in Matt. 25:34, "come ye blessed of my Father inherit the kingdom prepared for you" &c. which synchronizes with the going of "the righteous into life eternal," in v. 46—that this entrance into life is at the end of this age, before the millennium; and hence it proves Christ's advent at that epoch.

6. The next proposition of the affirmative, is, that, "Here are other texts of scripture which fix the day of judgment at the coming of Christ, and at the last day." And then follow the quotation of Matt. 25:31, 32; 2 Thess. 1:6-10; 2 Tim. 4:1; 1 Pet. 4:5; and John 12:48.

These Scriptures will in due time be considered. It is now only necessary to say of them, that as the negative claims, also, that the advent and judgment will be at the last day; and as the phrase "the last day," is synchronous with the end of this probationary dispensation, and ushers in the millennial age, this proposition and these scriptures, instead of disproving the advent at the commencement of the millennium, indisputably fix it there.

#### THE FIRST RESURRECTION DENIED TO ALL BUT THE MARTYRS.

7. The affirmative, having attempted to show that some of the righteous are left unresurrected at the beginning of the 1000 years, next assumes respecting those then to be raised, that they are,

"None but the martyrs, such as have lost their lives for the word of God and witness of Jesus. That the martyrs will be raised, in some sense at least, one thousand years before the rest of the dead, is clearly proved from Rev. 20:4-6;" and "from several other passages of scripture."

To this we say, that the only "sense" in which the martyrs can be said to be raised, is in their being resurrected from the dead. As the affirmative does not deny that the martyrs are actually raised at this epoch, it admits a literal resurrection then,—which must be a resurrection at the least of the many, many millions, that have suffered under Pagan and Papal persecutions. But in denying a resurrection at this time to others than the martyrs, the affirmative, to be strictly logical, should also deny that the remaining righteous, will be pronounced "blessed and holy," or that they will then experience the "second death;" for that benediction specifies those who have part in the first resurrection, and exempts none others from the lake of fire.

The text of Rev. 20:4, however, explicitly designates as the subjects of this resurrection, the souls also, of them "which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." These must comprise all the souls of the righteous. For (Rev. 14:9, 10) "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture."

As there can be only two classes—those who have worshipped the beast and received his mark, and those who have not; as all the former are affirmed to be subjects of God's wrath, and as all the latter are affirmed to be there raised, there is no class of righteous persons at this epoch to be left unresurrected. Therefore not only the martyrs, but all the pious are then raised.

The martyrs, however, as a class, are not here named as such; it is only the portion of them that have been "beheaded," to which the line of argument adopted by the affirmative, to be consistent can include; but as those beheaded, are put for all the martyrs, so must those who have not worshipped, nor received the mark of the beast, include all the justified: which makes their resurrection and Christ's advent at the beginning of the millennium.

#### THRONES PROMISED THE DISCIPLES.

8. As additional evidence that only the martyrs are then raised, the affirmative quotes Matt. 19 "Peter said unto him, Behold, we have left all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye, which have followed me; in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The comment upon it, is,

"In the passage above we have a promise from our Savior made to the twelve apostles, that they should at some time, while he is sitting in the throne of his glory, receive twelve thrones," &c. "To this

promise the Revelator seems to refer in Rev. 20:2. He says, 'I saw thrones,' &c. "The thrones promised by the apostle John, were no doubt, the thrones promised by our Saviour."

It is then argued that this sitting on thrones is to be during the millennium.

Without considering the precise significance of this promise of thrones by the Savior to the apostles it is worthy of observation,

1. That this prophecy is to be fulfilled "in the regeneration," which synchronizes with the "times of restitution," Acts 3:21,—till which the heavens must receive Christ. The regeneration, therefore, is when Christ comes in his glory.

2. It is to be "when the son of man shall sit in the throne of his glory," that he shall make this award. But this is at his second advent; for "when the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." As Christ thus sits upon the throne of his glory at his second coming, and makes this award when he is thus enthroned, it follows that the thrones he promised the apostles are not given them till that appearing.

3. This being proved when it is claimed by the affirmative that these thrones synchronize with those of Rev. 20:4, before the millennium, it has argued against its own position, admitted by these synchronisms that the advent precedes the millennium.—And

4. When Christ thus enthrones the disciples, according to Matt. 19:28, the very next text, v. 29, shows that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake," says Christ "shall receive an hundred fold, and shall inherit eternal life." These must include more than those beheaded—even all the justified; and hence when the disciples are enthroned at the beginning of the millennium, as admitted by the affirmative, all the righteous will be resurrected.

The mistake which the affirmative has made, is in locating Christ's sitting on the throne of his glory before his advent, whereas the scripture (Matt. 25:31) places it at the epoch when he "shall come in his glory." The premises of the affirmative being unscriptural, its conclusions are unsustainable.

#### DISTINCTION BETWEEN ADJUDICATING AND GOVERNING.

It should, however, be noted in this connection, that we do not accept the identity, assumed by the affirmative, between the "thrones," symbolized in Rev. 20:4, and those promised the disciples in Matt. 19:28. For as before shown, those on which the disciples are to sit, are to be in the "regeneration," which is after "the redemption of the purchased possession," (Eph. 1:24;) whereas, the symbolic thrones which John saw, are anterior to the living again of the non worshippers of the beast. The former are evidently thrones of government in the new creation; while the latter are thrones of adjudication—synchronizing with those in Dan. 7:9, which "were cast down," as ancient seats were thus cast, for occupancy—or, as it may more literally be rendered, "were placed," so that the Ancient of days did sit, to adjudicate respecting the kingdoms of earth; for (v. 10) "the judgment was set and the books were opened." In like manner John saw the thrones, which had thus been placed, (Rev. 20:4;) for "they sat upon them;" and as a result, the non worshippers of the beast lived again, and the rest of the dead lived not again for one thousand years.—In like manner, also, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations," (Matt. 25:31, 32)—i. e. those living, that it may be shown who of them shall have part in the kingdom, and who shall go away into everlasting punishment. As a result of this adjudication, it is said to the righteous, (v. 34,) "Come ye blessed of my Father, inherit the kingdom." But, it is when the kingdom "shall be given to the people of the saints of the Most High" (Dan. 7:27;)—after the previous thrones of adjudication shall have subserved their purpose—that the thrones of government promised the disciples, will have the supremacy over the tribes of Israel.

The affirmative proceeds to remark respecting the Savior's promise of thrones, as follows:

"1st. It has never been fulfilled. The apostles have all died without receiving this promised reward, but nevertheless the promise is sure."

We reply that respecting this, we raise no issue. The promise is sure, has not been fulfilled, and can only be fulfilled in the "regeneration" where it is promised; which will be after Christ comes. The affirmative adds:—

"2d. We remark that this promise is to be fulfilled under the glorious reign of Christ, while he is sitting in the throne of his glory."

To this we reply, that it will be fulfilled under the glorious reign of Christ, but that he shall sit on the



throne of his glory at his coming, has already been shown, so that his glorious reign will follow his coming.

### Ventilation in Cooking.

NO. 2.

No writer on organic chemistry appears to have noticed specifically the chemical changes that are induced in food during the process of cooking. Neither Miller, nor Gregory, who have written voluminously, and embody in their works (three volumes each) the latest discoveries made in the science, have investigated this department of it; and what they have omitted, may be regarded as not yet demonstrated. There are however, certain known certain results which follow different modes of cooking.

When moist flesh is subjected to pressure, its various saline and other substances held in solution, flow out, and leave the meat comparatively tasteless. If minced or cut into thin slices, soaked in warm water and pressed, this juice—the most important part of the meat,—will be more completely removed. When this extract is heated, nearly to boiling, it thickens or becomes muddy; and albumen, in whitish flakes, separates from it, which proves that the same substance exists in the meat, that does in the white of an egg.

It is very important to retain this albumen, and the saline juices in the meat during cooking, and to limit the waste, as far as possible, to the evaporation of its watery parts. Ordinary fat beef loses in boiling, about one fourth of its weight, or four ounces to a pound; four and three fourths ounces in baking, and five and one fourth ounces in roasting. The excess of loss in the two last modes, is owing to the greater evaporation of water and melting of fat, and not of valuable juices; while in boiling, a greater proportion of these juices escapes into the water, and the water enters in and dilutes them in the meat.

The first point in cooking, is so to contract the externals of the meat, to close its pores, and to coagulate the albumen in its juices, as to prevent its escape, as far as possible. The juice thus retained, is converted into vapor by the heat, and the cooking goes on through its agency.

If meat be placed in cold or tepid water, and gradually heated to boiling, the albumen is dissolved and flows out before it coagulates, and the best portion of the meat will have escaped into the water.

This result is aimed at in making beef-tea, mutton-broth, or soup of any kind. But to prepare good boiled meat, it should be put into boiling water, which soon contracts the albumen, and closes the pores. It is the same with baking and roasting: If exposed to a slow fire, or insufficient heat, the juices continue to flow from within, as it is dried at the surface, and the meat becomes dry, hard, and unsavory. But if exposed at once to a brisk fire or heat, the pores are closed and the juices retained. And hence the importance of broiling a steak quickly, over a quick fire.

Thus far, writers on organic chemistry teach, but farther than this, they are silent. It will be necessary, therefore, to bring to bear upon this question, facts and principles, which are undisputed in their application to other departments of the science. By this means, it can be made apparent why meats should be more savory and nutritious when roasted than when baked.

An organic body, subjected to the same degree of heat is very differently affected in the open air before a fire, than it is in a close cavity, or in a distillers retort. In the first, there is a free circulation of air, fresh supplies of oxygen come in continual contact with the surface of that which is being cooked, and gases that are evaporated from it, pass off into the atmosphere. In the close oven, there can be no fresh supply of oxygen, and the gases generated are retained in the oven, keeping the meat comparatively moist, which favors the escape of its nutritive properties, and leaves it destitute of that aroma which attends a more crisped and oxidized surface. In the distiller's retort, as in the close oven, there is no new supply of oxygen, but there is a continued passing off of the goodness of the meat, which is left insipid and valueless.

This action of heat in a vessel closed against the admission of air, but open to the passing off of the vapors thus induced, is rightly denominated "destructive distillation." And when the substance is not destroyed it is materially affected. Thus Gregory says:

"Many organic acids, when heated in close vessels to a certain temperature, short of destructive distillation, undergo a remarkable decomposition." "Handbook" v. 3 p. 34. Eng. Edition.

And Miller says:

"If albuminoid matters be heated in close vessels, they first swell up and fuse, then blacken, and emit a large quantity of fetid empyumatic products, among which ammonia and sulphuretted hydrogen are always present."—*Organic Chemistry Eng. Ed.* v. 2. p. 648.

When we notice the effect of the combination of sulphur with hydrogen, and the effect of oxygen, we shall see how important it is that all offensive products like those above named should pass off into the flue, and fresh air fill their place. And it is principally in avoiding the generation of such products, or facilitating their escape, and in the oxidation of the surface of the meat, that roasting excels baking—which difference is owing to the circulation of the air. This may be better understood by considering how small is the number of elements, that constitute organic bodies, how these act on each other, and the wonderful effect which oxygen has on the products with which it combines, in producing agreeable odors.

"The articles which constitute the daily food of man, alike with those which act as virulent poisons, rarely consist of more than four elements, viz. carbon, hydrogen, nitrogen, oxygen. A few things contain minute proportions of sulphur and phosphorus, with certain earthly and saline matters."

Several of the essential oils, such as those of turpentine, juniper, and otter of roses consist of carbon and hydrogen only. The same may be said of naphthalin, benzole, and the illuminating constituents of coal gas: but the larger number of organic bodies contain carbon, hydrogen, and oxygen. This occurs, for example, in the case of sugar, acetic acid, alcohol, the fixed oils, and the greater part of the proximate principles of vegetables: Human fat consists of 37 parts of hydrogen and 5 of oxygen.

Nitrogen, is superadded in the seed of plants, the muscular and other animal tissues; and it is an essential component in albumen, fibrine, casein, indigo, quinia, and the vegetable alkalies generally. Albumen, as before remarked, is the characteristic ingredient in the white of egg and of the serous portion of the blood—7 parts in 100. Fibrin is the principal constituents of muscular tissue, and is that component of the blood which occasions its spontaneous coagulation.

Casein is that constituent of milk which is separated in the form of curd, on the addition of an acid, and is the essential component of cheese. And Legumin is abundant in the seeds of peas, beans, lentils and other leguminous plants. It is regarded by Leibig as identical with casein; but it has been found only in the vegetable kingdom, and casein only in the animal.

The organs by which these various compounds are produced always contain small quantities of alkaline and earthly salts, among which the compounds of potassium, sodium, calcium and magnesium, in combination with chlorine, and with sulphuric, phosphoric and silicic acids are the most frequent. In rare cases, oxides of iron and manganese are met with, and in still rarer instances, fluorine, iodine, and bromine. The presence of certain of these saline bodies appears to be as essential a condition of the growing plant or animal, as that of carbon, of hydrogen, or of oxygen.

A large number of the odoriferous essences of plants are composed of two elementary bodies only, carbon and hydrogen—88 1-4 parts of carbon and 11 3-4 parts of hydrogen. Thus the oils of turpentine, lemons, oranges, juniper, rosemary, and many others, differing in their properties from each other, consist of precisely the same proportion of carbon, united to the same weight of hydrogen. The difference in their properties is believed to be a consequence of the unlike ways in which the minute molecules, or atoms of the carbon and hydrogen are arranged and grouped together in the different compounds." *Johnson's Chemistry* v. 1. p. 83.

Another class of volatile odoriferous oils, like those of anise, bitter almonds, cinnamon, peppermint &c. contain oxygen, mixed with the carbon and hydrogen, in proportions nearly equal to the latter—all of those constituents differing in the different oils.

The Camphors, Balsams, and Odoriferous Resins are all more or less solid, possess a fragrance more or less agreeable, and always contain oxygen. Many of the volatile oils, by combination with oxygen are changed into resins.

The fragrance of many of the camphors, resins, &c. is both increased and somewhat changed when they are dropped on a red hot coal. While burning the inodorous resin decomposes, unites with the oxygen, and thus gives off an agreeable odor.

Many of them which have little natural fragrance, such as myrrh, frankincense, aloes, benzoin, &c., evolve an agreeable fragrance when burned, in which consists their chief use and value.

"Most of the essential oils have a yellowish color, which deepens when exposed to the air; during such exposure they absorb oxygen more or less rapidly, and are thus gradually converted into a solid, resinous, camphorous mass. Those oils which absorb oxygen the most rapidly have in general the most powerful odor;" *Organic Chemistry, Miller, London Ed.* p. 436.

"Pruissier states that the red coloring matter, like

all vegetable colors, is derived by oxidation," Gregory v. 3 p. 324.

When sulphur is combined with hydrogen, it forms a fetid disagreeable smell. The peculiar smell of the onion, garlic, assafetida, &c. is also owing to a combination with the same mineral substance.

The chemical volatile alkaline compound, or compounds, to which carrion smell is owing, has not been determined. It is produced as a natural secretion, in the goose-foot, and other carrion plants; as the result of fermentation, in the Mexican agave, and some other vegetables; and as a consequence of putrefaction, in dead and decaying flesh.

Chemical science is as yet entirely ignorant of the chemical nature of the stink of the skunk, badger, pole-cat &c. &c. of offensive insects.

The disagreeable smells produced by decaying animal and vegetable substances, are determined by the sulphur and phosphorus contained in them; which, during decay, combine with the constituents of the putrefying mass, and form fetid compounds.

Air, moisture, and a certain degree of warmth are necessary to the decay of animal bodies. If any of these be wanting, it proceeds more slowly, or ceases. The true chemical nature and exact composition of many of the volatile and gaseous substances, produced during decomposition is still unknown; but both theory and experience testify to their injurious effects on health.

A very large class of odors we enjoy, consist of simple ethers combined with oxygen acids. And these others are all combinations of some compound radical with oxygen. The same compound radicals, when united with oxygen, may produce pleasant impressions; and when united with sulphur or arsenic, most disgusting impressions, on the sense of smell:—so singular are the properties of matter, and so singularly are we constituted in reference to those properties.

Strongly smelling or strongly colored substances, when chemically united with the oxygen change, into new chemical compounds, which differ in both smell and color.

### Universalism.

At the Maine Convention of Universalists, held June 24th, a Rev. Mr. Abbott, as Secretary of the convention, in a report on the state of the cause, said that one obstacle among them was "a lack of true Christian culture. Universalists did well to avoid spasmodic religious excitements, but must avoid falling into the more fatal error of inaction.—They were not sufficiently attached to the great principles of their faith, and did not make them a personal Christian experience. The Bible had not occupied the place it should in their homes or hearts. They might know all the proof texts, all theology and no religion. They found it easier to argue the faith than to live it. They did not study the Bible for inspiration to the duties of life, and for the confirmation of their faith. In short, the spirit of God had not become the vital element of all life.

"Another obstacle was the neglect of the religious culture of the young. With about a hundred societies in the State, they had never succeeded in getting returns from over thirty Sabbath Schools.—They could not expect to prosper while neglecting this great duty. Religion could not live on mere mental conviction and philosophical abstractions.—The heart must be cultivated, and childhood was the time to undertake the work with the best promise of success.

"Another obstacle was their deficiency in church organization."

This condition of things, only, could be expected where the ruling desire is to make the Bible sustain their views. Instead of this, men should be willing to give up their sentiments on every point at variance with its teachings.

CLOUDS ON THE EUROPEAN HORIZON. Says the Paris correspondent of the New York Commercial:

"It is a strange feature in the political history of Europe at the present moment, that every state is arming and fortifying itself against some imaginary enemy, and that the works are being hastened, according to their own words, 'in the provision of events that may soon arise.'

Even little Belgium is going to fortify, to the extent of forty millions of francs, one of her towns—at least a majority of her rulers favor the project—and they, like the rest, talk of the overhanging storm. Whence is this storm coming?

The naval equipments and fortifications of Cherbourg, now the principal French naval station, are said to be something bordering on the marvelous for their perfection and magnitude. These works, which are to be inaugurated by the Emperor in August, will no doubt strike the English naval men with surprise, for nothing in England equals or even approaches them. One hundred English men-of-war will be present at this naval fête."

A NEW TEST OF CONVERSION. An excellent pastor writes to us, (says the *Evangelist*;) Talking the other day with a brother minister who is enjoying a rich outpouring of reviving grace, he observed that an influential man in his congregation had recently asked him to exchange pulpits with a neighboring pastor, toward whom this hearer had been wont to express great dislike as a preacher.

"Why," said my friend to him, "this is a strange request from you; you used to stay away from church when brother P. came here to preach."

"I know it," replied the parishioner, "but I hope I have lately become a Christian, and I thought if I could see Mr. P. going up our pulpit stairs without getting angry, I should have pretty good evidence that I am really converted."

Wonder how the religion of some of our older disciples would stand this test?

READING AND THINKING.—Always have a book within your reach, which you may catch up at your odd minutes. Resolve to edge in a little reading every day, if it is a single sentence. If you can give fifteen minutes a day, it will be felt at the end of the year. Thoughts take up no room. When they are right, they afford a portable pleasure, with which one may travel or labor without any trouble or incumbrance.

THE BIBLE is like a wide and beautiful landscape seen afar off, dim and confused; but a good telescope will bring it near, and spread out all its trees, and rocks, and flowers, and verdant fields, and winding rivers at one's very feet. That telescope is the Holy Spirit.

REV. JOHN TENNENT.—A few minutes before the Rev. John Tennent expired, holding his brother William by the hand, he broke out into the following raptures: "Farewell, my brethren; farewell father and mother; farewell world, with all thy vain delights. Welcome, God and Father; welcome, sweet Lord Jesus! Welcome death; welcome eternity. Amen!" Then with a low voice he said, "Lord Jesus, come, Lord Jesus!" And so he fell asleep in Christ, to obtain an abundant entrance into the everlasting kingdom of his God and Saviour.

FRUIT.—Every virtue gives a man a degree of felicity in some kind. Honesty gives a man good report; justice estimation; prudence, respect; courtesy and liberality, affection; temperance, gives health; fortitude, a quiet mind, not to be moved by adversity.

The Atlantic is now an inland lake. I can go to Philadelphia in less time than, in my recollection, I was able to go to Aberdeen. At this moment the Pacific is beaten white by our steamships. America and Britain are almost near neighbors. I have not the least doubt that, in a few years, the mother in London will be able to talk with her son in Calcutta, and to hold with the speed of lightning, and its certainty, too, communications the most delightful the one with the other. Does not this look as if Daniel's prophecy were now being fulfilled, "Many shall run to and fro, and knowledge shall be increased?"—*Cumming*.

VOICE OF THE CHURCH.—The *Rochester Democrat*, a secular journal, speaks of the above volume as follows:—

"This book must prove a very useful book of reference to that class of Christians who are disposed to investigate the question of the supposed future reign of Christ on earth. The author has been very industrious in the collection of authorities upon this subject, and has made very extensive quotations from the Greek and Latin Fathers, as well as abundant reference to Jewish Rabbinical authorities: from all which extracts the conclusion would seem to be that from very remote antiquity the opinion has been held that the world was to continue for 6000 years. To those who have no desire to investigate the subject, it will prove a valuable manual of reference."

Editors, S. P. Allen, and F. S. Reeve.

For sale at this office.

If you want Pills, take Ayer's Pills. Nothing has ever appeared in this market that can compare with this new invention for chasing out the distempers that fasten and grow upon us. They are the Philosopher's elixir of life, that bids defiance to disease, and will leave us no alternative but to die of old age.—*Selected*.

A benevolent friend has handed us five dollars to send free six copies of the Herald, containing the answer to Mr. Peaslee on the Millennium. Any one of our brethren who know of clergymen not of our faith, who would read it candidly, will be so kind as to send us their address. Will not other benevolent persons follow the example of our brother named above? Now is a good time to extend the circulation of the Herald, and do good.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Canada East and Vermont Conference.

This meeting, pursuant to appointment, commenced in the "Old Meeting House," in Hatley, C. E., Wednesday, June 9th, 1858, at 2 o'clock P. M. After singing,—the reading of the Scriptures accompanied with practical remarks,—and a season of prayer and exhortation, the Conference was organized by electing Elder S. W. Thurber, President, Elder Isaac Blake, Vice-president; and Elder J. M. Orrock, Secretary.

After prayer, the meeting adjourned to half past five in the evening, at which time, a goodly number of brethren and sisters being in attendance, a discourse was delivered by Elder J. M. Orrock, on Christian character and duty, founded on Jude 20, 21.—"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The services of Thursday, commenced at 10 A. M. After half an hour spent in devotional exercises, Elder B. S. Reynolds preached from Matt. 16: 24—28.

A business committee was then chosen, consisting of Elders S. S. Garvin, B. S. Reynolds, and J. M. Orrock. [Elder O. R. Fassett was afterwards added.] After prayer offered by Elder J. Warren, the meeting adjourned.

At 2 P. M., Elder O. R. Fassett having arrived, gave an appropriate discourse based on 1 Cor. 3:9, and 2 Cor. 6:1, "For we are laborers together with God." "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain."

In the evening, at half past 5 o'clock, Elder S. S. Garvin preached from Matt. 5:48, "Be ye therefore perfect even as your Father who is in heaven is perfect." After several earnest exhortations, the audience was dismissed with the benediction.

## FRIDAY.

Conference met at half past 9 A. M. After singing and prayer the business committee reported.—The Secretary read the following extract from a letter which he had received from L. B. Sawyer, Starksboro, Vt., Oct. 2d, '57:—

"Bro. Orrock:—Not finding any door open for me to labor in the Advent churches, I have taken relation with the Vermont Western Christian Conference. If you and others can labor and save souls while connected with the Advent body, I can bid you God speed, with all my heart, but I have found it necessary to be connected with another branch of the Zion of God."

The following preamble and resolution were then passed,—

Whereas, It appears from the above letter, that Elder L. B. Sawyer, who united with our Conference at its last session, has since become connected with the Vermont Western Christian Conference, therefore,

Resolved, That we no longer consider him identified with us, but would hereby express our disapprobation of the course he pursued while connected with us, and in separating from us in the manner he has.

A letter from Elder Himes to the conference was next read, and O. R. Fassett followed with remarks, and introduced the following resolution, which was unanimously adopted:—

Resolved, that we concur in the resolution passed at the late annual Conference held in Boston, Mass., May 28th, in reference to a "Delegated Conference" to be holden annually, or semi-annually, as thought best; and that we respond to the request of the committee,—appointed at the conference to correspond with brethren and churches in different parts of the land,—by sending delegates from this conference to attend the Conference proposed to be holden in the month of November next.

The services of the morning terminated with a discourse from Elder Orrock, on Heb. 12:22—25. At 2 P. M., Elder Thurber preached on the work and responsibilities of the ministry, from Matt. 28: 19, "Go ye, therefore, and teach all nations."—And at half past 5 o'clock after prayer, by Elder S. C. Hurlbut, Elder B. S. Reynolds spoke from Isaiah 28:16-22.

## SATURDAY.

A social prayer-meeting began in the morning at 9 o'clock, and at 10 A. M., the conference was opened to receive business. Elder Fassett introduced the following preamble and resolution.

Whereas, difficulties have arisen within the bounds of this conference between churches and local pastors, and between pastors and evangelists, owing to ministers preaching to churches when they have been requested by the church, without consulting the pastor, therefore

Resolved, That we recommend to all churches and ministers connected with this conference, that always a mutual consultation and action be obtained in the inviting of foreign help in any given locality, as only by such a course harmony of action and unity of feeling can be preserved.

This resolution was freely discussed by Elders Thurber, Chapman, Blake and Hurlbut, and passed unanimously.

Elder S. W. Thurber of Cabot, Vt., and J. M. Orrock of Stanstead, C. E., were chosen delegates to attend (D. V.) the delegated conference in the U. S. and the following resolutions were passed:—

Resolved 1. That the delegates sent by this conference to the general delegated conference to be held hereafter shall be pecuniarily sustained by this conference.

Resolved 2. That the churches within the limits of this conference be instructed to take up a collection to defray the expenses of these delegates during their absence, and that the churches in Canada East be requested to send their funds collected, to S. Foster, Esq., Stanstead, C. E., and those in Vt., and Northern N. Y., to Nathan Wheeler, Cabot, Vermont.

The following resolutions were read and adopted:—

Whereas, It has pleased the great Head of the church to use tracts and other religious publications to the salvation of souls, and to subserve the interests of His cause in this world, therefore

Resolved 1. That we circulate as extensively as we can the series of Tracts for the Times published in connection with this conference, and that we sustain the *Advent Herald*, and *Youth's Guide*, published in Boston, Mass.

Resolved 2. That we recommend to our churches that a collection be made at every communion season, not only that the expenses connected with the sacrament be met by the brethren generally, but also that there may be a fund from whence we can draw for the circulation of tracts and books in destitute places.

Reports from the churches being called for, the remainder of the forenoon was devoted to hearing such reports, from which the following letters and extracts are given:—

## VERMONT.

I rejoice to be able to report a better state of things among us than there was a year ago. We then had nothing like church organization, but sometime last August a meeting was held for the purpose of taking the matter into consideration.—A church agreement was presented, to which during the autumn and winter ten names were attached. On Sunday May 23d, Bro. Orrock baptised one in the likeness of Christ's death, and six more united with the church. There are still some who are scrupulous as to duty in this respect, but the prospect is fair that a number will unite with us ere long, and that we shall soon have a church regularly organized "with its bishops and deacons." Elder J. M. Orrock has labored with us a part of the time for two years past to good acceptance, and the prospect of doing good is now better than it has been at any time since he came to reside among us. We hope to have his labors half of the time for another year. Our congregation at public worship on Sunday is on the increase, some backsliders are returning, and an interest seems to be awakened that is encouraging. A good state of feeling is enjoyed in the membership, and our prayer-meetings are better attended than formerly. We have a social meeting once a week for the reading and study of the Scriptures, which we find very profitable and interesting. We have also a Sunday School which is in quite a flourishing condition, with about fifty scholars. We think with the blessing of the Lord, and Bro. Orrock's labors, we shall see a better state of things among us for the year to come.

A. KIMBALL, Delegate.

Derby Line, June 7th, 1858.

The church of Adventists in Montgomery, Vt., to the Conference to be convened at Hatley, C. E. June 9th, 1858, sendeth Christian salutation:

Beloved brethren in Jesus Christ.—The ever revolving wheels of time have borne us on another year, and still Earth's Jubilee has not yet come.—Long have we sighed for it,—and hope being deferred has made our heart's sick;—weary and tired in

our protracted journey, we often—yes very often and very ardently desire to enter upon that sweet unbroken rest that remains for the people of God.

But while we linger on the shores of time, there are duties incumbent upon us that we cannot well neglect—and one of them is that of sending up to you our annual epistle. We would say to you, beloved brethren, that the truths which distinguish us from the rest of Christendom, are still dear to us. We most fully believe them; and while it is true that we haven't realized the fulfilment of the exceeding great and precious promises, we have no doubt they will ere long be fulfilled to the faithful.

The state of things in our world which furnishes so much evidence to the progressionist, that its anticipated "good time" is coming, contain in them positive proof to us that the coming of the Lord is "nigh, even at the door."

During the past years we have been favored with the preached word one half of the time from Elder S. S. Garvin, who is still our pastor, and in whom we are all united.

During the past year we have not been favored with a revival—though we have had many very good meetings, in which our souls are comforted and encouraged to press on in the heavenly journey. Our members remain the same as one year ago, save the loss of two sisters who have fallen asleep in Jesus.

We have a Sabbath School of about forty scholars, which we think productive of great good.

We still appreciate the *Herald* and sympathize with Bro. Himes and Bliss in all their trials and labors of love.

We send our pastor, S. S. Garvin, to sit with you in conference and beg an interest in your prayers, that the Lord may visit us with a refreshing from his presence, and that the breaches in our walls may be built up and many gathered into the fold of the great shepherd and bishop of souls.

Done by order and in behalf of the church,

C. GREENE, Clerk.

Mr. President:—We are reminded as we come up to this yearly feast, that time in its march is fleet, bold and certain in its progress, and tending to the vast ocean of eternity. The events of the year, which a few days since were in the unseen future, we to-day relate as our history. The year that is past will be memorable to the church of God at Cabot in all coming time. It is with gratitude and thanksgiving to God that we relate his merciful dealings with us.

Our place of worship had long been the school-house, the barn, the grove, or the private dwelling, but through the blessing of our heavenly Father, and the persevering efforts of our building committee, a large and commodious chapel has been erected, which was dedicated to God on the 14th of Jan. last. Elder J. V. Himes delivered an able and interesting discourse on the occasion, and continued his labors in connection with Bro. S. W. Thurber—our pastor—four weeks in succession. Previous to this effort prayer had been offered to God without ceasing that the spirit of humility might be poured out without measure upon us, that in leaving our old places of worship, and coming to a new chapel, we might have no Diana to worship, but worship the living and true God and Him only serve. Truly the Lord heard the cry of his people, and the way was opened for his work to be revived. Some souls had been converted, and some backsliders reclaimed in the other societies in town previous to the dedication, who united with us in labor for the salvation of perishing souls. As the result, scores were brought to bow at the feet of sovereign mercy, and not only Cabot, but many surrounding towns shafed largely in the blessing. At the close of the meeting forty-five souls put on Christ by baptism and many more have since followed in the several societies and towns where they worship. Four were immersed last Sabbath by Brother Thurber and others are still lingering on the banks of Jordan.—Much prejudice has been removed, especially from the minds of young people, who now look upon us not as fanatics, but as brethren and sisters in Christ.

Elder Thurber is living and laboring with us three-quarters of the time to good acceptance. We sustain our meetings the other quarter by reading a sermon in the forenoon, while the afternoon is devoted to prayer and conference. The former organization being objectionable with some who had ever labored with us, it was thought advisable to re-organize, which was done about the first of April last. The church now numbers fifty-nine souls, while many whose interest and sympathy are with us have not yet added their names.

Our Sabbath School is not large, but is on the increase. We have three Bible-classes—one for females, one of elderly brethren, and one of young men. Our library consists of about 200 volumes. Our prayer-meetings are well sustained in different parts of the town, being held from two to four eve-

nings each week since the protracted meeting closed. But, notwithstanding the blessing received, there are many among us who have no interest in the coming kingdom of God. O brethren pray for us, that we may ever walk in the path of humility, and be united to Christ the living vine, have fellowship with the Father, his Son Jesus Christ, and with each other, looking for the mercy of our Lord and Saviour unto eternal life.

N. WHEELER, Delegate.

Brethren:—As we had preaching only three times in nine years, at the request of some of the friends, Bro. B. S. Reynolds preached his first sermon in this district on the 4th of July, 1857, to a small assembly, but from the interest manifested, he was encouraged to give other appointments, once in four weeks, and by the grace of God the influence of the Holy Spirit continued to increase till he was encouraged to appoint a protracted meeting, which resulted in the conversion of sinners, and the reclaiming of a number of cold and backslidden professors of religion of different denominations, who have co-enanted together, and chosen Elder B. S. Reynolds for their pastor. Our society though small—thirty-nine in number—is on the increase and in a healthy condition.

WM. DUNCAN, Clerk.

Town of Moores, N. Y., May 28th, 1858.

In Mooreforks, Clinton Co., N. Y., Elder Reynolds has labored some the past year. In behalf of the church there M. Branch writes:—

"Before Bro. Reynolds came among us, we were scattered as it were upon the mountains like sheep having no shepherd—having no one to go in and out before us and break to us the bread of life; but we have now united in church fellowship. We number twelve members, but there are others waiting an opportunity to unite with us. We are weak but we feel strong in the Lord; our law is love, our creed the Bible, and may the Lord water this little branch planted by his own right hand, adding unto it such as shall be saved when the Chief Shepherd shall appear to gather the ransomed ones home."

Elder B. S. Reynolds resides in Champlain, N. Y., where he reported a church of about thirty-five members, though there are more than that number of professed Adventists. His labors have been blest in that society.

Bro. Himes' labors there for two weeks last winter left a good impression which will not be easily effaced. Much prejudice was removed from the minds of the public; and the church is at present, in a healthy, prosperous condition.

## CANADA EAST.

Dear Brethren:—There have been Adventists in this place since 1844. The number, however, was reduced by death and other causes to about eight members. We had not had regular preaching here till April 1857 when Elder Reynolds commenced his labors with us, preaching once a fortnight.—Last March he held a protracted meeting which resulted in a number being converted to God. On the 17th of last April, he organized a church of twenty-seven members, and one has since been admitted. The prayer-meetings are well attended, and the church is doing well,—to God be all the praise.

A. MILLER, Clerk.

Roxham, May 29th, 1858.

In Odletown, Bro. Reynolds remarked, the church numbers about twenty-eight members, several of whom were lately added to the society. They have a good Sabbath-school; prayer-meetings are held twice a week; and preaching is sustained half the time.

In Clarenceville, the clerk reports, the church numbers about thirty-five members, and sustains three prayer-meetings on the Sabbath in different places, and one week day meeting, which are well attended. They have been without a pastor since last January; and if any travelling that way, who is recommended by the *Advent Herald*, will stop and preach for them, they will be willing to receive him, and do what they can for his support.

In N. Broome and E. Farnham, the progress of "pure undefiled religion" has been little the past year, still a few, who, one year ago, were "afar off," have "been brought nigh by the blood of Christ." On the 20th of last June a church was organized of forty-eight members, the greater part of whom are still waiting for the kingdom of God. Elder P. V. West labors with them one fourth of the time; also Elder J. Chapman visits them once in two months. They sustain a prayer-meeting twice a week; have a monthly covenant meeting; and the Lord's supper administered once in three months.

An Advent church was organized in Dunham, in March 1856. Elders D. W. Sornberger and P. V. West have labored there a part of the time during the year, and their labors have been productive of



good. Two members have removed, one has been expelled, and one has fallen asleep in Jesus, leaving forty-three in the field of combat, to contend earnestly for the faith that was once delivered to the saints.

Elder P. V. West being unable to attend the conference on account of sickness in his family, wrote encouragingly of his labors in *Sutton, Stanbridge* and *Broome* and other localities where he has labored. In each place a remnant may be found awaiting the return of the Nobleman and his kingdom.

Bro. W. O. Lawrence said, The church in *Sheffield*, in the former part of the past year consisted of forty-seven members, but such was the state of things among us as to greatly hinder the progress of the cause of truth. During the year one has died in the Lord; one has withdrawn, two have temporarily removed, and at our last church meeting it was thought expedient to cut off the names of five others, leaving thirty-eight members, a majority of whom are in good standing as members of a religious body—they love the truth and are endeavoring to walk in it. We have two meetings on the Lord's day—in the absence of a preacher, in the morning a sermon is read, and in the afternoon we have a prayer meeting. Elder Orrock has preached to us a quarter of the time, and we have been visited by Elders Blake, Hurlbut, Dow and others. At our last church meeting, we extended to Bro. Orrock an invitation to retain the pastoral care of the church and labor among us as heretofore, and also to Elder R. Hutchinson to preach to us monthly. On preaching occasions, especially, our congregations have been large and attentive, and much prejudice has been removed from the minds of the people. Elder Orrock baptized three during the last year; but on the whole we have not seen an adequate return for the amount of faithful labor expended among us.

In *Magog*, the cause of Christ is not in a prosperous condition, as the following letter shows:—

The church of Adventists at the outlet of *Magog*, to the Canada East and Northern Vermont Conference:—

Beloved Brethren:—We could wish at this time to present such a state of things as would be encouraging to your hearts; but truth compels us to do otherwise. Our condition is not that of prosperity. We have had but very little preaching the past year, and our prayer-meetings have been very thinly attended. Consequently our life, spirituality, and zeal are not what they should be. Still there are a few, even in this place, that are anxiously looking and longing for the return of the Absent One, to take possession of his inheritance. Although surrounded with discouraging circumstances they are like Gideon's army,—faint yet pursuing; and their determination is, "through Christ strengthening them," to hold out to the end of the race.—Last Sabbath a Sunday School and Bible-class were organized, but how it will prosper, the future must disclose. We hope to secure the services of Bro. Orrock one fourth of the time, for the ensuing year, and if successful, we hope that God's blessing will attend his labors. It is our prayer that the good Spirit may guide you in your councils, and that you may have a harmonious and heavenly sitting together in Christ Jesus.

We would close by adopting the language of the Apostle, "Finally, brethren, pray for us."

Done in behalf of the church.

W. M. Atwood, Clerk.

In *Barnston*, Elder J. Chapman preaches a quarter of the time, and there has been a little revival influence felt. Three within a year have sought Christ, found him precious, and been baptized in his name. An attempt has been made to organize a church, but as yet few have united. Two prayer meetings are held weekly, and a Sabbath School has commenced, which bids fair to be useful.

*Troy, Vt.*, and some other places in Canada were mentioned where there are some who are waiting for the consolation of Israel.

On the whole the reports from the churches were encouraging, but the fact cannot be denied that there is a lack of ministerial help. Never was there a more open door set before us than at the present time, but where are faithful men, capable of preaching the gospel of the kingdom of God at hand to come from, to supply these calls? Surely the churches should pray earnestly that the Lord of the harvest would send forth more laborers into the field.

#### SATURDAY AFTERNOON.

Elder D. W. Sornberger preached at 2 o'clock from 2 Peter 3:24, and a collection was taken up, amounting to \$7.28, to aid in the circulation of the *Tracts of the Times*. The 729th hymn was sung, and the services closed with the doxology.

Praise God, from whom all blessings flow,

At 6 in the evening, after prayer by Elder T. Buckingham, an impressive discourse was delivered

by Elder I. Blake founded on Luke 24:46, "Ought not Christ to have suffered these things, and to enter into his glory?" The following resolutions were read and adopted:—

*Resolved*, That a committee consisting of the president, S. W. Thurber;—the vice-president, Isaac Blake; and the secretary J. M. Orrock, be authorized to appoint the time and place of the next conference, and that churches desiring to have the conference with them be desired to correspond with this committee.

*Resolved*, That this conference extend their sympathy to the widow and children of our deceased brother, Elder Ede Lee of Stanstead, C. E., and that we will remember them in our petitions at the throne of grace.

After a vote of thanks to the brethren and citizens of Hatley, for their hospitality to the friends from abroad, the meeting closed with prayer.

On Sunday, "the last day of the feast," the old meeting house was filled to overflowing. After prayer-meeting in the morning, Elder Fassett gave an interesting discourse on the judgment of the first pair Gen. 3:8-10, and its analogy to the judgment of the world in the last day. At 1 o'clock P. M., Elder Orrock preached from Jer. 10:11, "Thus shall ye say unto them, The gods that have not made the heavens and earth, even they shall perish from the earth, and from under these heavens." Elder Fassett spoke again in the evening, and thus another of our annual gatherings terminated.

"Whene'er required to part from those  
With whom the truth unites us here,  
We'll call to mind the joyful close,  
When Christ, the Saviour, will appear."

J. M. ORROCK, Sec'y.

#### Elder Fassett in Canada East.

HATLEY, C. E.

I remained, after the conference in this place, and preached twice and visited several families; and the results were good. The effort seemed to be the gathering up of the fragments after the great feast. The people of the region gathered together, and we were able to come down to them, and preach the Word. During the conference we ministers seemed to preach to, and at everybody; and none were really benefited, as we could see; though good was done, no doubt. But with these large gatherings of the people there is so much excitement, and the mind seems so much divided, that individual and personal effort is overlooked. It is said that no denomination of Christians in this section could call together such a large concourse of people as was gathered on the occasion of our conference. If I could remain a few days longer and continued meetings, the results would have been glorious to our cause. As it was, the hearts of many were encouraged and revived, and the unconverted were greatly disturbed, and some, I trust, have ere this resolved to live Christians. O that this may be the case.

Elder John Warren, who resides in this place, was greatly blest in our meetings, and felt to take hold anew of the work of God. He also felt that the Lord was about to visit his people in mercy and revive his work; and he was determined to do what he could to effect this desirable result. I found in Hatley many good and kind friends—and their Christian love will be remembered by me.

BARNSTON, C. E.

Elder John Warren conveyed me to this place, a distance of about ten miles; and I put up with our Bro. J. E. Hurd and family, whose kind hospitality made me feel quite at home. I remained in Barnston two days, and preached in two school-houses. Our meetings were better attended than last year, and were quite solemn. The brethren and sisters were revived, and began to pray as they had not, and the impenitent were serious. Those meetings will not be forgotten by any present. God was there. I visited Bro. Matthew Clark and Simeon Clark, with their families, and had a pleasant interview with both. Also sister Harriet McDuffie and her aged father and mother. Sister McDuffie abounds in every good work. Her benevolence and kindness are proverbial. May the Lord uphold and reward her.

Our general cause, in all its extended interests, is greatly regarded by the church in Barnston, and this church is a good representation of our cause.—May we, having sympathy together in all things pertaining to the kingdom of God, be permitted to meet hereafter on Zion's heights.

DESBY LINE, VT.

Bro. Matthew Clark kindly conveyed me to this place. On my arrival I found a candidate ready for baptism, and after our first meeting we went down to the water side, and Bro. Orrock administered the ordinance before a solemn assembly on both sides of the river.

Elder Orrock resides in Stanstead, C. E., and preaches in the Chapel over the line. The members of his church belong to the British Provinces and the

United States. He preaches in two kingdoms and to two classes of people with good acceptance, his labors being more and more appreciated, as they well deserve. He is delightfully situated among a kind, intelligent and influential church and people.

On the Sabbath we had a large congregation,—nearly as large as last year at the conference which was held in this place. The people listened attentively to the words of life. I remained over Monday and Tuesday, and our meetings increased in solemnity and interest; and when we came to part, it was with sorrow. We went again to the water side and administered the ordinance of baptism to another. During this meeting two or three were converted and many awakened. Meetings were to be continued after I left.

Sister Thompson, a sister of father Mason of our city,—though a member of the Methodist church, aided us in our meetings. I was requested by her husband and herself to visit them, and did so, and enjoyed their hospitality a day and night. Her husband, many years ago enjoyed a hope, but now was without enjoyment. He felt his situation and gave the promise, with a broken heart, that he would anew seek after God. May the Lord again have mercy upon him.

OUTLET, MAGOG.

Wednesday morning, Elder Orrock conveyed me and his wife to the head of Memphremagog Lake, to take steamboat for the Outlet. Here we parted with our good brother to have a passage on this beautiful lake of twenty-five miles' length. The scenery all along this sheet of water is grand and beautiful. The Owl's head mountain, situated half way down the lake, is in continual sight, and we landed at its base on our passage down, so that we had a full view of its romantic scenery. On our arrival at the Outlet we were welcomed at the wharf by Bro. Johnson, sister Orrock's father, and Bro. Atwood. We found Bro. Johnson's family still greatly afflicted. Dr. Somers' wife, and Helen M. Johnson, were not as well as usual, and both are gradually failing. This family and the afflicted ones, need the sustaining grace of God to endure and suffer all the righteous will of their Heavenly Father; and He bestows it. The ways of Providence are often inexplicable to them: but hereafter He will interpret and make it all plain. I tarried among the kind friends two days, and preached on two evenings. After the service of the second evening, Mr. Hoyt, a brother of the one with whom I tarried over night by request last year, and of the Universalist faith, invited me home with him. I had the pleasure of conversing with him, and joining in prayer with his family.—I was treated with kindness, and do hope that the converting grace of God will ere long reach these two men, with their families, who I am convinced are "not far from the kingdom."

O. R. F.

#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

tf may 29, '58

#### TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck.—It was cured by the Golden Salve in about ten days."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

#### Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promulgators of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

#### Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

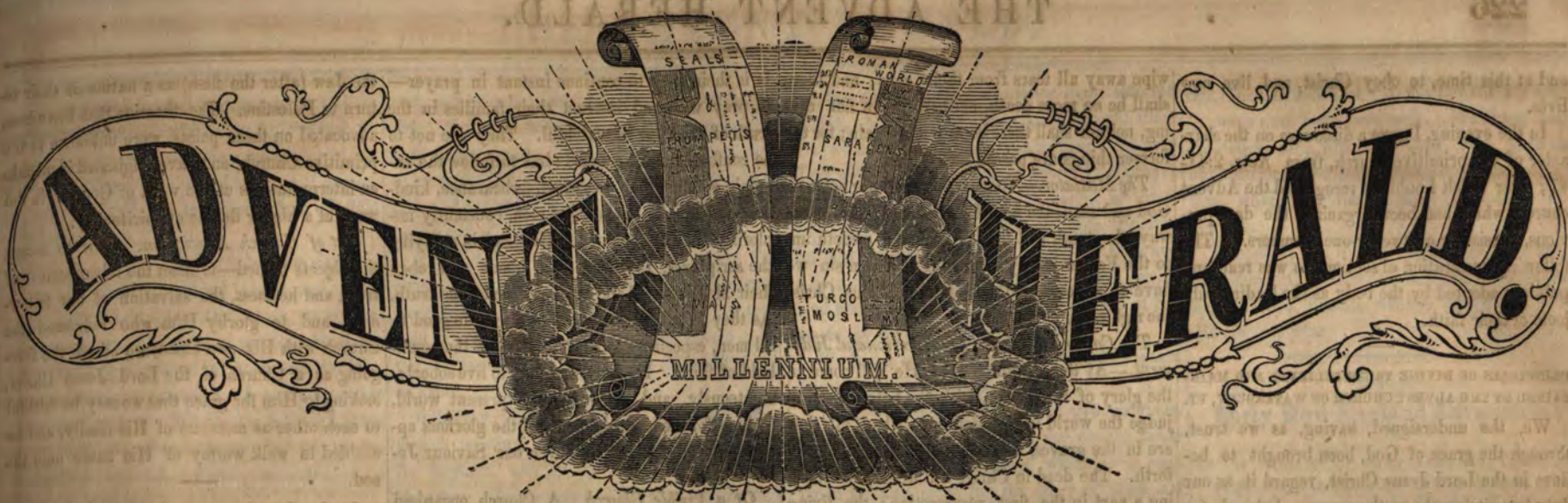
And sold by all Druggists and Dealers in medicine every where.

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WHOLE NO. 896.

BOSTON, SATURDAY, JULY 17, 1858.

VOLUME XIX. NO. 29.

A GEM.

"The Lord weigheth the Spirits."—Prov. 16:2.

Man weigheth gold; each fragrant slight,  
Each atom of its glittering dust  
He in the well-poised balance lays,  
And marks with unforgetful trust.

Man weigheth words; the fleeting breath  
That's coined within this mortal frame  
May waken anger unto death,  
Or kindle love's exulting flame.

God weighs the spirit; Oh, beware,  
Ye who in guile your sins would shroud:  
There is an Eye ye cannot 'scape;  
A sun-ray reads the darkest cloud;

And when the gold the rust shall eat,  
The tongue be silent in the tomb,  
The motives of the secret soul  
Give verdict in the day of doom.

Mrs. Sigourney.

Original.

My Journal.

VISIT TO WATERBURY, VT.

Saturday, April 23, 1858.—In company with my son Walter left Boston for Bristol Vt. where I had an appointment for the evening. But having taken the wrong train, I found myself in Waterbury at 5 P. M. instead of Bristol. So the friends in B. though somewhat disappointed, had a good sermon from Elder Bosworth. I soon saw why I had been led to take this route, though against my plans and wishes. Had I delayed to come here till Saturday evening I should have had no place to preach in and our friends would have been discouraged and the proposed meeting would no doubt have been a failure.

The Advent chapel is a mile from Waterbury street, or village. It was too small for our meetings, and besides, it was out of the way, as we designed to accommodate those who wished to hear in the village. Our brethren applied, therefore, for the vestry of the Congregational chapel and were refused. They applied for the M. E. chapel and were also refused. Thus, completely shut out, they had no heart to make further effort. At this moment, as Providence would have it, (by a human mistake?) I appeared among them. I saw the true state of the case, and without consulting with flesh and blood, I went to the Hotel, and hired the large "Assembly Room," so long as I should need it. I here found an open door, and appointed my meetings to begin at 3 o'clock the next day.

I felt assured that I had a work to do here, and I intended to do my duty regardless of the opinions or feelings of friends or foes.

I may here remark, that Waterbury has been for many years a central point for the Adventists in all this region. And here, we have had a strong, flourishing congregation, till within a few years past. Some of the chief supporters having moved away, or died, others became discouraged, and a remnant were left in affliction. On the 10th of January last I paid them a visit, merely to comfort them in their sadness. I found them like the Jews of old, weeping, and some with their harps hung on the willows, and greatly discouraged. Yet there were those among them, that could say of the Advent cause, and church: "If I forget thee, O Jerusalem, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth, if I do not count thee above my chief joy." I gave them seven sermons and administered the communion. God

was pleased to pour out a blessing and revive his work. Seven persons rose for prayer, and some were converted. The brethren and sisters were greatly revived, and renewed their weekly prayer meetings with great effect. The little remnant began to lift up their heads, and rejoice in hope of better days.

At this point, some of the best of our brethren and sisters, who had given up all hope of keeping up the Advent meeting, had joined the Methodist church, and others were soon to do so.—But having attended the above named meetings, and been greatly blessed, they were chided for so doing by both preacher and class-leader, in such terms as virtually to cut them off from that church. The preacher also berated me in a way that destroyed their confidence in him. This drove these brethren and sisters back to their own people again. In the mean time they kept up a continual cry to God for help. And on my visit to Duxbury, ten miles from Waterbury, these brethren met with us, and renewed their request for me to visit them again, which I promised to do.

I now surveyed the field. I saw within a circuit of ten miles from Waterbury street a large body of believers in the Advent near, without religious homes. They were as sheep scattered on the mountain. In view of this state of things I felt it my duty to go to Waterbury street and hold a meeting of weeks, or even months, if it required, and gather the scattered flock and set things in order, that they might let their light shine, and glorify God.

With this view, I began my work in the Assembly Rooms in the Washington Hotel, Saturday, April 24, at 3 o'clock, P. M. We had a good congregation to begin with, and the work of God began in this, our first meeting. A number spoke, and some confessed, and desired prayers. In the evening there was good attendance and much interest. Several rose for prayer, and the signs were good, for a successful campaign.

Sunday, April 25.—I gave three sermons to-day, to full audiences, and have had the first candid and fair hearing for the Advent cause, that we have had in this place. Much prejudice has been removed, and the people desire to hear more. The ice is broken, and a victory is gained. Many were melted into tenderness and feel deeply for the salvation of their souls. My subjects were Isa. 44:3-5; Heb. 6:10, 11; John 7:37, 38.

Monday, April 26.—Spoke twice to-day. In the P. M. six persons came out for prayers and three were blessed. In the evening we had full audience, and several rose for prayer. I spoke on the doom of the idle professor—Matt. 25:24-30. I learned afterwards that one of the clergymen of the village was in, and was not well pleased. But, I think he did not understand me or he would have sympathized in the doctrine preached and measures used. If anything was to be done to save souls, nothing less could be done with any effect than we did. The stiff and distant way in which some persons act toward sinners, would hardly save one in an age, except it were by accident. There must be directness and earnestness in our efforts, in order to success.

Tuesday, April 27.—Gave two sermons today. Many spoke after sermon in the P. M. One person spoke with much feeling and decision, and

resolved to live a new life. In the evening very full, and solemn, but little apparent victory. Yet the work is going forward.

Wednesday, April 28.—Visited a number of families today, and find that the heaven is working more extensively and powerfully than I had expected. Some having desired baptism, I spoke on the subject in the P. M. Many believers expressed their great interest in the matter, and seven candidates offered themselves for the ordinance. In the evening I spoke on the evidences of the new birth, "Or how may I know I am born of God?" Some found themselves in possession of the evidences of conversion, and were blessed with a sense of acceptance with God.—Six persons rose for prayer in the P. M. service and seven in the evening; several of whom were converted.

Thursday, April 29.—Preached twice today to full houses. Seven rose for prayer in the P. M. and six in the evening. Many spoke, and some were saved, and rejoiced in hope.

Friday, April 30.—Meetings continue full and no abatement of interest. There were six out for prayer in the P. M. and some spoke. In the evening eleven rose for prayer, and some were blessed and made happy in God.

In the P. M. of this day we dismissed our meeting early in order to attend the funeral of a little boy, the son of Mr. Curtis Arms. He was an intelligent and interesting child, much above his years. He had the interest and sympathy of most of the neighbors, who mourned with the bereaved parents at his death.

The discourse given on the occasion was by Mr. Parker, the Pastor of the Congregational church. It was founded on the question asked by the servant of Elisha, to the Shunamite's mother, "Is it well with the child?" The sermon was an interesting one. But it lacked one thing. For he did not say a word, or give so much as an intimation that there would be a resurrection of this child. And the fact that Elisha raised the little Shunamite boy, and restored him to his joyful parents, was not alluded to, with reference to the future hope of these parents in the day of Christ; which might have been done with the assurance that a greater than Elisha, will in the morning of the resurrection, restore to Bro. and sister Arms, their little son. For Jesus says, "I am the resurrection and the life." It seems to me the less gospel we have without the resurrection, the better. And yet how much preaching we have, in which the resurrection is not referred to. So did not Jesus, or Paul, or Peter, or any of the apostles preach.

I have been sick today, but kept at my work. It is no use to give way so long as one has strength to act.

Saturday, May 1.—Have been sick through the night, and unable to rise till noon. Headache and ague. But as there was to be an important meeting relating to the formation of a church at 2, P. M., I rallied and attended to the duties of the occasion. About twenty brethren and sisters, some of whom have been pillars in the church, were present. After due deliberation they resolved, with one accord, to unite in a church, to be known as the Advent church in Waterbury street, and that a public recognition should be made on Sunday evening next.

At 4 in the afternoon, I preached, and at 7 1-2

in the evening. House very full, and a complete victory over all opposing elements. Many rose for prayer. The people begin to think the Adventists are in earnest, and will really do something. For they have not only formed a church, but resolved to build a chapel, in the very street where they have been so carefully shut out.

I spoke above of "opposing elements." About this time, I was informed of a new element of opposition. At first I was shut out of every house, and also, my views and objects were misrepresented. For this I cared but little, and blamed none. Men have a right to their opinions, and to open or shut their places of worship to whom they please. But now that I had got a foothold and an influence with the people, the next thing was to assail, and if they could, destroy my moral character. I was assailed by professors! But in reporting the most shameful and obscene stories, they were careful to say, that they did not believe it could be so bad! and they had no authority except from Mr. Gossip, who was understood, as in all such cases, to be the chief reporter.

It is well understood by all intelligent people that a good name is an important qualification to usefulness. The power of any man, is commensurate with the reputation he enjoys. His character multiplies his opportunities, inspires confidence, gives weight to his counsels and energy and effect to all his doings. To assail my reputation, therefore, was the only way, which seemed to be left to opposers, to destroy my influence. Various stratagems were also used to entrap me, and thus to soil my reputation. But I kept to my work, and these things recoiled on the heads of their authors, while I rejoiced, and was exceedingly glad when "all manner of evil was spoken against me falsely." Matt. 5:11, 12.

This is the first attack I have had since the suit against me for slander, some years ago, which proved in the end that I had been slandered, and resulted in the withdrawal of the suit, and my full justification. Since that I have had very peaceable times. But I do not know as the truce is to continue longer. Very well. All I ask, is, that God will keep me in his truth and love.—Keep me from evil, and make me useful to his church, and the instrument of saving souls from hell. I will most willingly suffer what may befall me in the good providence of God.

"Hide me, Oh my Savior hide,  
Till the storms of life be past!  
Safe into the haven guide,  
Oh, receive my soul at last!"

Sunday, May 2.—To-day our place of worship is filled to overflowing. The whole community are stirred, and are out to hear. In the morning, preached from the 133d Psalm.—The blessedness of union among brethren. In the afternoon, spoke from the 17th of John—The prayer of Christ. At the close of the service I baptised ten persons, in the presence of the largest audience that ever met on the banks of Onion River in Waterbury street. Dea. Erastus Parker, who had witnessed many such scenes for thirty years past, said this season exceeded in interest any he had ever witnessed. So others said. Well it was a blessed time. The impression which was made on the congregation was very salutary. Many were resolved here,



and at this time, to obey Christ, and live new lives.

In the evening, I gave a discourse on the character of the primitive church, from Acts, 2:41-47; after which I publicly recognized the Advent church, which had been organized the day previous, consisting of twenty-one members. The following declaration of sentiments was read and publicly adopted by the body as the leading subjects of their faith.

PRINCIPLES OF DIVINE TRUTH BELIEVED AND MAINTAINED BY THE ADVENT CHURCH OF WATERBURY, VT.

We, the undersigned, having, as we trust, through the grace of God, been brought to believe in the Lord Jesus Christ, regard it as our duty to unite on the truth as a gospel church, for the advancement of right, the salvation of souls, and our growth in grace and the performance of all the duties enjoined by Divine command on those who have been saved by the washing of regeneration and the renewing of the Holy Ghost. In view of these great objects, we hereby declare our belief in the following fundamental truths, which are announced in the word of God:

The scriptures of the Old and New Testaments are a full, true and perfect revelation of the mind of the Lord in reference to all, that man is to believe and practice, in obedience to the will of his Creator. All scripture is given by inspiration of God.

*Of God.* There is but one living and true God, who is a spirit, eternal, omnipresent, omniscient, of infinite wisdom, power, goodness, truth, justice and mercy. He is the Creator and Ruler of all things, visible and invisible. In him we all live and move, and have our being. He is manifested to us by the scriptures as Father, Son, and Holy Spirit.

*Christ, His Character and Work.*—Jesus, the word, who was with God, and was God, for the salvation of man, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. He was made of the seed of David according to the flesh—was made like unto his brethren in all things, sin excepted—made of a woman—made under the law, to redeem them that are under the law. In him dwelleth all the fullness of the Godhead, bodily. He bore our sins in his own body on the tree, and by his death became the propitiation for our sins, and not for ours only, but also for the sins of the whole world, so that God can be just and the justifier of him who believeth in Jesus. He rose from the dead the first fruits of them that slept, and was declared to be the Son of God, with power, according to the spirit of holiness by the resurrection from the dead. After being seen of his disciples, forty days, he ascended to heaven visibly and bodily, and sat down on the right hand of God. To them that look for him shall he appear the second time, without sin, unto salvation, and will come in like manner as the Apostles saw him go into Heaven.

*The Abode of the Saints.*—The Scriptures speak thus, in reference to the abode of the Saints, when in a glorified state. Isaiah 65:17, "For Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." II. Peter, 3:13, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Daniel 7:27 "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Rev. 5:10, "And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 20:6, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 21:1, 3, 4, "And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away; and there was no more sea. And I heard a great voice out of Heaven, saying, Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall

wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

*The Mediator.*—There is one mediator between God and man, the man Christ Jesus. He is the way, the truth and the life, no man cometh unto the Father but by Him. If any man sin we have an advocate with the Father, Jesus Christ the righteous.

*The Coming of Christ, Resurrection and Judgment.*—At the appointed time, He will come in the glory of the Father, with the holy angels, to judge the world in righteousness, when all that are in the graves, will hear his voice and come forth. The dead in Christ will arise first—having a part in the first resurrection; the living saints will be changed in a moment, in the twinkling of an eye, at the last trump; the bodies of all the righteous will be fashioned like unto Christ's glorious body, and the whole church of the first-born will be caught up to meet the Lord in the air. The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also, and the works therein shall be burned up. Nevertheless we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness. On the wicked, God shall rain snares, fire and brimstone, and a horrible tempest. These shall go away into everlasting punishment, but the righteous into eternal life, inheriting the kingdom prepared for them from the foundation of the world.

*The Time of the Advent.*—Though the definite time or day and the hour when the Son of man shall come in his glory, is not revealed, yet the fulfilment of the prophecies and the events in the history of the church and the world which have taken place, and are now transpiring, give evidence that He is nigh, even at the door. It is the duty of Christians to watch and pray always that they may be accounted worthy to escape all those things, that shall come to pass, and to stand before the Son of man. The Second Advent of Christ, and the truths connected with that great event, are to be taught in connexion with the various truths belonging to the gospel of Christ, as they present scriptural motives for awakening and sanctifying the children of men.

*The Natural State of Man.*—Men by nature, have the carnal mind, which is enmity against God—and are exposed to His righteous displeasure for sin, from the time, when they know his will and walk contrary to it. The scriptures prove both Jews and Gentiles to be all under sin, and that by the deeds of the law no flesh shall be justified in God's sight.

*The Ground of Justification.*—Men can be justified and forgiven, only through faith in Jesus Christ. By him, all that believe, are justified from all things from which they could not be justified by the law of Moses. God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Hence, we are saved by grace through faith, and that not of ourselves, it is the gift of God.

*Duty of Men to Believe in Christ.*—Every man, who hears the gospel, is bound to receive Christ as his only hope, and to repent and turn from all sin. Until he does this the wrath of God abideth on him—he is condemned already, because he hath not believed in the name of the only-begotten Son of God.

*Saving Faith.*—That faith, by which men become the children of God, works by love, purifies the heart, and overcomes the world.

*Regeneration.*—Men are regenerated or born again, through truth as an instrument, applied to their souls by the power of the Holy Spirit. Without this change, they are dead in trespasses and sins. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. He saved us by the washing of regeneration and the renewing of the Holy Ghost.

*Duties of Christians.*—Believers should love God and their fellow-men, being careful to maintain good works. They are to place their affections on things above, not on things on earth.—

It is their duty to continue instant in prayer—to pray with and instruct their families in the truth of God; to be watchful. They are not to be conformed to the world; but to follow the example of Christ, in meekness, forbearance, kindness and love to the souls of men, constantly exploring the influence of the Holy Spirit, studying the scriptures, that they may honor and obey their Master's will and be made free by the truth. As they have opportunity, they are to do good to all men, especially to them that are of the household of faith. In short, they are to live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ.

*Of a Visible Church.* A Church organised according to the New Testament, is composed of persons, who give evidence that they believe in Christ, and show their faith by their works, and who observe the ordinances according to the directions of the scriptures.

*Independence of Churches.* Every such church is an independent body, having power to receive members, to watch over them, to dismiss them, or to put them away for violations of the rules of the Gospel.

*Duty of Confessing Christ.* Those who are converted to Christ, should confess His name before men, and according to His command and example, should be baptised in His name, on a profession of their faith.

*Design of Baptism or Immersion.* The truth exhibited by this ordinance, is thus presented in Romans, 6:4, 5.—"We are buried with him, (i. e. Christ) by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

*The Lord's Supper.* The Lord's supper is to be observed by the Church in its collective capacity, that his death may be shown, till He come.

*Officers of the New Testament Church.* According to the New Testament, the officers of the Church are Ministers of the word, also called "Elders" or "Overseers,"—and Deacons.

*Duty of Ministers of the Word.* The duty of Ministers is to preach the word of God, with all long suffering and doctrine, and to watch for souls. They are to be regarded as laborers worthy of their hire—the Lord having ordained that they, who preach the Gospel, shall live by the Gospel. Their qualifications are clearly pointed out in I. Tim. 3:1-7. Titus, 1:7-9.

*Duty of Deacons.* Deacons are to have the care of aiding the poor and should labor to promote the harmony and spiritual growth of the Church, endeavoring always to be patient of good works. Their qualifications are described I. Timo. 3:8-13.

*Duty of Members of the Church.* The social duties of the Members of a Gospel Church are: To attend all its regularly appointed meetings. To contribute according to their ability, to sustain the expenses incurred for maintaining public worship and supplying the wants of the poor, and of those who are sick, or in distress. They should strive to live in love with each other, sympathizing in each other's trials, spiritual and temporal, avoiding all wrath, bitterness, evil speaking, strife, and whatever may injure the cause of truth or bring a reproach on the name of Christ. Their duty to the world demands, that they should labor to turn men to righteousness by prayer, instruction and a holy example.

*Discipline.* In any case when a brother has trespassed against another, the rule given by Christ in Matt. 18:15-17, shall be strictly observed.

In cases of public transgression, the church should inquire into the alleged offence, and if the charge is well founded, and the offender does not give evidence of due repentance by confession and making reparation for the wrong, he should be put away, after such investigation; that he may not prove a stumbling block to those without, and a grief to the Church.

*Notice of two errors.* The Scriptures do not teach that the greater portion of our race will be converted in any period previous to the coming of Christ. Nor do they teach the conversion of

the Jew (after the flesh) as a nation, or their return to Palestine. The theories that have been advocated on these points, were unknown to the primitive Church, and have originated in mistaken interpretations of the word of God, or in the want of a higher degree of spirituality.

*Act of Church Association.* Now to secure the objects named—to effect the advancement of truth and holiness, the salvation of our fellow-men, and to glorify Him who redeemed the Church with His own blood, we adopt the foregoing as a Church of the Lord Jesus Christ, looking to Him for grace that we may be faithful to each other as members of His family, and be enabled to walk worthy of His name unto the end.

At the close the communion was administered, of which the advent church and a goodly number of other denominations partook. It was a solemn and impressive season, and will be long remembered by all present. It will form a new era, in the history of the Advent cause in this whole region. This will continue to be a central point for the cause.

Monday, May 3.—Visited many families, and talked much to-day. I might have spoken three times, and not been so weary. Yet personal efforts are important in connection with general pulpit duties. In the evening we had good attendance, and eleven desired prayers, and so the work goes on. Some leading men of the place are yielding to the power of truth.

May 4.—P. M. meeting quite full. Seven or eight Protestant Methodist ministers were in, who were on their way to conference in Waitsfield. They appeared to have a feast by the way they responded. In the evening, full and solemn. Work is widening and deepening. But I am not well. The "ague," I fear will yet bring me down.

May 5.—In the P. M. eight were out for prayer, and twenty in the evening, yet only a small part of those who are deeply convicted, and ought to come out. O Lord, do thou break the spell.

May 6.—We have a rain-storm to-day. Good company to meeting, and eight rose for prayer, and the work is still progressing.

May 7.—Visited several families, and find that the Spirit is still at work on many hearts. In the P. M. we had a searching and powerful time. Many spoke. In the evening I spoke from John 13:34, on the new commandment. At the close twenty rose for prayer.

I leave in the A. M. to spend Saturday and Sunday in Cabot, Vt. So I recommended the people to attend the other meetings, (from which places I had been shut out) and do them all the good they were able.

Saturday, May 8.—Took the cars for Montpelier, at 8 A. M. and arrived at 9 o'clock. Here Dr. Wallace met me and took me to Cabot, where we arrived at noon. We lost the A. M. service, and Bro. Thurber had to fill my place, which he did to the best acceptance. Many of the late converts were out, and spoke, the season was spoken of as being very good indeed. So much for a disappointment. In the P. M. and evening, I spoke to good audiences. The subjects were Acts 14:22 and Heb. 12:12,13. I was warmly greeted by Elder Thurber, and many old friends, and by the young converts. I had both joy and sadness in these greetings from my children in the Lord. Not that any had turned back to sadden my heart. No they were firm and full of faith and hope. But the scene was affecting.

Sunday, May 9.—I gave three sermons to-day to full houses. There were baptisms in several of the churches in the vicinity, which attracted many of the people, or there would have been present with us the old crowd, as in the meetings of the last winter. As it was the extra seats were brought in and mostly filled. We had a good day, and I felt at home, in the place where I had seen so much of the glory of God, in the salvation of souls, in the winter past. Some of the same spirit was in the meeting. Elder Thurber was in the work, with most of the church. And though they have their trials, like all the true churches of Christ, yet they are firm and faithful, and mean to let their light shine. Fifteen or twenty more added to the church on Sat-



urday and Sabbath, and others are soon to be baptised and join. In the evening one rose for prayer, and at the close I found that many others felt it their duty to do so. There are a number of souls in Cabot, yet to be converted. I shall not give them up.

Monday, May 10.—I visited the sick, and infirm, that could not get out to hear, and others, in all eight families, in six of which we had religious services. I also called on Rev. Mr. Hubbard, the Congregational minister, and Mr. Dexter, the Methodist preacher. I had a short but pleasant interview. Mr. Dexter received about thirty into his church the day before, as the fruit of the revival last winter, conducted on the principal of union.

In the afternoon I took leave of friends at Cabot, and Dr. Wallace took me to Montpelier, where we took the cars for Waterbury, and arrived just in season for the evening service. I found that our people had attended the other meetings as I had advised, and that they had very good times, and no doubt did much good, although the bigoted ones were discomforted by this liberal action on our part; but there were liberal and magnanimous souls who did enjoy it, in both the churches. We had a large audience in the evening, and the good Spirit was with us. Six rose for prayer, and many spoke.

In my absence one bigoted man graciously informed the people of Waterbury, that he was informed by two respectable men from Cabot, that they had rather have the small-pox sweep over the town, than to have another such revival as we had there last winter. This was told in order to show what a calamity my labors and influence would prove to the people of Waterbury. But as Dr. Wallace was with us, and was able to set the matter all right, which he did. Of the two respectable men from Cabot, we can learn nothing except mere gossip. But Dr. Wallace would be glad of any information on the subject. Will the gentlemanly "reporter" of Waterbury furnish it?

Tuesday, May 11.—To-day, in company with Dr. Wallace, I visited a number of families, and had interesting seasons in religious conversation. At half-past 2 P. M. I spoke at the house of Bro. Flagg. The room was full, a number spoke, and seven rose for prayer. Some were blessed.

After meeting in company with Bro. George Colby, by invitation, I called upon Rev. C. C. Parker, pastor of the Congregational church in the place. As he and the Methodist preacher had not favored my visit to the town, they of course kept themselves aloof from me, and the meetings. But as the work progressed, and the Advent church was now established, it became necessary to pay some attention to us,—hence this visit. We had a free conversation on all matters pertaining to my views, and the church, newly established; as also, the need of another house of worship. I told him, that there were 2500 inhabitants in the town, and they had church-room for less than 1200, and therefore another house was needed, as well as a church. Mr. P. is a gentlemanly and Christian man. Our interview was a pleasant one. He subscribed for the Herald, in order to get a more correct knowledge of our views. I invited him to unite with us in our meeting, which he declined. I think the time will come when he will find it for his interest, and also the interest of religion, to pay us more respect than he is prepared to do now. Men cannot always stand upon their dignity, if they do belong to old and popular denominations. The people will think and act for themselves; and they have always been in advance of the priesthood.

The evening service was good. Several were converted.

Wednesday, May 12.—The enemy is briskly at work, with all sorts of slanders, to hedge up my way. But it only turns "out for the furtherance of the gospel." Meeting this P. M. at Bro. Seabury's in Mill Village, and in the evening at the Hall. Several new ones rose for prayer, and the work is going on. We have some interesting cases of conversion, of men whose influence will be widely felt.

May 13.—Congregation good to-day. Meetings are solemn, but the enemy is seeking to di-

vert the serious from the way of the Lord. Some few, who have been "almost persuaded," have turned back. They came to the cross, and there died. So they did in the days of the Saviour and his apostles, and so it will be with some to the end of the world.

May 14.—Preached in Duxbury, over the river, in the house of Bro. Perry. The rooms were full, and though I was sick, yet I was enabled to preach, and had an effective season. In the evening meeting at the Hall. Meeting about as usual.

Saturday, May 15.—In the P. M. we had a church meeting. Eight persons were received for baptism, and six by letter, or from other churches. A thousand dollars was subscribed towards the chapel, at the close. Preaching at the Hall in the evening,—full and solemn.

Sunday, May 16.—Gave three discourses to day to full houses. In the P. M. baptised seven persons; large crowd at the water, good order and very solemn time. In the evening I addressed the converts at length on their manner of life, in order to usefulness, and their final salvation. At the close gave them the right hand of fellowship, in behalf of the church. The interest seems to be unabated. Two new ones rose for prayer.

My work is about done here. I have made two more appointments only for Wednesday and Thursday next.

Monday, May 17.—I do not feel well, and have not for the week past. The dumb ague and intermittent is hanging about me. I do not like it much, but cannot help myself. As to work, I cannot leave it, till I am obliged to do so. This afternoon called on several families, and gave them instructions and encouragement in the way of the Lord, and in the afternoon Bro. Frank Green took me to Duxbury, where I preached at 5 in the afternoon. I suppose I told them some truth on the transfiguration from Matt. 17:1-9. But they enjoyed it, as I learn better than the speaker did; for he was sick. At the close I went to Bro. E. Parker's, where I was confined, and sick two days, unable to get out, or speak at all. So the people were disappointed, both as to preaching and baptism, as eight or ten persons were desiring immersion. On the whole, perhaps it was best that I was sick; for those who wished baptism here concluded to go to Waterbury and be baptised, and unite with the church there. I had every attention paid to my wants and comfort while sick at Dea. Parker's, for which both they and kind neighbors, have my thanks.

Wednesday, May 19.—To-day we arranged for the baptism at Waterbury on Friday next. I hope to be able by that time to attend to it.

This is my birth-day. How swiftly the years pass away! It seems but yesterday since the year begun, and it is now rolled into eternity. Fifty-three years in the wilderness!

"My days are gliding swiftly by,  
And I a pilgrim-stranger,  
Would not detain them as they fly,  
Those hours of trial and danger:  
For oh! we stand on Jordans strand;  
Our friends are passing over;  
And just before, the shining shore  
We may almost discover.  
We'll gird our loins, my brethren dear,  
Our blessed home discerning,  
Our absent Lord has left us word,  
Let every lamp be burning!  
Should coming days be cold and dark,  
We need not cease our singing;  
That perfect rest nought can molest,  
Where golden harps are ringing,  
Let sorrow's rudest tempests blow,—  
Each chord on earth to sever;  
Our King says, Come, and there's our home,  
Forever, Oh! Forever."

Thursday, May 20.—Returned to Waterbury, and attended a church meeting at 2 o'clock in the afternoon. Several members received, and adjourned to Friday morning to Bro. Perry's in Duxbury, near the place of baptism. The evening was stormy, but the audience was good, and God was with us to bless saint and sinner.

Friday, May 21.—Church meeting in Duxbury, at Bro. Perry's. Five were received for baptism and membership, in Waterbury, and four from Duxbury. At the close of our meeting, two colored persons "who had been sinners," came in and with penitence and tears desired

baptism. We could not receive them into the church, as the church had no knowledge of them that would warrant it. But here they stood with their request. They had been forward for prayer a number of times, but I was fearful of them, and yet I did not dare refuse to them baptism. So they were baptised with others. I have had a deep anxiety for them, that they may live to God and honor his cause, like the woman of Samaria, by an entire change of life.

We had a solemn time at the waterside, where I immersed eleven souls.

The new church now has sixty two members, of which twenty-four are men, and mostly, heads of families. The elements of which it is composed promise much for the glory of God, and the salvation of men.

In the evening we had a social meeting at the house of Bro. Sylvanus Flagg, one of the most prominent of the late converts. His wife has been a professor for many years; but is now greatly revived and blessed, and now has help from her partner in life. May they maintain their profession.

We had a blessed meeting. Between thirty and forty spoke of their joys.

My labors now being closed for the present, we had to take the parting hand. But we were cheered by the hope that we shall soon meet in the kingdom of God.

LEFT WATERBURY FOR BRISTOL, VT.

Saturday, May 22.—Took leave of Bro. Geo. C. Arms, and family, whose kind care and attention to my temporal wants I shall not forget. The Lord graciously reward them. At nine in the afternoon took the cars for Bristol, via Burlington, and stopped at Vergennes, as I was on the express train, which did not stop at New Haven, where my son and sister Case were waiting for me, and disappointed. So I got a carriage to take me to Bristol. The man charged me \$2.50 to carry me ten miles, and I gave it because I could do no better, and get to my appointment in season. And souls, and the interests of the church are worth more than pelf. I arrived at noon and was very kindly received by Bro. Wm. H. Howden and family, who provided me with a good repast, by which I was much refreshed. In the afternoon I went to Bro. Case's on Bristol Flats, my usual home, and where one of my sons is at present residing. I had a welcome here, and had a few hours for rest before the evening service.

I preached in the school house in the village, to a good audience, and many hearts were cheered and comforted.

Sunday, May 23.—Gave three sermons to large audiences in the Town House. I had a good time, and vindicated the Advent hope and cause. My object was to wake up our friends to a new and united effort in respect to a house of worship and a wider diffusion of their principles in the community. I trust they will rally and build, and enlarge the "curtains of their tent." They are not doing all they can, or ought to do. Elder Bosworth is their pastor, and much esteemed by all. I trust he will have complete success in the building up of the cause in Bristol.

At the close of the evening service we had a heavy rain storm, to go home in; but I put up with Bro. Howden near by, and so was not much exposed. But on getting home, I realised for the first time, what I had partially felt for the last ten days, that I was really sick. But as I determined to return to Boston the next day, to attend the Annual Conference, from which I had not been absent for the last eighteen sessions, I took remedies that I hoped would relieve me, so that I could go. But after a sick night, the morning only dawned to disappoint my hopes of returning home. So I remained until the next day, when I rallied and took a carriage, with Elder Bosworth, to the railroad in Middlebury, where we took the cars for Boston. I was sick all day, and arrived in the evening, May 25th, only to take my bed for a season. I found that cold, and fever and ague, with the intermittent fever, had taken a strong hold upon me, and I must yield. For two weeks I suffered intensely in the head, particularly in the eyes and temples, as also in my whole system. It is now the 17th day of June, and I have not been able yet to get

out. In the meantime, two members of my family have also been very sick. We have been chastened sore, which we pray, may work for our spiritual good, and better prepare us for that land where the inhabitants shall not say they are sick.

I hoped at one time, I should be able to go to the Canada Conference, June 11th; but I was not, and Bro. Fassett went in my place, as he did the last year.

Original.

### Early New England Adventism;

*Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c.* By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. IX.—MICHAEL WIGGLESWORTH.

Michal Wigglesworth, A. M., was a scholar of Harvard college, became Teacher of a church at Malden, practised medicine, and wooed the muse. He became the poet of N. E., and died 1705, aged 73 years. Dr. Allen says, "he was useful as a physician and minister." He was the author of several small volumes, all in rhyme. His poetry is simple and quaint in its composition, and is in the old ballad style of his day. I have seen fit to quote from it, as it was popular in early times, and Cotton Mather classes our author among New England's honored writers.

In his "Meat out of the Eater," &c. 16 mo. pp. 298, Boston, 1689, (fourth ed.) of Death he thus writes:—

"Death is the Red Sea, which,  
When once we are got through,  
Pharaoh (the Devil) with his hosts  
Can us no more pursue.  
God will this sea divide,  
And make it us enclose,  
Like walls letting us pass through safe,  
And then drown all our foes." (p. 186.)

Of the resurrected saints, he says,—

"Their bodies frail and vile  
That's in corruption sown  
Shall then be raised up again,  
In incorruption.  
This mortal must be clothed  
With immortality,  
And then shall death be swallowed up  
In perfect victory." (p. 200.)

"Though subject to reproach  
Whilst living, and when dead,  
Must needs be carried out of sight,  
And quickly buried,  
Yet Christ shall raise it up,  
With beauty shining bright,  
More lovely than the morning fair,  
With heavenly glory dight." (p. 201.)

Again, he says:—

"As surely, then, as He  
Reproach and shame endured,  
And by His suffering hath for us  
A glorious crown procured,  
As sure as we him follow  
In patient suffering here,  
So certainly this glorious crown  
We shall hereafter wear." (p. 195.)

The reader can judge of the popularity of these simple verses, among the common people, from the fact of their passing through five editions, even a second edition of an early N. E. book being rarely seen.

Wigglesworth's other work, from which I quote, is one, the popularity of which is fully exhibited, when we state that it passed through no less than seven American editions, which can scarcely be said of any other old N. E. book. Its title is,—

"The Day of Doom, or a practical description of the great and last judgment: with a short discourse about Eternity. By M. W., &c. Acts 17:31. Math. 24:30. 18mo. pp. 104. Boston, 1751."

I use the 7th edition.

He represents the Lord coming personally and unexpectedly, at dead of night, with trump and flame to summon all the affrighted inhabitants of earth to his judgment tribunal. No distinction is made between the first and second resurrection:



all the dead are raised at his coming, both the good and the bad.

"5. For at midnight breaks forth a light,  
Which turned the night to day,  
And speedily an hideous cry,  
And all the world dismay.  
Sinners awake—their hearts do ake—  
Trembling their loins surprizeth,  
Amazed by fear, at what they hear,  
Each one of them ariseth.

"6. They rise from beds—with giddy heads  
And to their windows run,  
Viewing this light, which shines more bright,  
Than doth the noon-day sun.  
Straightway appears, (they see't with tears)  
The Son of God most dread;  
Who with his train comes on amain  
To judge both quick and dead.

"17. Before his throne a trumpet blown,  
Proclaims the Day of Doom;  
Forthwith he cries, ye dead arise  
And unto judgment come.  
No sooner said but 'tis obeyed;  
Sepulchres opened are,  
Dead bodies all rise at his call,  
His mighty power declare.

"18. Both sea and land, at his command,  
Their dead at once surrender,  
The fire and air constrained are  
Their dead bodies to tender.  
The mighty word of this great Lord  
Links body and soul together,—  
Both of the just and the unjust,  
To part no more forever.

"48. Come, blessed ones, and sit on thrones,  
Judging the world with us,  
Come and possess your happiness,  
And bought felicity,  
Henceforth no fears, no cares no tears,  
No sin shall you annoy,  
Nor any thing that grief doth bring:  
Eternal rest enjoy."

Much more might be quoted in a similar strain. I quote the last verse. The saints made immortal and entering their eternal home, he sings,

"224. For then the saints are perfect saints,  
And holy ones indeed,  
From all the sin that dwelt within  
Their mortal bodies freed,  
Made kings and priests to God thro' Christ,  
Dear love's transcendancy,  
There to remain and there to reign  
With Him eternally."

Our poet says nothing of the 1000 years, or new creation. On p. 99 and elsewhere he teaches the literal resurrection of the body from the dust at the end of time, and in a "Postscript" he thus sings of the nearness of and his love for Christ's appearing.

"The time is short you have to serve him here;  
The day of your deliverance draweth near;  
Lift up your heads, ye upright ones in heart,  
Who in Christ's purchase have obtained a part!  
Behold he rides upon a shining cloud,  
With angel voice and trumpets sounding loud,  
He comes to save his flock from all their foes,  
And plague the men that holiness oppose.  
So come, Lord Jesus, quickly come, we pray;  
Yea, come and hasten our redemption day!  
pp. 91, 92.

Thus sung the early New England poet, Michael Wigglesworth; but not in the clear pre-millennial strain of his Boston contemporary, Samuel Hutchinson, of whom anon. Still, I judge Wigglesworth was far from believing in relation to Christ's Kingdom as did John Cotton.



## ADVENT HERALD.

BOSTON, JULY 17, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church

and the Herald, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see Herald of July 3d.]

### No. 4.

#### THE DELIVERING UP, OR RESCUE OF THE KINGDOM.

The next remark made by the affirmative in No. 2 of the opening argument, is, that

3. "Christ will sit in the throne of his glory and reign until the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began; and when he has put down all rule and all authority; and destroyed the reign of death our last enemy by the resurrection of the dead, he then delivers up the kingdom to God the Father, and no longer has a kingdom over which to reign distinct from the Father. See 1 Cor. 15:24, 25 and Acts, 3:21."

This remark is made on the supposition that Christ sits on the throne of his glory, only anterior to his coming; whereas the scriptures expressly affirm as repeatedly shown that "when the Son of man shall come in his glory," (Matt. 25:31) "then shall he sit on the throne of his glory."

In the foregoing, the affirmative has also given expression to a mistaken apprehension respecting the transfer of the kingdom brought to view in 1 Cor. 15:24,—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power."

This scripture, to be made to give force to the view of the affirmative, must be interpreted as teaching a surrender by Christ of his kingdom, at the epoch of the restitution; but the text teaches nothing of the kind, and parallel scriptures show the opposite.

The true import of the phrase "the end," here brought to view as clearly shown by Prof. Bush, has the sense of "to perfect," or "to finish;" and "is much more nearly allied to perfection or consummation, than to termination"—ending, not as a river that sinks and disappears in the sand, but as "a river that merges itself in the waters of the ocean," *Anastasis*.

This explication of its import is doubtless correct. For it is not this globe that is to come to an end, but this probationary dispensation that terminates at Christ's coming. Nor can the affirmative well deny this view,—it having already made the admission that this "end" synchronizes with the restitution. This point settled, the import of the text hinges on what may be the correct meaning of the phrase, "When he shall have delivered up the kingdom."

The words, "shall have delivered up," cannot refer to a surrender of the kingdom by Christ; for his kingdom is to be perpetual. Luke 1:32, 33, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Also Isa. 9:7; "Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice, from henceforth even for ever." Dan. 2:44,—"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Heb. 1:8—"Unto the Son he saith, Thy throne, O God, is for ever and ever." Christ's kingdom being thus perpetual, there is to be no surrender of it by Him.

Nor does the original of the phrase, "delivered up," necessarily convey the idea of a surrender.—Prof. Bush says, it "is more properly rendered 'made over.'" Also, he says that as in the Greek, "the verb is used without any personal nominative" so that,—according to the rule that "Active verbs, especially of the third personal singular, in many cases assume the signification of the passive where no nominative is expressed"—he renders it: "Then cometh the end, (or consummation) when the kingdom shall be made over into the hands of God,"—without its being here expressed who shall make it over.

Prof. Mills, late of Andover, sustains this view respecting the transfer of the kingdom. His translation of the passage is,

"Then cometh the end, when he shall re-establish the kingdom to God, even the Father; when he shall subdue all [opposing] rule and all authority and power,"—to transfer, according to both Mills and Bush, being the sense of the original.

What kingdom, then, is there that is elsewhere

brought to view as being "transferred" at the epoch denominated "The End?"

The time of this delivering of the kingdom, Paul has placed (1 Cor. 15:52), "at the last trump."—This must be the seventh, or the last of the series. And, in perfect harmony, and parallel with this, when in symbolic imagery, the seventh angel sounded, (Rev. 11:15) "There were great voices in heaven, saying, The kingdoms of this world are become that of our Lord, and of his Christ; and He shall reign forever and ever." At the same epoch—that of the destruction of the beast, (Dan. 7:27)—"The kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom." At the same epoch,—that is at "the end of this aion" (Matt. 13:41-43) the Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity; . . . then shall the righteous shine forth as the sun in the kingdom of their Father." At the same epoch, also,—when the Son of man shall come in his glory (Matt. 25:34) he shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you," &c.

Thus the Scriptures show that at this precise epoch, the kingdom under the whole heaven,—of which Satan has so usurped the dominion, that he is denominated "the god of this world"—the dominion of this world will be entirely rescued from the power of Satan and transferred to the rightful Sovereign of all things. There is no other kingdom that is the subject of any such predicted transfer. And consequently, the allegiance of this earth is the kingdom which is to be delivered up to God the Father, from whom it has been so long in a condition of apostasy. Paul expressly affirms that this change is to be effected, at the resurrection of "they that are Christ's at his coming." "Then," he says, "cometh the end, when the kingdom shall be transferred"—it being no longer subject to Satan, but to God.

This long apostate kingdom of Jehovah's empire, being thus recovered,—by the putting down of all opposing rule, by the gathering out of all things that offend, and by the restitution of all things,—then will "the government" be upon Christ's "shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father,"—i.e. The Father of the everlasting age, "the Prince of Peace: Of the increase of his government and peace there shall be no end." Isa. 9:6, 7. And then, they that have followed Christ,—in that regeneration when the Son of man shall sit on the throne of his glory—will receive their promised recompense. Thus the premises of the affirmative being unscriptural, its conclusions are illogical.

#### THE MYSTERY OF THIS MORTAL'S PUTTING ON IMMORTALITY.

We are next favored with a consideration of the "mystery" brought to view in 1 Cor. 15:51, 52, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

The affirmative argues that this "mystery" connected with the resurrection of the dead, does not refer to the fact that "the dead shall be raised with incorruptible bodies;" nor that the last generation of the race will not sleep; but that it has reference to the fact that "we shall not all sleep."

The word rendered "mystery," here, does not imply what is unintelligible, or incomprehensible, but what is unknown or has not been revealed.—Therefore, as the affirmative claims, it was no mystery to the Jews that the dead would be raised; for this had been revealed, and they already believed it. But they knew nothing respecting the changing of the living at Christ's coming—which is the mystery that Paul now unfolds.

The only issue here, it will be noticed, has respect to the precise application of the phrase "We shall not all sleep." Our position is that the we who do not sleep, are the Christians of the last generation of men who will be alive at Christ's coming. The affirmative, on the contrary, contends that reference is made to the apostles and others, who were living when he wrote; and that therefore they must be raised before the others of the righteous dead, so as to be changed when the righteous dead are raised.

The argument in support of so singular and original a conclusion, is based on the apostle's use of the term "we."

It is claimed that as he says "we shall not all sleep," and does not say, "they shall not," that the "we" must refer only to those living when Paul wrote. Thus the affirmative says:

"It is we—not they, that shall not all sleep! It is the dead that shall be raised incorruptible, and we, and all that die for the word of God and the testimony of Jesus shall be changed."

To show the fallacy of this criticism on "we" and

"they," is almost a work of supererogation; for the use the apostle makes of these words does not sustain any such conclusion.

The phrase, "We shall not all sleep," is an admission that we shall, some of us, sleep. And, therefore, "we" embraces both the some of we who shall not sleep, and the other some who shall. Consequently it is not limited by Paul to the ones who should not be asleep when Christ came. As it thus included those who should sleep when Christ came as well as those who should not, it must have had reference to the whole of a class, and not to a subdivision of that class. The only class then existing which Paul could have embraced by it, was the living in distinction from the dead. It was the church militant, of which Paul and all Christians then living were members. It was a body of believers against which the gates of hades would never prevail; so that it would continue a body of living members, till Christ's coming. And Paul, as a living member of that body, in addressing the Corinthians who were also living members,—members of a body that was to survive till the end, could refer to this body only by the pronoun "we." To have used "they" in reference to it, would have been a denial of his then membership with it.

There was however another body of the justified when Paul thus wrote—the departed. Paul had not then joined that innumerable company, so that the pronominate "they" was the only term he could properly use in speaking of them. It mattered not that he would cease to belong to the "we" and would belong to "they" when Christ should come, for when he wrote, he was of the living, and could then classify himself no where else.

Again, when Paul says of the living, "we shall not all sleep," as that is an admission that some of the "we" thus included will sleep; it follows, when he adds, "we shall all be changed," that that change is grammatically predicated not only of those of "we" who shall not sleep, but also of those of we who shall. He simply says that "some of us will, and some of us will not die; but whether we die or not we shall all be changed—"they" the portion of "we" who have fallen asleep, by being resurrected; and then "we," those of us who shall not have fallen asleep, by a change that shall be analogous to it. And as Paul's nominative of "shall not all sleep," embraces those who shall as well as those who shall not, it cannot of itself, determine to which division Paul would himself belong at the coming epoch.

The phrase, however, is positive, that "we shall not all sleep." The literal significance of this, can be no other than that we shall not all die. Paul had no intention of declaring, that we shall not then be asleep: that we may have been asleep, but shall then have awaked! No, no, his declaration is that we shall not sleep. To die is to sleep; and all who die, do sleep; and all who shall have died will have slept—of not a soul of whom, can it be predicated, that they will not sleep. The "We," therefore, who shall not sleep, can be only the living at Christ's coming who shall not have died. And these can include none of the martyrs, or of the apostles who will have fallen asleep.

There is another thought in this direction, viz.—That if any of the redeemed should have been raised from the dead before Christ's coming, they would need no subsequent change; so that the affirmation, we shall all be changed, could not be predicable of them,—their great and last change having transpired. The living who shall be changed when the dead are raised, must therefore comprize only those who have never been dead, and to whom such a change is needful to make them peers of the resurrected.

In addition to this, v. 23, of this chapter expressly excludes any of the justified, from a resurrection anterior to Christ's coming. It is expressly declared that the resurrection shall be in this order; viz. "Every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." As they that are Christs, are all to be raised at Christ's coming, it follows that all who are his, must be raised at one and the same epoch; and consequently none of the saints or martyrs can have any resurrection prior to Christ's coming.

The affirmative closes No. 2 of the opening argument by a quotation of, and comment on, 1 Thess. 4:15–17, "For this we say unto you by the word of God, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Then follows the conclusion:

"These texts prove very clearly that the apostles and others associated with him in the cause of Christ, will be alive and remaining upon the earth



when the Lord Jesus Christ shall descend from heaven to raise the dead in Christ, change the living and bring them before him in the clouds of heaven."

The criticism on "we" and "they" is again repeated; and then it is argued that, if the apostles and others, are to be then alive,

"They must have a previous resurrection, they being now dead. And if they are to have a resurrection previous to his coming, then they must be the subjects of the first resurrection."—1000 years before Christ's coming.

As the force of this turns on the stress that is placed on "we," the fallacy of which has been sufficiently shown, it is needless to reply to the renewed criticism. It may be noted, however, that when Paul speaks of, "we who are alive and remain unto the coming of the Lord," he can include none who shall have previously died; for such do not "remain." If resurrected, they would not have remained; for none can be resurrected without first having fallen asleep. Therefore those who shall remain, will be Christians, who will not have died. Hence the apostles and martyrs who have died, will not be among the "we" who are alive and remain. Consequently the hypothesis of a resurrection of such anterior to Christ's coming, fails of support from these Scriptures. And not only so, but the context expressly declares (v. 14) that them "which sleep in Jesus will God bring with him." They cannot then be raised before his coming, nor subsequently, but at its epoch.

It is "the dead in Christ," who are above specified (v. 16) as the subjects of this resurrection; and they are raised before the living are caught up; so that if the subsequent change of the living were predicable of those who had been raised, it would be as predicable of those just resurrected, as it would be of any previously raised,—were such a contradiction to the inspired record possible.

The affirmative has the following curious reasoning in this connection:

"Did the apostle speak under the influence of the Holy Spirit when he wrote these passages? If so, he spoke correctly. If he spoke correctly in these verses, then he and others that would be called to die for Christ and his cause must be alive on the earth when Christ comes from heaven to judge the quick and the dead. And if they are to be alive then they must have a previous resurrection, they being now dead."

This entirely hinges on what is assumed to be a correct use of language—the view of which, taken by the affirmative, we have shown to be unpardonably solecistical. Paul's tuition at the feet of Gamaliel, and his guidance by the Holy Spirit, would, either of them, protect him from falling into such incongruities. And it is on his presumed correct use of terms, that such a deduction may be confidently rejected. Therefore, as he is dead, as those fallen asleep have not "remained," and cannot be among those who do not sleep, and as these texts affirm that those who are Christ's are to be raised at one epoch, and that the epoch of his coming, the contrary conclusion is unwarranted.

#### Correction.

In the first number of "Ventilation on Cooking," in the paragraph which gave the constituents of the air, in the last line but one, the word "nitrogen" should be substituted for "hydrogen." It should read, as it was written,

"Divested of these," i. e. of the carbonic acid and watery vapor, "the oxygen constitutes twenty-one parts, or about one-fifth, and the nitrogen seventy-nine parts, or about four-fifths, in every one hundred parts of the air."

A correspondent adds; "your ventilation in cooking was good. But did you notice a rather confused reference to the constituents of air and water in that paragraph where you say that the constituent gases are mingled in the air, while in water they are combined? Taken together with the precontext, it would leave the expression that you meant that hydrogen and nitrogen were identical. I know you did not mean so,—but it seems so. Pardon the hasty criticism."

ANSWER.—Having stated that "Our atmosphere is constituted principally of oxygen and nitrogen gases—having also a small proportion of carbonic acid and watery vapor"; and having shown that the "carbonic acid" is "only about one twenty-five hundredth part of the air," the "watery vapor from one sixtieth to one two hundredths of the bulk of air," and the balance of air "about one fifth" oxygen and "four fifths nitrogen"; which word the compositor, by some common mental abstraction, changed into "hydrogen"—we said:

"This watery vapor, and all water, is constituted of one part of Hydrogen gas, and 8 parts of oxygen, chemically combined—the constituents of the air being only mingled together."

The correspondent may have been misled by the mistake of the compositor, who substituted hydrogen for nitrogen in a preceding paragraph; which a little observation would show to be a mistake—it being stated in the same paragraph that "our atmosphere is constituted principally of oxygen and nitrogen gases."

In the paragraph which our correspondent criticizes, the expression is correct—it being there shown, 1st. of what water is constituted; and 2d., that independent of the nature of its constituents, they are chemically combined, instead of being merely mingled, as are the constituents of the air. This gives no countenance to the supposition that the constituents of the two are alike, and contrasts merely the manner of their combination.

There is a great difference between the mingling of different substances together, and their chemical combination. In the last case the particles of each combine and form new substances. In the former case the particles are unchanged, and only mixed together.

#### Ventilation in Cooking.

NO. 3.

Fresh tea leaves, have none of the odor of or flavor of the dried. The pleasant taste and delightful natural aroma for which they are so highly prized are all developed by the roasting which they undergo in the process of drying. Different qualities of tea may be prepared from the same leaves, by varying the mode of curing; which is a process of drying, roasting and scorching, that produces chemical changes within the substance of the leaves.

To produce green teas, the leaves are roasted almost immediately after being gathered, and quickly dried, after rolling; but to produce black teas, the leaves are spread in the air for some time,—say over night. They are then tossed about in the air by the workmen for a while; then they are left in heaps to slightly ferment for an hour or more, which effects a change in their color and aroma: and then they are manipulated, roasted, sorted with a sieve, &c. Several varieties of teas differ only in their fineness, as indicated by the size of the meshes of the sieve through which they pass—different districts of country, the varieties of plants, and the period of gathering, also affecting the quality. The oxygen of the atmosphere acts rapidly upon the juices of the leaf during the process, and chemically changes its constituents, which imparts to it its color and flavor—though the precise nature of the change has not been chemically investigated.

Miller says of the curing of tea:

"A species of fermentation appears to occur in the drying of the leaf, in consequence of which a development of essential oil takes place, by which the agreeable aroma is occasioned: this aroma is wanting in the fresh leaf. The change of leaf from green to black, is mainly due to chemical alterations produced by the oxygen of the air upon the constituents of the leaf, and especially upon the astringent principle." p. 297. And again:

"The aromatic flavor of cocoa is due to the roasting to which the meat is subjected, previous to grinding it." p. 298.

The mate, matte, or Paraguay Tea, is also indebted to the oxygen of the atmosphere for its flavor—being prepared in a manner analogous to that of tea.

The coffee-bean, like the fresh tea leaf, has little smell or taste, till roasted; during which process, the combination of oxygen produces the much prized aroma and the greater portion of its taste and flavor; the older the coffee is when roasted, the greater being the aroma,—some unknown chemical change having been slowly effected in the bean.

The aroma is most agreeable when the heat imparts to the bean only a light brown color. When roasted too much, a disagreeable smell is produced which mingles with the aroma, and lessens its value. If this roasting is continued without a fresh supply of oxygen, the flavor produced will be very inferior.

All who cultivate the soil are familiar with the agreeable aroma caused by the drying of newly cut hay, on its exposure to the atmosphere, heated by the sun. Let the same hay be dried on the barn floor with closed doors, and it would differ from that dried in the field—as the roast differs from the baked meat. To generate this aroma, the grass needs both the heat of the sun, and a circulation of air, as meats need both heat and air in cooking.

"Oxidising actions are in constant operation, unperceived on every side of us. The gradual decay of organic compounds is owing to their spontaneous slow oxidation, for decay is, in reality, only a slow process of combustion." Miller, p. 43—combustion being only a chemical combination, that develops light and heat.

"It is always by the agency of oxygen upon the various complex substances contained in the animal body that they are gradually resolved into carbonic acid, water, and ammonia,—in one or other of

which forms they return again to the domain of "inorganic" matter.

During the baking of bread "the alcohol formed by decomposition of the sugar, which corresponds in quantity to that of the carbonic acid is expelled. Some years ago a baking company was formed, in whose operations the collection of this spirit formed an important object. This end was obtained by performing the baking in closed ovens, furnished with a still head for collecting and condensing the vapors. The project was, however, soon abandoned, and failed as a commercial speculation;—owing in a great measure, to the dry unpalatable nature of the bread produced." *Ib.* p. 114.

The foregoing facts and results,—showing the effects of heat and oxygen on organic bodies, indicating how various substances are affected by chemical agents, and how the flavor and aroma of substances are affected by exposure to a free circulation of air at a proper temperature,—are suggestive of the cause of the difference in baked and roasted food. They fully establish, we think, the hypothesis assumed, that it is owing to the difference in the circulation of the air.

To remedy this defect in the baking, as is now evident, a current of heated air must be made to circulate through the oven. Cold air would not remedy it; for that would reduce the heat of the oven to too low a temperature. How then may this current of heated air be made thus to circulate?

Our attention has been called to this question, by observing a design for a cooking stove, lately invented by John Pearson, Jr. of Newburyport, Mass. and now being manufactured at Providence, R. I. by James Wolstenhome. We anticipated being able, in this connection, to make a notice of it intelligible by a wood cut illustration; but not having received this, we shall endeavor to describe the stove and its principle as well as we may without it. The things desirable in a stove are, that it shall be philosophic in its design, and yet simple in its management; that it shall be economical in its consumption of fuel, its draft and heat easily controlled and adjusted; and that it shall be an approved baker.

All of these excellencies, and more, we believe, from a personal inspection of the stove, and from seeing it bake, are combined in this. In none of these is it inferior to any common stove; while in the baking and warming it must greatly excel.

The Baking: To effect a free circulation of heated air through the oven during baking, two currents of air are introduced, which come at first in direct contact with the heated furnace, and are then conducted by flues, which follow the fire flue, till they reach the oven, intersecting it at opposite points; and meeting in it they cause a continual movement therein, and pass out, either into the fire flue, or by a register into the room—thus securing a constant circulation of fresh heated air in the oven, and making it approximate as a baker, to what is desirable in the process of roasting.

2. The warming. In the heating department of a stove, it is desirable to get the greatest possible amount of heat, from a limited supply of fuel, and to throw the heat into the room, or shut it out at pleasure.

In this stove, the hot air flues follow the fire flues, between them and the outside of the stove,—going under and coming up, one at the back and the other in front into the oven. To prevent the heated air in them from being cooled before it reaches the oven, the stove's bottom, front, back and oven doors, are of two thicknesses, the spaces between being filled with a non-conductor of heat, which prevents the cold air outside from affecting the heated air in the flues; or the stove from communicating its heat to the room, until it has first served its purpose in the oven; then it can be thrown into the chimney flue, or into the room, at pleasure.

Thus in the summer season when the heat is needed in the oven and not in the room, a valve will throw it directly from the oven into the fire flue. But in the winter, when it is needed in the room, the turning of a register on the top of the stove, discharges a constant current of heated air. By this register also, a constant circulation being kept up through the air flues of the stove, the air of the room is necessarily kept circulating through the stove.

It will thus be seen that the heat generated by this stove is so protected and can be so controlled, that it can be made a more rapid heater in winter, and its heat shut off from the room during warm weather,—which is not practicable with any other stove. This control over the heat, also, enables it to be used in the most economical manner, and to the best advantage.

It is therefore greatly superior to any other stove in these particulars. viz. in its oven being supplied with fresh air, and thus excelling in the process of baking; in the economy in the use of its heat; and in its being made to subserve the purpose of excelling as a heater in cold weather, and to bake without

heating the room as much as ordinary stoves do, in warm weather.

All of these considerations are of great importance and have been philosophically studied and met by the designer and inventor of this stove.

It is also simple in its management. A single damper will throw the fire into the flue that goes under the oven, or directly over the oven into the chimney. And a single damper and register directs the heat into the flue, or into the room at pleasure. Any child, therefore, will at once learn the control of these.

Nor do we learn that the cost of the stove will be materially enhanced above others—but styles, sizes, and prices we cannot now give.

We congratulate Mr. Pearson on the inventive and philosophic mind which he has displayed in the application of scientific principles to the construction of his stove. And we confidently expect that it will accomplish all that is now anticipated from it.

#### THE DIFFICULTY OF SUSTAINING RELIGIOUS PAPERS.

—An American exchange says:—"More than four-fifths of the religious papers which have been started in this country have died for the want of support. The originators have lost what little means they had, and have involved themselves hopelessly in debt. Let those who think their paper costs them too much, ponder this well authenticated statement."

We cut from the Religious Intelligencer, the organ of a class of Baptists in the Province of New Brunswick, the following statement, in reference to that sheet. After speaking of the difficulties attending the infancy of religious bodies, in connection with a conference about to be held at the time of writing, it proceeds:—

"What will be the result of the approaching conference on our churches we are at present unable to divine; we trust however that the aim of all will be to promote the true interests of the Redeemer's kingdom. The embarrassment of the Religious Intelligencer, in consequence of the present price being insufficient to pay expenses, together with the enormous delinquency of subscribers, by which its future existence is now jeopardized, is the most difficult matter to be brought before our Conference. The extinction of the Intelligencer would—in our judgment—be to our churches, and others, a great calamity; and such a result is by no means impossible. All the changes hitherto made, and measures adopted for its relief, have been ineffectual, and its continuance can only be secured by an advance in its price to at least, Seven Shillings and sixpence a year, in all cases payable in advance. We humbly trust that He who ordereth all things to His own glory, will direct our Conference in that way that will be productive of the greatest general good and so magnify His own grace. To this end let us all pray."

Our brethren will see by the above, some of the difficulties with which others have to contend.—Our difficulties are somewhat similar.

The friends of the Advent Herald, will have to unite their strength and means, before long, to save it from fatal embarrassment.

I have not been able to attend the conferences this year, and little or nothing has been done at those gatherings for the Herald.

My sickness, and inability to labor much of late, has been a heavy drawback on all my financial interests. It is a time of trial and darkness with me, as I am alone responsible for the debts of the office. And yet, if our agents and subscribers would promptly meet their bills this Fall, or sooner, the office would be entirely relieved.

J. V. H.

The fund for the purchase of the Mount Vernon estate, containing the tomb of Washington, has now reached the considerable sum of \$123,675. The amount required is \$200,000, which is the exorbitant price demanded by the present owner, John A. Washington. Of the amount now had Mr. Everett's labors collected \$80,000.

The youngest graduate of any American college was W. Willard Moore, who graduated at Dartmouth College in 1804, at the age of twelve years. He was a brilliant youth, the pet of his class and of the college. At his graduation he took part with two of his oldest classmates in a Hebrew dialogue.

The highest waterfall in the world is in the Sandwich Islands, and is stated to be between four and five thousand feet high. The stream on which the fall occurs runs among the peaks of one of the highest mountains—so high that the water actually never reaches the bottom—so great is the distance that the water is converted into mists, and ascends to the clouds again.

A smith in Brighton, England, while forging a piece of iron, felt something strike his eye, and subsequently feeling great pain, he went to Dr. King in Palace street, who discovered that a piece of iron had embedded itself in the ball of the eye. After vainly endeavoring to extract it in the usual way, Dr. King thought of a powerful magnet which he had. He applied it to the eye, and was rejoiced at finding the piece of iron instantly removed. It was as large as a grain weight.

Archbishop Hughes wishes to erect an immense cathedral in New York, and has addressed a circular to one hundred of the wealthiest Romanists in that city, asking for a contribution of \$1000 from each, wherewith to commence the work. The building is to be 322 feet long, 97 wide, and 100 feet high upon the inside.

Some people look at everything but really see nothing. He who can suppress a moment's anger may prevent many days of sorrow.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

F.—By E. TA.

FACE, *n.* Lit. The surface of a thing; particularly the surface of the fore part of an animal's head: "Men began to multiply on the face of the earth," Gen. 5:1. "He put a veil on his face," Ex. 34:33.

— A Simile, when comparison to an animal's face illustrates some characteristic which they possess: "And the shapes of the locusts were like unto horses prepared unto battle . . . and their faces were as the faces of men," Rev. 9:7. "And of the Gadites there separated themselves unto David into the hold to the wilderness men of might . . . whose faces were like the faces of lions," 1 Chron. 12:8.

— A Metaphor, illustrative of the appearance of cherubim: "As for the likenes of their faces, they four had the face of a man, and the face of a lion on the right side, they four also had the face of an eagle," Ezek. 1:10.

— A Synecdoche, for person: "I had not thought to see thy face," Gen. 48:11. "Behold, I send my messenger before thy face, which shall prepare thy way before thee," Mark 1:2.

— A Metonymy, for the presence: "Let us flee from the face of Israel," Ex. 14:25.

— A Substitution, expressive of favor, or anger: "How long wilt thou hide thy face from me?" Ps. 13:1. "Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb," Rev. 6:16.

FADE, *v.* Lit. To lose color: "By the river shall grow all trees for meat, whose leaf shall not fade," Ezek. 47:12.

— A Metaphor, illustrative of decay, or the wasting of disease: "We all do fade as a leaf," Isa. 64:6. "So also shall the rich man fade away in his ways," James 1:11.

FADETH, *v.* Lit. A Metaphor, for disappear: "An inheritance that fadeth not away," 1 Peter 1:4.

FAIL, *v.* Lit. To become deficient, or to be entirely wanting: "Joseph said, Give your cattle, and I will give you for your cattle if money fail," Gen. 47:6.

— A Substitution, for discouragement, or inability to endure longer: "Let no man's heart fail because of him," 1 Sam. 17:32. "Mine eyes fail with looking upward; O Lord, I am oppressed," Isa. 38:14.

FAINT, *v.* Lit. To lose strength and color, and become senseless and motionless: "I Daniel fainted and was sick certain days," Dan. 8:27.

— A Substitution for sinking into dejection, or losing courage: "If thou faint in the day of adversity, thy strength is small," Prov. 24:10.

FAIR, *a.* Lit. Clear; beautiful: "Thou art a fair woman to look upon," Gen. 12:11.

— A Metaphor, for pleasing: "Believe them not, though they speak fair unto thee," Jer. 12:6.

— A Substitution, for moral purity: "Thou art all fair my love, there is no spot in thee," Cant. 4:7.

FAIREST, *a.* An Apostrophe to the spouse of Jesus: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents," Cant. 1:8.

FAITH, *n.* Lit. "An affectionate, practical confidence in the testimony of God."—Hawes. "But without faith it is impossible to please him," Heb. 11:6. "Being justified by faith, we have peace with God," Rom. 5:1.

— A Metonymy, for the doctrines or truths believed: "So were the churches established in the faith," Acts 16:5; "Ye should earnestly contend for the faith which was once delivered to the saints," Jude 3.

## Fourth Maine Annual Conference.

THURSDAY, 10 O'CLOCK A. M.

The fourth annual conference of Adventists convened at the hour appointed in the Reed Meeting House, Richmond. As but a small number had arrived, it was thought best to spend the morning in prayer and social remark. Our worship commenced with singing the 845th hymn, selected by Elder L. L. Howard:

"Sweet is the love that mutual glows,  
Within each brother's breast,  
And binds in gentlest bonds each heart,  
All blessing and all blessed."

Prayer was then offered by Eld. J. Partridge, and several others, after which many very appropriate and interesting remarks were made, on the occasion of our coming together, the nature of our hope, progress of the cause, prospect of the future, increase of believers and laborers, of the work of death on some of our members, and ill health of others.—It was a sweet, heavenly, rejoicing, weeping season. It was especially a cause of sorrow and tears with us all to see the change in the countenance of our much esteemed, and once strong and robust brother N. Smith, now so disabled by disease as to be unfitted for the work of the ministry, and the active service of God's house, in which he has been so faithful for many years. Yet we could rejoice in the blessings of God upon him, and that he was yet spared to be with us to aid by his counsel and prayers.

P. M. 2 o'clock, a timely and well arranged discourse was preached by Elder S. K. Partridge, from 2 Cor. 1:3—5, and in the evening a searching and valuable discourse was preached from 1 Pet. 1:13-16, by Elder T. Smith.

Friday A. M., 9 o'clock, the President called the meeting to order, and remarked that we all needed help, and none but God could grant that help; then called on Elder Thomas Smith to open the meeting by prayer. The President, Dr. N. Smith, of Lowell, was then nominated to continue to occupy the chair, and was elected. Elder I. C. Wellcome of Richmond, was nominated and chosen scribe.

A committee of three was then chosen to arrange business for the conference. That committee was, I. C. Wellcome, S. K. Partridge, T. Smith. The reading of the call for the conference was next desired by Elder S. K. Partridge, read by the scribe. It was then recommended that a committee of three be chosen to present to the conference a plan for a more permanent organization of our societies. The chair appointed Thomas Smith, I. C. Wellcome, J. Partridge; to which were subsequently added S. K. Partridge and E. M. Haggatt.

Moved to now hear reports from the churches. Elder T. Smith, of Brewer, said, There are several good substantial brethren in Brewer and Holden; have been some revived the past winter. Several baptized. During the work, some new views were brought in, by one Elder Bragg,—that we were all in Babylon, and I preached on the subject to show their error, and left; for I would not be a man of war.

I went to Round Pond and labored several weeks with the Adventists, Methodists and Baptists connected. Several were converted. I baptized two. Several others were baptized and united with other churches.

At Orrington there seems nothing but desolation. There are two small parties, called Baileyites and Cummingsites. There are a few good brethren there, but discouraged and disheartened, where they once numbered one hundred members.

I believe the brethren in Surry have no meetings. There are a few brethren there,—once a good company, but scattered and distracted.

Only a few scattered brethren left in Hermon, where there was once a large society of active members before '54. Almost disheartened now.

There are a few yet in Lincolnville, who are striving to live for the kingdom.

There is one Dr. Eaton in Camden, who has embraced the faith and circulated many books and tracts, and is exerting some influence for the cause in his region.

Elder S. K. Partridge, of Whitefield, said, We have ever been but few. In one neighborhood they now have regular prayer meetings Sabbath P. M. I have four regular appointments, in different towns.

In Hope we have good congregations of all classes. A good class of brethren trying to live. They have a great desire for some one to come and preach to them. They have one difficulty—the most of them want gospel order; but some of them do not. Again, they do not seem to understand that they should support preaching. Perhaps I am in fault about it, as I do not take pay for preaching. Here Elder P. made some very important remarks on church order, and propriety in conduct to obtain a good report, and be useful to society.

In Pittston we have a good congregation of all classes and an increase of interest is manifest.

At Church Hill, there is a good interest to hear preaching. One has lately been reclaimed and is doing well.

Elder L. L. Howard, of Poland, said, I have not travelled so much the past year as usual, on account of my ill health. I went to New Hampshire in the fall; found many ready to receive the word. Some Christians embraced the blessed hope. Among others two ministers became interested in these great truths.

The cause has been very low in Poland for some time. We have held a protracted-meeting, which resulted in good, true union between some who have been opposed to each other. Some old prejudices gave way. It was a permanent work. We have some permanent, faithful brethren. Some have died, but died in the faith. We expect soon to meet them in the kingdom of God, when Jesus shall come.

The Advent cause was once prosperous in South Casco; but nearly all the leading members have died. There is some new interest of late. I have travelled in several other towns and done what I could in sowing the seed.

I have been at Portland several times lately. A few are yet striving to hold on to the faith. It is with much difficulty that they keep up meetings in P—. Many have gone to worship at other places with other churches.

I find much good fruits of the labors of our late and much lamented Bro. J. Files through Raymond and Casco. About thirty who were converted there recently date their convictions from the preaching of Bro. Files, who died in the Lord several years ago.

Elder Jesse Partridge said, For the last year I have labored in Raymond and Casco. At Casco there was much prejudice when I went. After a while I held a protracted meeting of ten days, and a number were converted. The cause is prospering. One year ago I went to Raymond to attend a funeral. Some then wished me to come and labor with them a part of the time. I went, a good interest sprung up; but other influences set in against us.—Yet several were converted. This spring we had a protracted-meeting, and a glorious revival. Some sixty were converted. I have baptized thirty-three and organized a church.

There is a good work going on in Gloster, and a prospect of much good. New doors are constantly opening to us for preaching. I am much interested in seeking the best method to spread these truths and save men. Let us seek wisdom from God.

Elder R. R. York, of Yarmouth, said, I have no evil report to bring of the land. I have had to labor with my hands to support my family. I have long labored and prayed for the people in Yarmouth, without seeing success. It is a hard place; much sectarian prejudice. I thought I could not preach there, and we had no place to preach in. I travelled and preached in other places,—Brunswick, Freeport, &c. Finally we tried for a house to worship in, and found a place readily. The people came in, an interest sprung up. About twenty have been converted. I have baptized seventeen and expect to baptise others soon. I go for Bible order. We have a church, but have not chosen a deacon yet, but intend to soon. The cause in Yarmouth is good. If brethren wish to go farther than the Bible order—to add anything to it,—I shall not agree to do it. I will not oppose any work the brethren think best to adopt.

Elder T. J. Dudley, said, I have not much report to make. Have not labored much the past six months on account of ill health. Have been obliged to suffer a surgical operation; have enjoyed peace; trust the Lord has been with me; my health is improving. Before I was laid by, I labored some in Belgrade, Rome, Sydney, Windsor, Augusta; seen some revival; labored in union with the F. W. Baptists. Several were converted. Have not always expressed our views among them, knowing their opposition to them. But I cannot go back to them. I have vowed unto the Lord and it looks like a step back to unite with the sect from which I came out.

Elder E. M. Haggatt, of Hartford, said, In the region where I live I am one of those fortunate ones who believe the truth. I therefore act it out. I have labored in company with Bro. Hanscomb, the past winter, not for sectarianism, but for the conversion of souls. We had a protracted meeting in South Livermore. Some of most all classes embraced the truth. About thirty-five were converted. Sixteen were baptized at one time,—several since. We organized a church. We have labored in several other places with all classes and good has been done.—I like that spirit that unites the hearts of Christians so that they can work together.

Elder D. M. Hanscomb, Livermore, said, I can say I love God. I have labored in Livermore, Turner, Dixfield, &c.; have seen the penitent's tear,

and souls converted. Doors are open to us every where. Union with all Christians is my motto, and not smite when reviled. We were invited to the Baptist meeting-house in Livermore. We began.—The power of God was with us. A little flock has been raised up. Every class of opposition has operated, but God has blessed. At Hartford there were some converted, and are waiting to go forward in baptism. We need faithful laborers in the vineyard.

Bro. James Dudley said, I am glad to be here. My labors have been small and weak. Have labored some in Belgrade, Rome, Vassellboro, and Augusta. There are some more believers now than before. In Augusta there are three times as many. In Rome there has been good done under the labors of Elder Sevey. The reformation continues.

Bro. Lovejoy, of Augusta, said, I love the truth of the Bible. It has been but a short time since I believed in the coming of Christ. I love it with all my heart. I heard the word from Brn. Dudley, Smith and Wellcome. Lately God has appeared in mercy, some twenty or thirty of us now have the privilege of going up to worship God. There are others who have the truth in their hearts, but dare not come out. Bro. Daimon came among us last fall and preached nearly three months. God revived his work and good was done. Bro. D. has baptized ten. We have but little preaching. Brn. Partridge, Wellcome and Smith have been with us some.

Bro. John Campbell, of Damariscotta, said, There is no Advent cause at our place. There has been, but we are shut out of every place, and I go to Round Pond and elsewhere to meeting when the word is preached. I have spent considerable for books and tracts to circulate, and they are working in community. I hope God may open a door for us yet.

Bro. R. Harley, of Newcastle, said, There are three families of us, I trust are Adventists. We keep up our little meetings on the Sabbath, and occasionally have a lecture. Bro. Smith sometimes comes. We are not at all discouraged about the success of the Advent cause. It is of God, and he will sustain it.

Bro. Wm. Patten, of Topsham, said, There is no Advent cause in Topsham to report; the cause was never lower there. There are a few good brethren, but no meetings.

Bro. T. M. Storer, of Brunswick, said, I have not as good a report to bring as others; but thank God for so good a report. I am glad to be here and hear from brethren. I never saw before, and from those who first came to preach the hope to us.—The past year we have had but little preaching.—Brn. Wellcome and York have preached some. Satan has been making inroads among us. Some have been revived. We have several good substantial members. We still hope for good. In another district the F. W. Baptists and Methodists have had some revival, we meet with them some, and find them in a better spirit toward us than formerly. They see things differently. The revival has been quite extensive. We are still looking for the Lord, and are praying, "Thy kingdom come."

Bro. Thompson said, I am glad to be here, and see the brethren. I am glad to see them in more union of ideas and action than formerly. Let us get rid of sectarianism. It does no good, but hurt. Go preach the gospel to every creature. Don't give them too much at a time. Be wise as serpents and harmless as doves.

Bro. F. Densmore, Bowdoinham, said, I never loved my brethren better. I am going down in old age. I began with the cause when it began. I have not been into all the things we have had among us. I did not want to. I labored in Bowdoinham, and got others to labor. The cause was planted; it prospered; run over the wall. I rejoiced. But it has changed and gone down. There are a few brethren left yet who love the truth. Our hearts are pained. We are grieved, and weep for the work that has been among us. I yet hope to see the cause revived. I am still looking and waiting for the coming of the Lord.

Bro. John Dickinson said, My heart has been revived of late. It has been a time of mourning with me on account of the state of the cause in Bowdoinham. I sometimes meet with the F. W. Baptist brethren and have good meetings. Also with the Methodists. Let us have wisdom not to give them too much at a time, and we may do them good.

Elder John Morrill, of Newburgh, said, The cause in our vicinity is in a scattered state. Many are backsliders; the brethren are divided since the time movement. We came up to that expecting the Lord. Since that we have not sustained meetings in Newburgh. Have tried, but failed several times. But there are some brethren holding on to God.—At Searsport, there are some good brethren. God is at work there and some are revived.

There was quite a large society in Dixmont, but they are dreadfully scattered, not attending to gos-



pel order. They numbered more than one hundred; but having no system, they are divided and scattered, and now maintain no meetings, I believe.

The Plymouth church is divided and scattered.—There is a great want of union. I have been trying to do what I could, and have suffered much in mind by the scattered state of things.

Bro. S. Mitchell, of Litchfield, said, We are in rather a scattered state. Yet the few who are united are trying to live. Have no meetings, except when some brother comes along. Brn. Smith (the doctor,) and Wellcome come and preach occasionally.

Deacon John Umberhind, of Richmond, said,—There are a few here as in other places, who are striving to hold on, and trying to maintain gospel order as we understand it, and this has been a blessing to us. It has strengthened, cheered and encouraged us. We have been trying to raise our desires to God for a reformation. Prayer has been put up many times for it. We feel like contending earnestly for the faith once delivered to the saints, and believe the kingdom will soon be given to the saints, and we want to press that subject to sinners. We have been in rather a low state for sometime, but have felt of late as though God would work among us, and felt willing to do anything to see it, and hope we shall soon.

Dr. N. Smith, of Hallowell, said, Our company has been small for sometime. We now have no meetings. My health has failed me. Before that, I preached some in Litchfield, Gardiner Rips, Augusta and elsewhere. Have seen but little reformation, except in Augusta. I think if I had my health I should do more than I have. I love the work and feel the loss of my health. There have been a good many converted and brought into the faith among us in Hallowell from the beginning, but the most of them have gone away, and some of them have gone everywhere preaching the word.

Elder A. Rollins, of Brunswick, said, I am glad to be in your meeting. I remember the happy interviews of the past. I labor with the F. W. Baptist church in Freeport. We have had a good revival. Some twenty converted. The work began by the labors of a sister who worked constantly for a reformation. Her daughter was soon converted.—We have baptized twelve. Elder Waterman, the F. W. Baptist preacher in Brunswick, preaches some as you do, and I more. Since I preached here I have been cast down; have had affliction; lost my daughter; but she died in the Lord, and I believe I shall soon see her again, in the better land.

Elder I. C. Wellcome said, I have travelled in various parts of the state. Preach here in Richmond one-fourth of the time. Bro. Umberhind has reported this church. I preached in Hallowell a part of the time, and we kept up meetings until I moved away, Sept. last, and moved to Brunswick, preached there some. Preached one day in Lisbon; found an open door, and several believers among the F. W. Baptists. Preached two Sabbaths in Harrison, a new place. The interest increased to hear. Held five meetings in Stoneham, a new place. They listened attentively, and were anxious to hear more.—Spent one day in Sydney; preached to a Methodist church; had an interesting time. One Sabbath in Jefferson; found a good congregation anxious to hear—a good prospect there. At Belgrade with Bro. Sevey; had a glorious revival,—one of the most powerful works I have seen for some years. One meeting in South New Sharon. Spent one Sabbath in Wilton, where we once had a good company of brethren, but they were divided and scattered some years ago by distracting questions. Several good brethren there still. Spent one Sabbath in Somerville, where Bro. Chism lives. They hold meetings and have organized a church; have monthly conferences, and a brother, J. R. Hall, is preaching to them some. He has just commenced preaching, and bids fair to be of service in building up the cause. They have a Sabbath-school of over thirty members. Elder Kennedy preaches there some. I have preached in several other places and tried to do what I could. New doors are constantly opening, and calls for preaching the word, but I cannot do as I have done. I have labored until I am nearly bankrupt, and I must draw in a little, and try to earn something to keep from bankruptcy; for when that takes place, I shall stop preaching.

Elder D. Hutchinson, of Lewiston, said, We make some progress, and have much secret opposition.—Are treated kindly to the face; have some excellent meetings; God blesses us. We have no organization, but have thought of taking steps to organize. There are some good people in Lewiston.

Bro. C. C. Hawkes, of Gardiner, said, There is no Advent society left in Gardiner. There are only three of us. We have had no regular meeting since Brn. York and Partridge preached to us in '54. We once had a good company there, but they are scattered.

Elder T. Smith said, There are a few in Bangor who are trying to live and serve the Lord, and keep free from the distracting views of Jonathan Cummings.

This closed the reports. There are several other societies not reported.

Friday, 2 o'clock P. M. Preaching by Elder R. R. York, from Isa. 43:10. A very profitable discourse, followed by several stirring exhortations.

Evening, 7 1-2 o'clock. Elder J. Partridge, preached from Luke 15:14,16.

Saturday, 8 o'clock A. M. Met for prayer, and the blessing of God was manifest. It was a refreshing season. 9 o'clock, the meeting for business was called to order. The report of the committee was for, when the following was presented.

## REPORT.

Bro. Chairman:—The duty assigned your committee to present a plan for the more permanent organization of our societies in Maine, feel that it is a subject requiring much wisdom from God to advise with a class of brethren holding such opposite views of what the New Testament teaches and allows in regard to the order and associated privileges of Christians in pursuing the work assigned them by the great Head of the church. We have seen and considered the many objections often urged against our own views of this matter, and had some experience in trying to press our way onward amidst conflicting elements without any regularly adopted order. Yet we beg leave to say, Forasmuch as we are a people called out by necessity, by embracing the precious truths which make us conspicuous before the world, we are compelled to act a part in the cause of Christ as a distinct body of believers, (yet in charity with all who love our Lord Jesus Christ,) and therefore feel bound by the gospel to observe its order, its ordinances, and its discipline. To do this, we believe each society of believers able to maintain public worship, should choose its appropriate officers, and constitute an independent body in all its family arrangements, yet bound by the gospel to advise, confer, counsel and take united action with all other united bodies in promoting the common faith. Furthermore, believing that annual, or periodical gatherings of the believers in given localities, for conference, like the present, to counsel, advise, and transact business of universal importance are of great service in the cause of Christ, we recommend,

1st. That the brethren now assembled by the call for this conference, representing the Advent body in several localities in Maine, agree to have a meeting of this character annually, at which to represent the various churches in this state by some of their members, and by such other brethren as may be pleased to associate and unite in conference with us. Also to take action upon any important business that may come within the limits of gospel discipline and duty.

2d. We also recommend that our ministers and churches class off into several districts, which they represent, and hold quarterly conferences in each, representing their progress, condition, and wants, and act upon the same.

3d. That all brethren attending either of the above named conferences, wishing to unite with us in our work, shall pass no other test of fellowship than Christian character and deportment.

The report was accepted. Elder S. K. Partridge moved its adoption, when an interesting and profitable discussion followed, by Brn. Smith, Partridges, Morrill, Harley, Haggett, Dudley, Wellcome, Wright, York, Howard and others. Finally passed unanimously by a rising vote, with the exception of two. It was moved and adopted that the ministers advise with the churches and correspond with each other, to class the districts and have the results published in the papers within one month.

It was moved that this conference recommend to the brethren in all places where there are several who can labor together in the cause of Christ to organize on such plan as they believe the gospel teaches. Unanimously adopted.

A motion was then made that this conference should authorize their secretary to give to each of the ordained ministers united with us in labor, a certificate of recognition by them of their ordination, as ministers of the gospel. Several reasons were urged why it was called for. It was unanimously adopted.

Moved, that the chairman and secretary consult the churches, and then appoint the time and place for the next annual conference. Adopted.

Moved, to adjourn to the time and place of the next annual conference. Adopted.

Voted, that the doings of this conference be published in the Advent Herald, and World's Crisis.

P. M. 2 o'clock, met for prayer and conference. Spent several hours of a most interesting character. The Lord blessed us abundantly.

Evening, 7 1-2 o'clock. Preaching by Elder D. M. Hanccomb, from 2 Tim. 2:19.

Sunday A. M. 8 o'clock, met for prayer; enjoyed

a precious season. Love and union and devotion constantly increased, and a deep interest was manifested among the wanderers and unconverted. At 10 1-2 o'clock, Elder L. L. Howard preached from Rev. 2:17—an able sermon with life in it. P. M., 1 o'clock, Elder S. K. Partridge preached from Ps. 34:19, after which the Lord's supper was partaken by seventy-three rejoicing believers, who expect soon to enjoy it with Christ in his coming kingdom. At 5 o'clock, Elder D. Hutchinson preached a valuable sermon from John 3:15, after which the brethren backed up the word with exhortation. The power of conviction deepened, and it was fully manifest that the Lord was at work. Two wanderers broke down and confessed their sins, heartily returning to God. Six rose for prayers, two of whom have been happily converted to God since. A deep and I trust a lasting impression is left on a portion of the community, and on all our brethren and friends from abroad who attended this meeting.

Bro. R. R. York preached in the Baptist house two evenings, to very interesting audiences, who are anxious to hear more. A good impression is thus left upon them. So closed the most united, active, harmonious and heavenly conference, (and of the largest number of believers) we ever held in Maine.

N. SMITH, Chairman.

I. C. WELLCOME, Secretary.

Richmond, Me., June 21st, 1858.

## Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and Remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

## The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

May 29, '58

## TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck.—It was cured by the Golden Salve in about ten days."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly swollen by the wheel of a loaded cart. It was terribly crushed. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

## Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

## Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then it is irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—ly



## ADVENT HERALD.

BOSTON, JULY 17, 1858.

## ITEMS AND NEWS.

The French Gazette Medical, states that charcoal has been accidentally discovered to be a cure for burns. By laying a piece of charcoal on the burn the pain subsides at once. By leaving it on an hour the wound will be healed.

The Memphis (Tenn.) Bulletin states that the public officers of that State have pilfered from the people's funds some \$360,000! In addition to the plundering by the Secretary of State of some \$35,000, and the embezzlement of \$123,000 of bonds that should be in the Comptroller's office, by nobody knows who, there has been discovered by the Investigating Committee a further plundering of two hundred thousand dollars in the shape of coupons taken in the Bank of Tennessee.

There seems to be an unusual mortality the present season by drowning,—particularly among juvenile bathers. It is common to see chronicled cases like these: In Durham, Me., Theodore S. Beal, a shoemaker by trade, and a very promising young man, was drowned while bathing on the 5th inst. Horatio Clark and Horace Smith, each about 19, were drowned at Biddeford, Me., on July 3. A young son of Henry Lain, four and a half years old, fell from the head of Veatie's wharf, Bangor, a few days since, and was drowned. Martin Andrews of Parkman, while engaged in loading a vessel in the vicinity of Railroad wharf, Bangor, fell into the river, striking his head against a plank, and was drowned.

There was a severe freshet in Northern Vermont on Saturday, caused by heavy rains. At Huntington the factory and grist mill of Messrs. Rood was swept away, and their loss is \$5000. Several bridges on the Winooski river were carried away, and much damage was done to property on the banks of that and other rivers.

J. Smart, of Vergennes, Vt., sheared a yearling buck this season whose fleece, unwashed, weighed 17 3/4 pounds, and a four year old buck whose fleece weighed 11 1/2 lbs.; also an ewe sheep whose fleece weighed 9 1/2 pounds.

The Utica (N. Y.) Herald, of July 5, says: At about 8 o'clock on Saturday evening, during a perfect deluge of rain, there occurred one of the most beautiful celestial phenomena we have ever witnessed. The heavens were completely overcast with clouds, yet from the horizon to the zenith there appeared one expansive sheet of pink of a most splendid and delicate tint. The hue was deeper in some parts than in others, yet it extended over the whole visible heavens, and was of so brilliant a character that by its reflection the water running through the gutters looked like streams of blood. Heaven's artillery had celebrated the Fourth during pretty much the whole day, and in this phenomenon we had fireworks far beyond the skill of the most ingenious pyrotechnist.

The expenditures of the Government for the present year will exceed the income by thirty or forty millions.

Forty thousand dollars worth of horses were sold in Cincinnati at the various stables during the last week. Cincinnati is the most important horse market in the United States.

Emigration to California commenced in May, 1848. At that time it contained hardly 15,000 inhabitants. There are now 600,000.

There are about one hundred artesian wells in Iroquois county, Ill. Their average depth is about one hundred and twenty-five feet, and their cost about \$200.

Try to let everybody's faults be forgotten, as you would wish yours to be.

In the year 1857 the Paris tribunals pronounced 1242 sentences of matrimonial separations. And there were 4250 cases decided in which neither party should interfere with the other's property.

A woman, named Bridget Callahan, died in Newark recently, from the effects of an eye-wash, which she took inwardly instead of applying externally, as directed by the prescription.

A new usury law has just gone into effect in Pennsylvania. It contains no restrictions in regard to the rates of interest. The borrower and lender may agree upon any rate, and that shall be legal.

The rate of taxation in New York, is one dollar fifty-nine cents and four mills on the hundred dollars. Either the valuation is very low, or the rate of taxation is enormously high. It is nearly one-half of the current of interest on money at the present time taken to pay municipal expenses.

Dr. Lyman Beecher, the aged father of the Beechers, is described as now quite feeble; his memory has signally failed; he hesitates at plain words, while all his auditors know what is wanted; and it is often quite painful to hear him speak.

Oberlin College has 845 students, 341 of whom are females.

The New York Times states that the arrival of several vessels from Cuban ports, with their whole crews sick with yellow fever, and of others which have lost a large portion of their number by this disease at sea, has awakened considerable anxiety in the public mind, and has furnished the health officer with fresh arguments for the rigid enforcement of the Quarantine regulations.

## Setting God at Defiance.

There has been lately held at Rutland, Vt., a "Free Convention," a curious gathering of various sorts of queer people who are purposing the reformation of society by infidel principles—embracing free lovers, mediums, and various ites and isms. Mr. Thomas Curtis of Pennsylvania, thus expressed himself on marriage:—

"Our friends Mrs. Rose and Mrs. Gage have told you they were married. So am I. I married myself to my wife, and she married herself to me, upon the express understanding, not that God sanctioned it—we did not want God in the matter—not that it was sanctioned by magistrate or priest, because we cast that idea aside, as none of their business—but because we saw that we could in marriage better fulfill our highest and best use, and carry our happiness to the fullest extent. When we were married, we expressed that sentiment; and when we agree to separate, we shall accomplish that separation without the help of God, or priest, or magistrate." He also enquired, "Who is this God that people talk about? If he is the all powerful being he is represented to be, why don't he go down south and put down slavery?"

Mr. Foster said: "Rather than a single slave

should be held in bondage; down with the union; down with the constitution; down with religion; down with the church; down with the Bible, and let all go to hell and damnation."

Mr. Cutting remarked that if Plato and Socrates go to hell, according to the old theology, he "preferred to go to hell and be a man, rather than go to heaven and be a skulk or something worse."

George Sennott, a lawyer from Boston, said, "Men go from the exchange where they have tried to cheat men, and try to cheat God in the Business men's prayer-meetings. Ministers take a south-side view of slavery and a hell-side view of God. Religious demonstrations are only made when business is so flat that nobody can find anything to do. He went in for the most extensive freedom to all the Pollies and Betseys in the world."

Mrs. Julia Branch, of N. Y., advocated the extreme of free-love.

Elder Miles Grant being present, fired a shot among them, in the shape of 1 Tim. 4:1—3, "Now the Spirit speaketh expressly, that in the latter time, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. . . Forbidding to marry," &c. It was thought the text was not very palatable, and they incontinently adjourned.

The following are some of the resolutions voted in the convention.

**Individuality.** 1. Resolved, That the authority of each individual soul is absolute and final in deciding all questions as to what is true or false in principle, or right or wrong in practice; therefore the individual, the church, or the State that attempts to control the opinions or the practice of any man or woman, by authority or power outside of his or her own soul, is guilty of a flagrant wrong.

**Slavery.** 2. That slavery is a wrong which no power in the universe can make right; therefore, any law, constitution, court, or government, any church, priesthood, creed, or Bible, any Christ or any God, that, by silence or otherwise, authorizes man to enslave man, merits the scorn and contempt of mankind.

**Spiritualism.** 3. That the phenomena of what is called spiritualism have abundantly demonstrated the fact that an intercourse between embodied and disembodied human spirits is both possible and actual; that the conviction of the possibility and actuality of spirit intercourse is opposed to all despotism, impurity and sensualism, and conduces to the inauguration of the only authority consistent with the human soul as favorable to sound morality.

**Marriage.** 5. That the only true and natural marriage is an exclusive conjugal love between one man and one woman, and that the only true home is the isolated home based upon the exclusive love.

**Maternity.** 6. That the sacred and important right of woman is to decide for herself how often and under what circumstances she shall assume the responsibility, and be subjected to the sufferings and cares of maternity; and man can commit no greater crime against woman as wife and mother, against his child, against society, and against humanity, than to impose on her a maternity whose responsibility and sufferings she is not willing to accept and endure.

**Bible.** 7. That nothing is true or right, and nothing is false or wrong, because it is sanctioned or condemned by the Bible—therefore our Bible is powerless to prove any doctrine to be true or any practice to be right, and it should never be quoted for that purpose.

**Sabbath.** 10. Whereas, The Jewish Sabbath is confessedly abolished by the gospel dispensation, and whereas, the same authority sets apart no other day to be similarly observed, therefore resolved, that all efforts of church and priests to enforce an observance of the Christian Sabbath, as of divine appointment, is a flagrant violation of individual right, and must be prosecuted in a dishonest disregard of the spirit and positive teaching of the New Testament.

14. Whereas, the character of man is formed for him by the combined powers of organization previous to birth, and influence after birth; therefore, resolved, that it is the highest duty of society to investigate and remove the causes which have a tendency to form inferior or vicious character.

15. That the time and devotion spent on religious services can confer no benefit on an infinite and independent power, and can therefore be no virtue.

**Woman's Rights.** 16. Whereas, The assumed superiority of man over woman has held her in subordination, and entailed slavery and dependance on the sex, and consequently misery on the race: therefore, resolved, That immediate steps should be taken to remove that error and its consequences, and place woman, politically, industrially, educationally, and socially, on a perfect equality with man.

**Resolved,** That immediate steps should be taken to remove that error and its consequences, and place woman, politically, industrially, educationally, and socially, on a perfect equality with man.

**NEW HAMPSHIRE STATE CONFERENCE.**—At the last session of the Conference, the subscriber was appointed to fix the time and place for holding the next session. Will our brethren who may wish for

the next conference to be holden with them; please write me as soon as convenient, that I may be able to fix on the place, and give seasonable notice?

I would suggest that the last of Sept., or the first of Oct., will be a suitable time for holding it.

T. M. PREBLE, Clerk.

East Weare, N. H., July 7th, 1858.

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

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\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

NEW WORK ON BAPTISM.—We have received a supply of the work entitled, "The Trial of Mr. Pedobaptist: an enquiry concerning the Scriptural action of Christian Baptism. By A. Swartz. 75 cts. By mail, \$1.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.  
 Per order of the President.

F. GUNNER, } Secretaries.  
 A. PEARCE, }

PENNSYLVANIA CONFERENCE.—There will be a conference of Ministers and Delegates from the Advent churches in Pennsylvania, held at Maytown, near bro. M. Peck's, to commence on the 27th day of July. All the ordained ministers, and one delegate from each church in Pennsylvania, are earnestly requested to be present. Friends will come by the Columbia railroad to Shook's Station, and call on brother Martin Peck.  
 J. LITCH.

GROVE MEETING AT NEW KINGSTON.—There will be a grove meeting in New Kingston, Cumberland Co., Pa., to commence the 3d of August and continue over the Sabbath.  
 J. LITCH.

J. M. Orrock will preach (D.V.) in Magog, C. E., in the Ward school-house, July 24th, at 6 o'clock, and on Sunday, the 25th, at half-past 10 A. M.; Outlet, at 2 P. M.; in the Harvey school-house in Sheffield, Thursday the 29th at half-past 5 o'clock; Knowlton Falls, the 31st, and on Sunday, Aug. 1st, at half-past 10 A. M.; and in Waterloo at 2 and 6 o'clock.

The First Quarterly Meeting of the Fox River District will be held at Earlville, LaSalle Co., Ill., commencing Aug. 25, 1858. It is hoped there will be a general attendance of the friends in that district. We want to see delegates from Hartford, McHenry co., and De Kalb, Shabbona Grove, and Somanauk of De Kalb Co., and from all the other churches in that region. It is expected that we shall have the tent pitched there to hold meeting in. I would give further notice that our quarterly meetings will always commence on Thursday and continue over Sunday, and our conference to be held in connection will always be held Saturday afternoon.  
 MOSES CHANDLER, Evangelist.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

R. R. York.—Sent books the 7th.  
 J. M. Orrock.—Have charged you \$1.87 for 15 G. to No. 138 and sent July No. Also \$2.75 for B. T. M. and C. L. Wm. B. Wilson.—If we decipher your letter aright, the address of Miss E. Parker is Buns Level, Harnette Co., N. C., and we so send the Herald. Is this right?  
 Elder T. Smith.—We have no such understanding respecting widows as you suppose. When there is any variation from our terms, it is because of inability to pay, and the balance is a gift to the person receiving it. For the dollar charged you May 19th, Mrs. A. S. and J. H. were o'd to No. 919—ending Jan'y, 1859.  
 E. Matthews, \$2.—We sent it to you the 12th inst.  
 R. T. Rust, \$2.—We have no pamphlet on that subject—nothing short of Daniels' work—a bound volume.  
 A. S. Calkins, on acc't, \$3.—Have sent you bill.  
 A. Hill, \$2.—Have ch'd you \$3 and o'd yourself, J. F. Brewster, and G. Browning \$1 each to 919, and I. Cooper \$2 to 945. T. S. is cr. to No. 919.

Amelinsburg, C. W., July 2d, 1858.  
 Dear Bro. Himes:—Will you permit me to say through the columns of the Herald, that the friends in this Province drew up a subscription a few months since, to which they added their names, kindly promising to give certain sums of money to aid me in procuring a permanent home for myself and family within the limits of said Province. Some of the friends have paid their subscriptions; but for the information of those who have not paid (most of whom read the Herald,) I wish to say I am arranging to secure a home in this section, and now stand in need of the money they have so generously proposed to give. I will thank them, therefore, to forward the same by mail, or otherwise, as soon as possible. Direct to Elder D. Campbell, Amelinsburg Post-office, C. W. (Owen Roblin, Postmaster) care of Asa H. Spencer, and much oblige their brother and friend,  
 DAN'L CAMPBELL.

## RECEIPTS,

UP TO TUESDAY, JULY 13TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

R F Berry 928, and \$2.50 for 2 G's from 138, and nine Gs from 132, all to 144; J Boyden 893, J A Winchester 919, G R Turner 919, R Flint 919, L Oakes 919, D Campbell on acc't, S Coggeswell 898, S Harlbert 919, Elder B Locke 919, T M Preble 919, and 25 cts on acc't, H Foster 919, O M Preble 919, W A Curtis 919, N Champlin 919, H Moore 919, G Lawrence 919, Miss E Parker 919—see Business Note; C Child 919, J A Packard 936, S Geer 931 E Ford 919, E Weaver 906, S H Knight 919, G W Whitling 919, E Edgerton 913, S D Harden 919, H Durkee 906—from 880, which was Apr. 1st—each \$1.

Elder M Batchelder 919, L F Allen on account, R L Smyth 925, E Sheldon 949, H Sturdevant 945, L Robbins 958, and G to 156; C Greene 945, B T Morrill 945 and 25 on G. to 144; Mrs W Goodenough 955, Daul White 867, S Ray 870, S Burke 893, J Wheelock 893, J Dean 919—each \$2.

A G Brown 945, and L Barrows to 919, I H Shipman on acc't, Gilman Lyon 938—each \$3.

C. Powley 942—\$4.

Susan Farnsworth 1049, G W Burnham on acc't—each \$5

Z Reynolds 950, \$2.25; Wm Shapley, on acc't, \$6—cent book by Elder H. for the imperfect copy; S S Davis 893, \$3.75; C Libbey G. to 151—50 cts; M L Lawrence 921, and G to 144, \$2.31; J Randall 144, 31 cts.



# ADVENT GAZETTE

MILLENNIUM

WHOLE NO. 897.

BOSTON, SATURDAY, JULY 24, 1858.

VOLUME XIX. NO. 30.

## POPE'S ODE ON DYING.

Pope's Ode of "The Dying Christian to his soul," which, in its present form, makes dying the victory over death, originally, it seems from the Athenæum, gave to the resurrection that victory.

Thus, in its present form as published in 1736, the last stanza reads as follows:

The world recedes; it disappears!  
Heav'n opens on my eyes! my ears  
With sounds seraphic ring:  
Lend, lend your wings! I mount! I fly!  
O Grave! where is thy Victory?  
O Death! where is thy sting?

As originally written, when it came warm from the brain in 1712, the entire ode read thus:

Vital spark of Heavenly flame!  
Dost thou quit this mortal frame?  
Trembling, hoping, ling'ring, flying;  
Oh the pain, the bliss of dying;  
Cease, fond nature, cease thy strife,  
Let me languish into life.

My swimming eyes are sick of light,  
The less'ning world forsakes my sight,  
A damp creeps cold o'er every part,  
Nor moves my pulse, nor heaves my heart,  
The hovering soul is on the wing;  
Where, mighty Death! oh where's thy sting?

I hear around soft music play,  
And angels beckon me away!  
Calm as forgiven hermits rest,  
I'll sleep, or infants at the breast;  
Till the last trumpet rends the ground:  
Then wake with pleasure at the sound.

By the change made in it, the resurrection, it will be seen, is omitted; and ascension to heaven at death is substituted in the place of that hope of the church. How much millenarian sentiment may have been expurgated from the "songs of Zion," the resurrection alone will reveal.

## Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

We have seen from the first chapter of the Acts of the Apostles to the last that we have now read, that the company of faithful Christians, Christ's true church, has been the subject of persecution alike from priest, and prince, and people, on all sides, on every pretext, and in every possible shape, variety, and formula. There seems to have been something between the holiness of the one class, and the intense unholiness of the other, that provoked the antipathy of the one, and originated the martyrdom and suffering of the other.

In the present instance, the persecutor is not the priest or the people, but the prince. "Herod," belonging to a family branded with ignominy—not the Herod of the Gospel, nor the Herod subsequently addressed in the Acts of the Apostles, but Herod Agrippa—"stretched forth his hands," in order, as if to indicate the malignity, the unmeaning malignity of his persecution, "to vex certain of the church;" and among the very first that he killed was James, the aged and excellent minister, or bishop of Jerusalem, whom it is said, he killed with the sword. And then, having found that the blood of the Christian was the highest enjoyment of the Jews, depending very much on popularity for his miserable power, a dependence that always disappoints when it is most trusted to, he thought he would proceed further in the same direction, and please the Jews yet more, if he could not only destroy James as he had done, but destroy the most active, the most indefatigable, the most eloquent of

all the apostles, Peter, whom the Jews more dreaded than the rest of the apostles together. However, it happened that at the time that he wished to destroy Peter, there was a festival of the Jews; and when men are about to perpetrate a great crime, they always try to consecrate it by great professions of religion. Many an instance have we had of that in ancient story; not a few instances have we now. In the East, Te Deums are sung over murder; consecration is asked for banners that are to wave over unwarranted and unjust war. And whenever you see a person specially anxious about the ceremonial of religion, you may always be sure he has either lost the substance, or is about to make use of that ceremonial as the covert and the consecration of a great crime. Now, these being the days of unleavened bread, there was a momentary respite; but afterwards, "when he had apprehended Peter, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after the feast"—during which it would not do to have perpetrated the murder he contemplated—"to bring forth to the people," in order that he might get favor with the mob, and be hailed with their hosannas for his devotedness to their interests.

What a solemn lesson does this teach us! Do not try to please the people, or the priest, or the prince, but to please God. Do what is right, and the whole universe will echo your justification; do what is popular in the estimate of frail and passing man, and a thousand things will convince you sooner or later that you have taken the least successful plan for securing popularity and power. The sin that we see constantly perpetrated in this ancient and inspired story of the Christian Church, is that of men thinking that what looked the most expedient would be crowned with the most brilliant success; and forgetting that right is always might, and that the truest and the speediest way to have real success is doing what God approves, and his holy word vindicates and prescribes.

Peter, it is said, was kept in prison. But what did the Church—that is, the company of Christians—do? "They made prayer unto God without ceasing for him." Now, here ought to be our course: wherever our people suffer, wherever our countrymen are in peril, whatsoever in the land or abroad in the world is threatening the prosperity of the cause and the kingdom of Christ, should elicit our sympathy, our prayers at the Throne of grace. We have an instance of prayer for a prisoner in prison for his excellency, being heard in heaven, and answered.—There is scarcely an instance of fervent prayer breathed from the heart to God for those who are connected with us, that does not bring down a blessing exceeding abundant above all that we asked or thought. While Peter slept between the chains with which he was bound, the messenger of the Lord came to him, touched his side, and the chains, as if smitten by the lightning from heaven, were instantly dissolved and fell from off his hands. "And the angel said unto him, Gird thyself, and bind on thy sandals;" and Peter, judging the presence of a Divine messenger from the deliverance already felt, obeyed him and followed. At first it looked to him, as we say in modern times, like a dream; he could scarcely believe that the transition from the

depth and darkness of the dungeon to the light and liberty of noonday was anything else than a recollected dream: but when the gates, as he approached, opened, and when the angel had led the way till Peter was absolutely free, and when he was come to himself, and found that it was no dream, but a reality, he gave the glory, not to an earthquake, not to an accident, not to an accidental flash of lightning which broke his chains, not to a lucky moment, when the gates were open, and he was clever enough to make his way out, as man too often does; but he recognised in the deliverance the hand of God, and gave to God the praise, the honor, and the glory. And having escaped from the prison, he went his way according to his own predilections, taste, and habits to the company of his own people. He came accordingly to the house of Mary the mother of Mark John, or John Mark, knocked at the door, "and a damsel came to hear, named Rhoda;" and she, with a sensitive and acute ear, recognised the familiar tones of a voice that had often sounded so sweetly upon the streets of Jerusalem—the more sweetly that it proclaimed a Saviour, Christ the Lord. But "she opened not the gate for gladness." How true to human nature is that! Can you doubt that this is a real story? You cannot suppose it is a romance; that one touch thrown in is too exquisite for fiction; it is the evidence of fact.

Rhoda opened not the gate for gladness; left the poor man standing at the door, knocking still; she was so overwhelmed with delight, that she rushed, in the excitement of the moment, to tell those in the house that certainly Peter stood before the gate. But when they heard her they said, "The thing is impossible. Herod is a powerful prince; the chains are forged of the strongest iron, the watchmen at the prison are the most trusted and the most faithful. The idea of Peter having escaped! The thing is preposterous; it cannot be; it must be his ghost, his spirit, or his angel, or any one except really Peter." But "Peter continued knocking," and at last, "when they opened the door, and saw him, they were astonished. But he," with all the calmness of one who knew that he was there by the special conduct and goodness of his God, "beckoning unto them with the hand to hold their peace," told them the whole story; not how the chains had been broken and not how the keepers of the prison had broken their trust, but "how the Lord had brought him out of the prison. And he said Go, show these things unto James and to the brethren. And he departed, and went into another place."

Now then, when morning came, as you may conceive, "there was no small stir among the soldiers," who were on guard, and the keepers who had the charge of Peter, and they could not explain the phenomenon. "And when Herod had sought for him," having imprisoned him as a choice treat for the people when the festival was over, and looking forward to his martyrdom or burning as a fête that would delight the people, and make him more popular on his throne than ever, to bring him out for the enjoyment of the people, and found him not, he examined the keepers; and receiving no satisfactory reply, which the poor keepers could not give, he commanded that they should be put to death; that is, because men did not resist God successfully,

he commanded these innocent men, with all the fierceness and the ferocity of a tyrant to be put to death.

Another episode occurs in his history, another incident in his character. "Herod was highly displeased with them of Tyre and Sidon; but they came with one accord to him, and having made Blastus, the king's chamberlain, their friend, desired peace;" not that they cared a fig for the quarrel, not that they had one atom of respect for Herod, but then they belonged to a commercial country; and if he should shut his ports against their exports, the result would be that Tyre and Sidon would be starved, their granaries would be full, and the means of export would be completely prevented by the wrath and indignation of Herod. The reason they desired peace was "because their country was nourished by the king's country;" that is, they exported the food, and he gave them the payment that sustained and nourished them. It would not do, therefore, to have a quarrel with him; they could not afford it; they would starve if they did so. And they showed, in that one fact, the difficulty under which a country, intensely and entirely commercial, must be placed when it is dependent upon foreign sources for all the elements of its own support and nutriment. "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people," among whom no doubt were the ambassadors from Tyre and Sidon, who were, above all things, anxious to propitiate the court, "gave a shout, saying, It is the voice of a god." God would not give the glory to another, but "smote him, and he was eaten of worms"—died a most miserable death—"and gave up the ghost. But the word of God grew and multiplied."

Let us learn from the whole of this chapter, first, how the people of God, innocent and inoffensive as they are, are hated by the world, and persecuted by it.

Let us learn, in the second place, to see God's hand in all that betides us; to look to him in prayer for what we truly need; and nothing to doubt that he will grant us our petitions as may be most for his glory, and for our good.

And let us lastly, see the emptiness and vanity of all human glory, the weakness of all human power, when arrayed against the will, or set upon the oppression of the cause, the kingdom and the people of God.

To be continued.

## Broken Cisterns.

"In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink."—John, 7:37.

Look at the false teaching of the day. What are the heretical doctrines which are now defended with such ability, and propagated with such zeal, but so many cisterns of error hewn out by man as substitutes for the foundation of revealed truth? Doctrines that sink Revelation and exalt tradition, and so deny the word of God; that ascribe regenerating grace to Sacraments, and so deny the Holy Spirit; that teach the "real presence" in the Lord's Supper, and do away with the Sacrifice and Atonement of Christ; that make religion consist in mere observance of external rites, and to deceive and ruin precious



souls; that obliterate the revealed truth of eternal punishment, thus weakening the power and shading the glory of God's moral government. We hesitate not to say, that these and kindred heresies, are the inventions of man, and designed to beguile souls from the pure fountain of truth.—They are cisterns of human contrivance, which hold no water but the water of death.

Shall we find nothing in the true Church of God which would seem to indicate a proneness to substitute some object in the experience of the believer for Christ? Verily, we think so.—To adduce an example, alas! too common.—When the act of faith is substituted for the object of faith, what is this but the hewing out of a broken cistern. Whatever I put in Christ's place necessarily becomes a substitute for Christ. If I look to my faith for comfort, and peace, and evidence, instead of my faith looking to Christ for these, I exchange the fountain for the cistern. We are now touching upon a truth of vital moment. Jesus is the fountain of all life, light, grace and love to the believer. Faith is but the channel through which these blessings are received. And yet, who has not detected in his heart a tendency to look to faith for the evidence of his Christianity, instead of to Christ? Thus making the act of believing a substitute for the object in which we believe.

You have long been pleading, as your reason for the unsettled and unhappy state of your mind, the weakness of your faith. What, I ask, is this but making a saviour of your faith? It was not faith that died for you—it is not faith that saves you. It is Christ, and Christ alone. Your evidences, your peace, your joy, your hope—all, all must flow from Jesus. "Thou hast made me glad through thy work," was the Psalmist's experience. And your soul will also be made glad through the atoning, finished work of Christ.—That you should have found faith a broken cistern of soul-comfort, should create in you no surprise. The Lord is jealous of his glory—He will not give it to a creature, nor will he give it to a grace. Precious as that grace may be, it never can be a substitute for Christ's precious work. If by any means I exclude the sun from my garden, should I wonder that my seed did not germinate, that my flowers did not appear, and that my plants drooped and died? Surely not. And if I veil the Sun of Righteousness from my soul,—if some intervening object is allowed to arrest His beams, so that they fall not directly and warmly upon the "incorruptible seed" sown in my heart, need I wonder that it springs not forth in blossom, or that the blossom falls ere it sets in fruit? But turn, O believer, from this broken cistern, to Jesus the fountain! Draw your comfort, not from the channel, but from the source whence it proceeds. Stumble no longer at the weakness of your faith. Turn your eye from every object but the Lord our Righteousness in whom you may stand before God the object of His love and delight.—*Octavius Winslow.*

#### Wanted—A Minister.

We have been without a Pastor  
Some eighteen months or more,  
And though candidates are plenty—  
We've heard at least a score,  
All of 'em "tip top" preachers,  
Or so their letters ran—  
And yet we can't exactly hit  
Upon a proper man!

The first who came among us,  
By no means was the worst,  
But then we didn't think of him  
Because he was the first:  
It being quite the custom  
To sacrifice a few,  
Before the church in earnest  
Determines what to do.

There was a smart young fellow,  
With serious, earnest way,  
Who but for one great blunder  
Had surely won the day;  
Who left so good impression  
On Monday, one or two  
Went round among the people  
To see if he would.

The pious, godly portion  
Had no fault to find;  
His clear and searching preaching  
They thought the very kind,  
And all went smooth and pleasant

Until they heard the views  
Of some influential sinners,  
Who rent the highest pews.

On these his pungent dealing  
Made but a sorry hit:  
The cost of gospel teaching  
Was quite too tight a fit;  
Of course his fate was settled,  
Attend, ye Parsons all!  
And preach to please the sinners,  
If you would get a call!

Next came a spruce young dandy  
Who wore his hair too long,  
Another's coat was shabby,  
And his voice not over strong;  
And one New Haven student  
Was worse than all of those,  
We could not hear the sermon,  
For thinking of his nose.

Then wearying of candidates,  
We looked the country through,  
Mid doctors and professors  
To find one that would do.  
And after much discussion  
On who should bear the ark,  
With tolerable agreement,  
We fixed on Dr. Parke.

Here then we thought it settled,  
But were amazed to find  
Our flattering invitation  
Respectfully declined;  
We turned to Dr. Hopkins  
To help us in the lurch,  
Who strangely thought that college  
Had claims above "our church."

Next we despatched committees,  
By twos and threes to urge  
The labors for the Sabbath  
Of the Rev. Shallow Splurge.  
He came—a marked sensation,  
So wonderful his style,  
Followed the creaking of his boots  
As he passed up the aisle.

His tones were so affecting,  
His gestures so divine,  
A lady fainted in the hymn  
Before the second line.  
And on that day he gave us,  
In accents clear and loud,  
The greatest prayers were e'er addressed  
To an enlightened crowd.

He preached a double sermon,  
And gave us angels' food  
On such a lovely topic,  
"The joys of solitude,"  
All full of sweet descriptions  
Of flowers and pearly streams,  
Of warbling birds and moonlit groves,  
And golden sunset beams.

Of faith and true repentance,  
He nothing had to say,  
He rounded all the corners,  
And smoothed the rugged way;  
Managed with great adroitness  
To entertain and please,  
And leave the sinner's conscience  
Completely at its ease.

Six hundred is the salary  
We gave in former days,  
We thought it very liberal,  
And found it hard to raise;  
But when we took the paper,  
We had no need to urge,  
To raise a cool two thousand  
For the Rev. Shallow Splurge.

In vain were all our efforts,  
We had no chance at all,  
We found ten city churches  
Had given him a call;  
And he in prayerful waiting,  
Was keeping all in tow,  
But where they bid the highest  
'Twas whispered he would go.

And now good christian brothers,  
We ask your earnest prayers,  
That God would send a shepherd  
To guide our church affairs;  
With this clear understanding—  
A man to meet our views,  
Must preach to please the sinners,  
And fill the vacant pews.

#### Worth of a Religious Paper.

The following truthful remarks should be pondered by every lover of pure morality and religion. The poisonous effect of a corrupt literature is sadly felt in many churches and families; the antidote is a good religious periodical.

Pastors have frequent occasion to deplore the circulation of a pernicious literature among their people. They find volumes of dangerous tendency in the parlors of their congregation, volumes which aim with subtle ingenuity to sap the very foundations of good morals, and make a jest of

the cardinal doctrines of the Word of God. The works of Dickens and Thackeray, so popular in our age, have many slurs at the great truths of the Bible, and thrusts at the character and usefulness of the ministers of Christ. Other writers of fiction having no claim to the genius of these masters of the art, share their enmity to the doctrines of grace. The preaching of the pulpit is often neutralized by the reading of the parlor. The impressions of the Sabbath are affected by the frivolous thoughts of the week.

The minds of the young, especially, are spiritually debauched by the trashy literature on which they feed. Papers filled with tales having neither sentiment nor morals to commend them; and story-books whose only aim is to furnish momentary gratification, are the pabulum on which whole families of children are nurtured in our age. The results are often disastrous. Many children of pious parents, though reared in the Sabbath school, are less familiar with the narratives and doctrines of the Bible, than the children of the last generation. Young people have less reverence for the Bible, the Sabbath and the house of God, and give a loose rein to their love of sinful pleasure. It is a ground of satisfaction that this wretched literature has already passed the climax of its popularity, and must sooner or later be supplanted by books of a higher order.

A good religious paper in a family will often check the tendency to this pernicious reading. If read from childhood, it educates the taste for more substantial mental food. It often contains criticisms which expose the subtle aim of dangerous books, and puts the unwary on their guard. The variety of its contents furnishes a word in season, for old and young, and suggests topics of profitable conversation at the daily meals and around the fireside. Pastors will do a good work for their parishes, if they can secure the entrance of a religious paper into every congregation. We have seen the good results of such an effort in our own pastoral experience, and can commend the experiment to all our fellow-laborers in the ministry.

#### New England Heathen.

"From reliable statistics it appears that in Maine, New Hampshire, Vermont and Massachusetts, not more than one quarter of the whole population are in the habit of attending church! There are one million three hundred thousand people in New England, who so far as attending church is concerned, are, practically, like the heathen. There are twenty-six towns in this State which have no evangelical preaching."

Far be it from us to venture on such a statement as the above, without authority that commands the respect of those whom it most deeply concerns. It forms a part of the Report on Home Missions recently submitted at the Massachusetts General Association. Its facts were not called in question, and probably are received as reliable by the ministers assembled.

If they are true, they ought to produce a more startling effect than an earthquake. Every State, City and Village, every Church in New England ought to be aroused by the statement, coming from such a source, and full of such thrilling interest. We are inclined to hope that it is a mistake—the estimate being made upon insufficient or erroneous data. There are so many persons to be left out of the calculation, as the old, the very young, the sick and those waiting upon them, who cannot be expected to attend church, that we must always estimate one-half at least as necessarily detained at home, and to call them heathen would be very unjust. We would not believe, without seeing the figures, that 1,000,000 people in New England, are, in this respect, like the heathen. But the facts must be bad enough, even when we make allowances, and they deserve the prayerful and zealous attention of the Christians of New England.

But there is one fact stated in this extract from the Report about which there can be no dispute, as it does not depend for its accuracy on estimates, but is derived from actual observation and enumeration. We are assured by the Committee that there are "twenty-six towns in the State of Massachusetts which have no evangelical preaching."—*New York Observer.*

Original.

#### Enquiries—An Answer Solicited.

A correspondent wishes us to make the following enquiries either by letter, of some one in England "who has access to the large library in London," or through the Herald, or in some other way to obtain for him the desired information. As we know not to whom particularly to write, we comply with his request by inserting in the Herald, and soliciting answers to any one or all of them, as any one is able to,—as follows:

Question 1st. Has any historian recorded the duration of the reign of Romulus, or has the thirty-eight years allowed him been given only because this period of time reaches the eclipse of the sun, May 26th. B. C. 715?

Question 2nd. What does Livy say concerning the quantity eclipsed at the death of Romulus?

Question 3d. In your Chronology you put the eclipse of the moon July 17th, B. C. 523, in the seventh year of Cambyses. But according to Ferguson (Page 301, Patterson's edition) this eclipse "was followed by the death of Cambyses," and if so must have been in his eighth year, instead of the seventh: or, are two eclipses recorded in his reign, the one in the 7th, the other in the 8th?

Question 4th. What historian has recorded the eclipses of the sun Feb. 13th, B. C. 478, and Apl. 30th, B. C. 463, and what are his express words as to the quantity eclipsed and the place and time they were seen?

Question 5th. How is the date of the eclipse of the sun, August 14th, B. C. 394, obtained; or what historian dates the battle of Cnidus in the year B. C. 394?

Question 6th. In whose reign does Ptolemy from Hipparchus date the eclipse of the moon, Dec. 22nd, B. C. 383.

Question 7th. In whose reign are the eclipses of the moon, June 18th and Dec. 12, B. C. 382, dated?

Question 8th. If, in addition to those eclipses recorded in your Chronology, there any others mentioned by any historian between the year B. C. 754 and B. C. 380, I would be glad to know the author's name, the place and time where they were seen and what was said concerning the quantity eclipsed.

Question 9th. What historian has recorded the eclipse of the sun August 20th, B. C. 31, and what are his express words concerning this eclipse?

Question 10th. How can I procure a copy of the eclipses as recently discovered among the ruins of Nineveh and Babylon?

Question 11. What eclipses are referred to in proof of the correctness of Dr. Pond's length of a mean lunation? (see Ferguson, note at p. 320.)

I hope you will spare no pains in giving a full answer to each of the above, which are all important questions; for the truth-testing power of astronomy is the only means within our reach for the removing of that heavy seal by which the Book of Daniel has been so securely closed; and yet just as sure as the word of God cannot fail that Book must be opened.

Having obtained the necessary information, you can answer the above questions either through your paper, or by letter, as you may prefer.

Your brother, WM. C. THURMAN.  
Dawsonville P. O. Greene Co. Va.

REPLY TO Q. 3.—The eclipse of the moon referred to, is placed by us in the 7th year of Cambyses, on the authority of Dr. Hales, who gives Ptolemy as his authority, which is undoubted.—The statement of Ferguson, that it was "followed by the death of Cambyses," is also correct; but Ferguson does not say how near Cambyses' death followed the eclipse; and therefore nothing incompatible with it can be presumed from that statement. Cambyses, however did not reign eight years, and only seven years and five months—the Canon of Ptolemy including in the reign of Cambyses, the seven months of Smerdis Magus—according to the usage of the Canon. As it is definitely fixed by Ptolemy in Cambyses' 7th



year, and as it is shown by calculation to have been in A. C. 523, it makes this date one that is undisputed—as Dr. Hales remarks. B.

Original.

### Canadian Tour.

Dear Brother Himes :—I have just returned from my Canadian tour, and sit down to pen a few lines in reference to the state of the great and glorious cause of our coming Messiah in that section.

For several years Canada West was almost abandoned by the friends of the doctrine of the personal reign of our Lord Jesus Christ. Bro. D. Campbell alone remained in the field, holding on his way through evil and good report, in the midst of opposition, difficulty, and discouragements which no ordinary zeal would have endured. A year since, a few of the remaining friends rallied and resolved to make another effort to sustain and bring before the people the glorious truths connected with the personal reign of the Saviour on earth. And to effect the object more perfectly, a missionary association was organized and a declaration of sentiments put forth and published in tract form, for general distribution. This movement gave system to labours which had hitherto been scattered and isolated, and brought into union and co-operation brethren who had before stood alone; and what has been done has been secured to the cause. The result of the effort is now seen in an enlargement of our field of labors, and increase of missionary help.

The annual meeting of the Messianian Missionary Conference in C. W. was held at Freeleton, the 20th, 21st and 22d of May. The session was harmonious and full of encouragement for the future. Although the past year was, in Canada West, one of extreme financial depression, far more so than in the states, and still continues to be so, yet the work has gone on. The labors of Brn. Campbell and Chapman, the latter of whom has spent seven or eight months in the province, have been blest of God in the salvation of souls, the establishment of churches and general strengthening of the hands of the brethren. So also has Bro. B. S. Reynolds rendered important service in the eastern section of the work, where his labors have been greatly blest and appreciated. The prospects on the opening of the new year are more bright than last. We have three missions established in circuit form, which we anticipate will be regularly supplied with preaching once in from two to four weeks, according as the field enlarges.

Nearly one-half of the year 1857, I devoted to that field, between Coburg and Chatham, and trust that it has not been labor spent in vain. Three young men are about to buckle on the armor and engage in this great work, two already in Canada, and one who proposes to go from New Jersey and devote himself to that promising field. They are Brn. S. Lake and R. Burtenshaw, of Canada and Micajah Laning, of New Jersey.

The officers of the board for the present year are :

President, J. Litch; V. President, J. Lampkin; Rec. Secretary, Alex. Campbell; Cor. Secretary, D. Campbell; Treasurer, John Pearce.

Directors—Wm. Lawrence, W. Pickel, Geo. Hogarth, Wm. Willard, L. Crandel, Adam Dixon, David Karnes, Geo. Hamilton, Dr. Gould, and W. Sears.

In my recent tour in Canada I spent nine weeks in the province, and found as a general thing a hearing ear, and deep interest in the word preached. In some new places where the gospel of the kingdom has not before been preached, the attention as well as the attendance, was excellent, as also in some of the old places. The truth is manifestly spreading in the province, and taking deep root. May it yet greatly spread, and fill the land with precious fruits.

Bro. Daniel Campbell will take general oversight of the financial department, and see that the laborers are all cared for, and funds raised for their support. This duty devolves on him, as corresponding secretary of the board; and he should have the hearty co-operation of all the

officers of the board, as well as of all the friends of the cause, in executing this part of his duty.

J. LITCH.

Philadelphia, Pa., June 25th, 1858.

Original.

### A Sunny Leaf from the Life of a Preacher.

Every good picture always exhibits strong contrast, high light and deep shadow. The life of a preacher of the gospel, too, has its light and its shade, its joys and its sorrows, and its middle ground and medium tints. At one time he stands on Pisgah's top, and gazes in rapture across Jordan's dark waters, feeling he has a life-boat that shall land him safe on the other, the immortal shore. The silver gospel trumpet discourses sweet music, and his heart is made happy as multitudes hear its solemn peal, and alarmed flee to Christ. Toils and dangers are all the same, as he goes to his appointment, miles and miles away; love's glowing fire in the heart softens the cold blasts of winter to pleasant spring time. The very spirit of his mission is the shadow of a great rock in the weary land, a cool retreat from the scorching suns of summer, a well-spring of gladness in the thirsty land, and joyfully he listens to the soft words of his Redeemer, "Lo, I am with you always, even to the end of the world." The gathering of the congregations is a solemn, yet glorious sight, and he feels, as he gazes upon the faces of those he has met, perhaps, for the first time, "O God, this dealing with the souls of men is responsible work. I must ere long meet all these at the judgment seat of Christ."

Now the heart is lifted to God for help.

"O Lord, how weak thy servants are,  
Arm me, O God with mighty prayer,"

Shall I to-day battle manfully for the souls of men? Shall I to-day have grace given that shall win one soul that in the day of the Lord Jesus shall be a shining star in my crown of rejoicing? Already he is, with his congregation, brought into judgment. Am I clear from the blood of all these souls? O God, make my tongue to-day as the pen of a ready writer. Let the arrow be in the word to day. Perhaps before a word is spoken he is in tears, feeling as his Master felt, a compassion on the multitude; the deep fountains of the heart are broken up, and he loves to weep the word he feels is in him like fire shut up in his bones, and he longs to speak that he may be refreshed.

How precious to him now is the gospel! He stands behind the cross, and presents a crucified Saviour. Meekness and humility are the elements in which he moves. Although he trembles to stand in so sacred a place, yet he is firm as the rock of ages. Gold could not purchase the strength he feels, or move him for a moment from his duty. Already the congregation are in tears, and, like a good general, he presses the battle. Here a sinner, with head hoary for the grave, drinks in the word as the thirsty ground drinks the small rain. There the sunny curls of a fair miss tremble underneath her hat like a reed shaken in the wind. Here the honest face of Christ's disciple, glowing with love, is turned toward heaven, where, for long years, he has been laying up his treasure. There the thoughtless young man has wiped the moisture from his eyes, and tries in vain to appear unconcerned. Here the honest matron wipes the unrestrained tear-drop from her eye, and thanks God she sits beneath the sweet sound of the gospel.

The amen is spoken—the hymn and benediction are over. With peace like a river, a brimming cup of happiness, the preacher returns to his humble home. No blast from fame's brazen trump could add a tithe to his happiness. He has done his duty, and hopes seed has been sown that shall in future yield a golden harvest in the garden of God. It is true he may be poor; but no matter, if by God's grace he can make many rich. He remembers it is no crime to be poor, and is consoled by reading, he that called me had not where to lay his head. Perhaps some of his former friends forsaken him; but no matter; God has given others dearer and truer, and one in particular, whose love is dearer than a sister or a brother. He perhaps has infirmities; but he fears not, knowing if this earthly

house of his tabernacle were dissolved he has a building of God, a house not made with hands, eternal in the heavens. These lungs are weak, and may falter; but his voice in immortal strength shall by and by be heard mingled with the great throng whose voices shall sound like mighty thunderings, when they shout hallelujah. His temples may throb and ache now; but soon this aching head shall wear a crown more bright and glorious than earth's mightiest monarch ever saw. He may go forth weeping now; but, glory to God, they that turn many to righteousness shall soon shine as the stars of the firmament forever and ever. His cheek may here grow pale; but there the rosy blush of immortal beauty shall glow upon his face forever. His garments may grow old, and uncomfortable; but he soon expects the donation of a robe from the Lord of lords and King of kings, that shall rival in its pure whiteness the snow-drift that in winter slumbers by his humble cottage door. Yes, more; he can say with the prophet, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation."

P. S.—There is a shady side to this picture.

H. BUNDY.

No. Springfield, Vt., June 29th, 1858.

### Burning of the Steamer Galena.

M. O. Everts, a passenger on board the Galena, recently burned on the Mississippi river, near Redwing, gives a graphic description of the scene in a letter to the Chicago Press and Tribune, from which we clip the following extract:

"About one o'clock, to give my own experience, some one caught my foot and shouted 'The boat is on fire.' My state room door was left partly open for ventilation. Fortunately I had not doffed my pants or vest. Leaping from the upper berth, I told Mary, who was also aroused, to be calm, with undoubtedly some tremor in my voice. I seized my boots, put them on, put on my coat, and looked out. The alarm had not yet become very general, and I had hopes that the fire might not prove disastrous. The first look I gave towards the bow of the boat was sufficient. The red flames, made lurid by the accompanying smoke, pierced through the cabin like a drowning tongue of an insatiate demon at the very instant.

"One look! You may have read descriptions of burning ships—you may have become in imagination a participant in the sublime horrors of a scene which human utterance can never portray; but to stand as I stood there, a living, present witness, and a part of the scene itself, is fearfully and wonderfully different. One look, as I said, at that mad, devouring, hellish-looking fiend-tongue, lapping with hot greed the ceiling, doors, curtains, glass, and stabbing through into the opposite apartments, produced a strange reaction in my soul, aweing me as it were into coolness and deliberation. It was but for an instant. Hurrying up and down the long saloon were crazed women, and men almost as frantic. 'Where shall I go?' 'Save me! save me!' 'O, my child, my child!' 'Fire! fire!' 'We are all lost.' 'This way! I'll save you all!' mingled in one confused uproar, with piercing shrieks and lacerating cries high over all. If I spoke, I cannot now recollect more words than these: 'Quick, Mary, give me my boy!' And those little boy-hands are still clinging round my neck—and the quick beats of that baby-heart till meet the louder pulses of my own, around which new veins of love have swollen rapidly, softening, melting, until even now—and I will not weep.

"Just at this moment when a master was so much needed, no one knowing just what to do, Capt. Laughton (of heroic memory—a braver man never trod a deck—nor a more humane) appeared like an apparition in the midst of us, and said firmly: 'This way, and you will all be saved—steady! this way!' the tide turned in one direction at the master's command, and with few exceptions, followed steadily and without crowding, through the side entrance next the

shore—down the gangway, somewhat obstructed by trunks which eager men were endeavoring to get ashore—or off the boat at least—and to our joy we found the bow near the shore, and a plank launched. A group of ladies were in advance of me, and I set up a six feet Hoosier barrier against the crowd behind, holding back with what ability was given me. In the confusion I missed Mary, but thought her in advance, and so was satisfied—so walked the plank, tottering with its excited burden, and struck foot on shore with my jewel on my breast. There was joy in that moment's experience. A moment more and Mary was by my side—and then our friends, all safe, and if but half dressed, bare-footed, with disheveled hair more beautiful in this moment to my eyes than fabled princesses in all the glory of their royal attire.

"We turned to look upon the scene before us. Already had the flames extended to the extreme ends of the long ship, reaching high above the pilot's house, still occupied by the brave man at the wheel, holding his charge hard on the shore, and the whole heavens lighted by conflagration. Still amid the flames could be seen a fitting form, and heard a wild shriek of despairing agony; and now a man drops down the guard into the stream, and struggles for the shore; and now a boy—brave, glorious boy!—leaps from the cabin deck and swims with vigorous stroke down, down the stream; he cannot buffet it; and now the yawl has reached him—saved! hurrah! The cry of 'powder on board,' startles with a new fear, and the crowd recedes far up the bluff and down the shore. Down fell the deck—up shot the flames renewed with new strength, vaulting high above the tall, black chimneys; crash came the huge black monsters themselves over the deck. The river seethes and hisses, as if wounded and mad with pain; the high wheel-house arches flame and tumble into the surge; bang! goes the cylinder head, and the liberated steam outrushing, for a moment seems to rend the monster's bowels, and then subdued by its own energy, is seen no more. The boilers fall; the flames begin to droop; the hull is burning low; the water's edge is reached; in flows the adverse element; she fills—she sinks, and with one loud hiss of defiance the flames expire, and all is dark and silent.

"Among the most notable incidents of the scene, was the pilot, standing bravely and coolly at the wheel, enveloped by the flames, until the boat was safe aground. He made his escape thence over the decks and down the rigging. Capt. Laughton was twice knocked down by trunks thrown from the decks, in his passage up and down, endeavoring to save his passengers. He had several children on board himself, all of whom were saved. A poor Norwegian emigrant woman, who had a cow tied on the lower deck, in attempting to liberate the poor dumb animal, lost her own child. There were several oxen and cows on board, most of which, after being badly burned, broke overboard and swam ashore. The greatest distress and sympathy was felt for a poor girl of fourteen years, whose mother, with two younger sisters and a brother, were all lost. They were a plain, honest, earnest looking family, going from Michigan to meet the husband father at Mankato, Minnesota. This poor girl goes alone to convey the sad news to her father. She sits near me as I write, her heart too fearfully wrung for much external emotion. Perhaps no individual saved suffered more in getting ashore than my friend, Wm. Bradley of Keokuk, late of Columbus, Ohio. He was too late for the gangway and plank, and after spending his best exertions to save some children who clung to his limbs, and some women who persistently refused to leap into the water, although small boats were waiting as near as the flames would permit, he let himself down from the guard, and fell exhausted into a skiff, then half full of water. He reached the shore, and was saved—but that was all. The boy who leaped from the deck and swam so finely, said he never swam before in his life; but preferred drowning to burning, and so sprang overboard. Instinct taught him how to swim, and he was saved.

"A bridegroom and bride, young and joyful, late from Orin, N. Y., got ashore; he dressed in



unique costume of a hat and shirt—she ditto, less the hat. Scarcely any baggage was saved. I have ten checks in my pocket, but not a trunk or carpet bag. 'Charlie' had on a nightgown, and his mother was costumed à la the bride above mentioned. Unfortunately for me I had deposited my money in the safe, all but a few dollars, and the safe proved to be an iron box only; everything within it being utterly destroyed. The citizens of Redwing are a humane hearted people. All our immediate wants are being relieved, and we shall take the next boat up, without out money, and no baggage to trouble us. Please excuse our personalizing this letter. An individual experience is a good representative of the whole, and I can give you my own easier than another."



## ADVENT HERALD.

BOSTON, JULY 24, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* of July 3d.]

### No. 5.

#### THE NATURE OF THE FIRST RESURRECTION.

The 3d No. of the opening argument of the affirmative, commences with a consideration of the nature and character of the resurrection brought to view in Rev. 20:2. It is remarked,

1st. "That whatever will be the nature and character of the first resurrection, must be the nature and character of the last."

This conclusion is natural and obvious; for if the first resurrection may be resolved into some figure of speech, so may the last one be; but if the first is a resurrection from the dead, so must the last be a resurrection of the remaining dead. It is remarked,

2d. "That the first resurrection cannot be restricted to the soul, as many believe and argue."

From this proposition we have no dissent. Nor do we dissent from the proof offered to sustain it,—viz. the passages of scripture which show that the spirit has a conscious existence, independent of its connection with the body, and that a resurrection cannot be predicated of it except in its reunion with the body. We should however dissent from a remark made in connection with the passages quoted that,

"The righteous when they die go to live and reign with Christ in heaven."

For, the Scriptures do not represent the departed saints as having ascended to heaven—their place of sojourn being denominated, Paradise, the Jerusalem above, the Bosom of Abraham, &c; which terms were ever used by the Jews for a place other than heaven. As Wesley says, it may be regarded as the anti-chamber of heaven, but not as heaven itself; into which the Saviour declared that no mere man hath ascended, (John 3:13).

Though in Paradise they have Christ's companionship, yet they do not now reign with him there, for they are represented (Rev. 6:11) as "resting" for a season, "till their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." And though they will reign with Christ, yet the only place of that reign which the scriptures warrant our believing in, is that expressed in the new song which John heard, when the living creatures and elders sang: "Thou art worthy to take the book, and to open the seals there-

of: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9, 10.

The next remark in the affirmative, is

3. "That the first resurrection will not be the reviving of the spirit and testimony of the martyrs."

With this there is no necessity of our joining issue—the proposition being sound and scriptural,—it being admitted that it is from a literal death, and consequently that it is a literal resurrection which the subjects of it have a part in; and that it will precede that of the rest of the dead by 1000 years. From the hypothesis, however that the martyrs only, of the righteous dead have part in this resurrection, we entirely dissent. On this point the affirmative adds:

"This exposition seems necessary to harmonize Rev. 20:4-6, with Daniel 12:2. John 5:28, 29 and Rev. 20:12-15, and John 6:54 and 11:24. Hence we see that the great difficulty in giving an exposition of Rev. 20:4-6, that would harmonize with those texts which refer to the general resurrection, has arisen by supposing that all the righteous dead will be raised in the first resurrection, and none but the wicked in the last."

We reply that the supposition of a literal resurrection is needed for the harmony of those texts, but for such harmonizing there is not needed a denial of the resurrection of all the righteous at the same epoch. The only difficulty which any can have in a reconciliation of all the passages named with that view, has arisen either from overlooking, or else from ignoring the fact that Daniel discriminates between the "many of them that sleep in the dust" that then awake, and the remainder of them that thus sleep, of whom he makes no such predication at that epoch; and also that they in like manner overlook or ignore the distinction which John makes between those who come forth at the resurrection of life, and those who only come forth at the resurrection of damnation. As the discrimination which the prophet and apostle make, harmonizes every supposed discrepancy, we are under no necessity to resort to so unscriptural an hypothesis for the removal of a mere fancied difficulty.

The ratiocinations of the affirmative under this head, at length culminate in the following proposition, viz. that,

"The apostles and martyrs have labored long and suffered much, and bravely fought many of the first and greatest battles against the powers of darkness for the extension of the Redeemer's kingdom in our world, and lost their lives for his sake. And now they are to be raised to enjoy the long and peaceful reign of Christ on earth as a reward for their sufferings and death."

We would not derogate from the well earned fame of those ancient worthies, whose martyr-blood has been the seed of the church,—however much we may doubt that other saints, will be denied a resurrection and glorification with their martyred brethren. It is argued in support of the above, that

"It is an established principle in our government to confer especial honors and blessings upon those who have bravely fought and bled for our liberties. And so it appears that there is an established principle in the divine government of our Savior to confer especial honors and blessings upon those who have bravely fought and bled, and died, for the Redeemer's kingdom in our world."

And then the affirmative proceeds to claim that the service and sufferings of the martyrs have so exceeded those of the other redeemed, that they should be rewarded by a reign of a thousand years anterior to that of the others.

That the martyrs have done good service in the cause of Christ, need not be denied. There have been, however, others that "loved not their lives unto the death" (Rev. 12:11) who have toiled as long, as arduously and as victoriously, as those who have differed from them only in the circumstance of a violent death. Why, then, should not these be rewarded in time and manner with them? It is not always more desirable to pine away with age, or to die by the excruciating anguish of disease, than to suffer martyrdom. The sufferings of the latter may be even less than the former. We dissent entirely from the idea that man merits anything for his service, sufferings, or faith. All that any one will ever receive, will be bestowed as a gift of God's free grace. He is under no obligation to discriminate between the favors bestowed upon different ones, and may reward every one with a like penny, whether he have toiled one hour, or eleven. But that he will in the distribution of his favors, more highly honor one than another, according to his own infinite wisdom and glory, we do not doubt. These variations, however, will only affect the amount, and not the epoch of the glory of any. For, to all the saints there will be but

### ONE CORONATION DAY.

This is a subject of positive revelation, and entirely at variance with all speculation respecting the coronation of a part previous to the coronation of the whole. Two passages, only, will be needed to establish this; and these also establish the fact that the coronation of all will be at Christ's glorious appearing. Thus Paul says:

"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," 1 Pet. 5:4.

These scriptures teach that the crowns, even to Paul, will not precede Christ's coming. He repels the idea of being resurrected and crowned a thousand years before that epoch. And not only Paul, but all who love Christ's appearing, whether martyrs or otherwise, Paul affirms, will be crowned at the same time.

A passage in the 11th of Hebrews, is equally explicit that all the redeemed will be perfected at one and the same epoch. For the apostle says of the Old Testament worthies, that "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us, should not be made perfect Heb. 11:39, 40. Thus the perfection of all, will be when the martyrs are perfected; and no amount of special pleading can gainsay these positive apostolical declarations.

### THE PERIOD OF THE MILLENNIUM.

The affirmative next proceeds to consider,

"When and where will these things, predicted in the 20th of Revelation be fulfilled—in this world previous to the personal and visible Advent of Christ on the new earth, subsequent to his glorious appearing?"

Adding,

"We answer, in this world, most surely, previous to the personal and visible Advent."

In support of this, the affirmative says:

"There is no evidence in all the word of God as I can find, that goes to show, that Christ will come visibly, and personally to our world, until he comes in the clouds of heaven, at the last day, to judge the quick and the dead, when he shall sit upon his great white throne, from whose face the earth and the heaven shall pass away."

This is correct thus far; but it affords, as will be seen in due time, not only no support to the idea of a partial resurrection of the just before that coming, but, it is one of the logical steps by which is demonstrated the resurrection of all the redeemed at his coming.

The affirmative then quotes a comment as follows:

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," 2 Pt. 3:7. From this scripture last cited we learn that our world will be kept in store—reserved unto the day of judgment, which will be the last great day of time; it will then pass away—the new earth and the new heavens will then appear, in which righteousness only will reign."

So far again we agree. But when the following is added, we entirely dissent from it, viz. That

"Therefore all the great events predicted in Rev. 20:1—10, must precede the personal and visible advent of Christ; seeing they are all to be fulfilled before the judgment sits."

As we have already shown that they will not be fulfilled before the judgment sits; it follows that they will not precede, but follow his advent.

The affirmative says:

"That this period of blessedness to be enjoyed by the subjects of the first resurrection for a thousand years, will be in this world, who can doubt?—It is to be before the rest of the dead are raised. From which earth will the rest of the dead be raised? From this present earth, in which they sleep, or the new earth? From this earth most surely will the dead arise at the last day of the same. If then the rest of the dead arise from this world at the end of the thousand years—where, but in this world, can the first resurrection state be enjoyed?"

The issue here, has respect simply to the question whether the rest of the dead will be resurrected after the earth is subjected to the conflagration predicted by Peter, or before. That it will be after, is evident from Rev. 20:9, which represents the wicked, when they are raised, as compassing "the beloved city;" which according to Rev. 21:1 comes down from heaven only upon the new earth. This is conclusive as to the synchronism of those events; but we shall notice them more in full when we come to our argument, after completing the portion in reply.

The affirmative, in referring to the events last named says:

"When or where, we would inquire, shall we

look for these last events to be fulfilled? in the new earth, or in this world? Not in the new earth. In that better world, Satan will never have the liberty to go and deceive its inhabitants after they have possessed it in peace for a thousand years. Shall we have Gog, Magog and the Devil, and the wicked in number as the sand of the sea, in that better world, raising armies, and marching up and down and around upon the whole breadth and length of the new earth, giving battle to the people of God and storming the city of saints? No never!"

There are two prominent errors in the above little paragraph.

1. The assumption that those who have reigned with Christ 1000 years are to be deceived by Satan, is most gratuitous; but directly contrary to the scripture. For the benediction of "blessed and holy is he," is pronounced on every one "that hath part in the first resurrection; and it is affirmed of them that "On such the second death hath no power." Before this living again "the remnant were slain with the sword," (19:21); and the righteous living had been changed at the resurrection of they that were Christ's at his coming. Thus the only living ones on the earth at the epoch of Satan's loosing, that could be made subject to his deceptions, are the rest of the dead, who lived not again till the end of 1000 years, and who therefore do live at the precise epoch when Satan goes out to deceive them. And,

2. The whole idea of the affirmative about Satan's army, marching unrestrained over the earth, and storming the city, has no shadow of support.—Satan merely gathers them together, and compasses the city; but there is no assault. The fire from heaven anticipates any such attack. But that Satan, and those who have lost the inheritance, are permitted to come upon it as Satan was permitted to come into Eden, to have one look at all its restored beauty and to justify God's banishment of them from it forever, as Adam was banished from Eden, by their madly thinking to seize upon and dispossess the saints, is here clearly revealed—whether it be believed or no.

The affirmative says of those whom Satan deceives: That,

"Those deceived and gathered by Satan to fight against the saints of God are not as some suppose, the wicked dead raised. Satan goes out as soon as he is loosed from prison, and finds these nations in the four quarters of the earth already there. If these nations were existing at the time Satan was let out of his prison, then they must have been living there before he was liberated; and if they were living there before he was liberated, then they must have been living there when he was bound in prison—and if they were living there when he was bound in prison, they cannot be the wicked dead in their resurrection bodies; because the rest of the dead were not to live again until the thousand years of the first resurrection and of Satan's imprisonment should be fulfilled. If they are not the wicked dead raised, then they must be men living in their first bodies in this world previous to Christ's Advent."

True, Satan finds them in the four quarters of the earth, because they are raised and he is loosed at precisely one and the same epoch; and hence when he goes from his prison, he finds subjects in waiting for his commands.

Their resurrection and his liberation being synchronous, his finding them in waiting when he turns to seek them, does not require that they should have been living before his release. And therefore there is nothing in the circumstances of the case that is incompatible with the supposition that those deceived are the resurrected wicked.

The affirmative adds:

"Again we remark, those persons deceived and gathered under Satan were destroyed by a devouring fire from heaven, which consumed them, which was to show that they were mortal beings, capable of being consumed as well as of being deceived."

Here again is a variation from scripture, which says not that they are consumed by the fire but that it devours them. So does the flood devour those who fall therein. In like manner the fire swallows them up, and they are seen no more on the earth, being wiped off from it by the sweeping flame, and yet perpetrated in just the condition that God shall see fit to direct.

The affirmative adds:

"They cannot therefore be the wicked in their resurrection bodies; for they will be raised immortal, and will go away from the judgment seat of Christ into everlasting punishment—into the fire prepared for the devil and his angels; but here we see that the army of Satan will be devoured by fire from heaven, and he is to be cast into the lake of fire;—their punishment is to be in two separate places, which goes to show that this is not the final sentence of the wicked, but a destruction of their bodies for time."

Again is the writer at fault. Immortality is no where predicated of the wicked, but alone of the



righteous. They "seek for glory and honor and immortality," (Rom. 2:7); but to the wicked will be the very reverse of all these, viz. "indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil" (vs. 8:9). Immortality and such anguish are antipodal and incompatible. The wicked are not only to "go away into everlasting punishment,"—into "the fire prepared for the devil and his angels," but they here have an experience of that predicted fire, which sweeps them into their appointed place. And therefore they are not necessarily, as the affirmative claims, men in their first, or unresurrected bodies.

The affirmative next lays stress on the declaration that,

"The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them."

It is argued, that in the new earth there will be "no more sea," and that consequently the sea must give up its dead at the second resurrection in the present earth—which closes the argument of the 3d No.

The argument, however, has no foundation; for the original as much affirms that there will be no more heavens and no more earth, as it does that there will be no more sea. It simply declares that the heaven, earth and sea, as they now are, are no more; without in the least intimating whether there will, or will not be a sea in the new earth. But other scriptures show that there will be; so that the argument based on this expression fails.

#### Broke Out in a New Spot.

In the bituminous coal smoky town of Pittsburg, in the county of Allegany, and State of Pennsylvania, away on the western side of the mountains, and where the waters of the Allegheny and Monongahela rivers unite to constitute the Ohio, there exists a little innocent unfledged nestling, a mere neophyte in the Papal hierarchy, a novice, an embryonic nursing, calling itself "The Catholic." This weekly (weakly) sheet, the typographical appearance of which is admirably symbolic of its intellectual, moral, and theological character, shows the sectarianism of its catholic spirit by keeping up a constant peeping, muttering, or gentle and harmless, though rather mirth-provoking sputtering, about the "Evangelicals." As the moon shines on without taking any notice of the little canine quadrupeds that bark at it, so the "Evangelicals" usually pay no attention to the baying of this little unweaned nursing. Failing to get any response, it comes down a little from the moons, which it has attempted, by its squeaking yelps, to frighten from their orbits, and lets off a delectable morsel at our humble pate, as follows:

#### THE APOCALYPSE AND ITS FANATICAL INTERPRETERS.

The editor of the Advent Herald has been so long writing about the "Beast" the "False Prophet," and the "Dragon" of the Apocalypse, that he has to all intents and purposes impersonated—and, really, in his own dear self, represented these prophetic, revelation characters. He has, verily, given us a most vivid representation of them in his own "four bones." We need not go beyond his own precious Herald for the perfect realization of "Beast," "False Prophet," and "Dragon." And, first, the "Beast that cometh out of the abyss," for what can be more beastly than his ignorance respecting the Catholic Church. The veriest child that attends our Catechism schools on Sunday, could teach him (the Advent Herald man) the real doctrines of the Catholic Church, which possibly, he never undertook to study. (Poor man!) Secondly, "The False Prophet." This character he has frequently enacted by presuming not only to tell the very day when the Pope (Antichrist) was to be destroyed, but even the very hour when Christ himself was to appear, and when the "Adventists" his own dear brethren, were to be ready with their "Ascension Robes," to appear with him (Christ)! And, Thirdly, "The Great Dragon" has been faithfully enacted by "the Advent Herald man." For it is questionable whether the "Serpent" himself, who is the "Old Dragon," who is to cast out of his mouth, after the woman, water as a flood, to cause her to be carried away, has equalled, or ever will "the Advent Herald man" in casting forth such blasphemous tales and lies against the Catholic Church as he has done in the Advent Herald.

It has always appeared to us extremely curious and inexplicable how Protestant heresiarchs and sects can dare to draw from the Apocalypse arms and objections against the Catholic Church, since it is notorious that Luther and Calvin, the founders and gods of Protestantism, have utterly repudiated the Apocalypse, and entirely blotted it out of the canon of the Scripture. We ask from our exchanges, the Advent Herald and the United Presbyterian, and all others, the solution of this important question. We pause for a reply.

The above will be recognized as exceedingly sweet-tempered, and it may be a puzzle to some, how so innocent an outbreak as the above can have issued from a bantling of the Papacy. It is perfectly explainable, however, on the supposition that the Catholic has still all the youthful innocence of the unfledged vulture, the playful kittenisms of the un-grown tiger, or the ante-poisonous state of the undeveloped serpent. Should it ever become a full grown Beast or Dragon, the above will be recognized as the mere cooing of the sucking dove, in comparison with the lion's roar, or the steam engine's screech.

Our amiable nondescript of the Pittsburg misnomer, sweetly and condescendingly intimates that our knowledge of the real doctrines of the Catholic Church might be augmented by the judicious instruction of some little infant in their "catechism schools on Sunday." We doubt not that we might learn much from babes and sucklings respecting the Catholic Church; nor do we doubt that we might learn something respecting the Papist, or Roman Church from its neophyte nurslings. A friend in a neighboring town experienced a little of this increase of knowledge, on Sunday, June 27th. Returning from Church to his home, he met one of these catechetical learners, when the following conversation ensued.

"My young friend, have you been to church today?"

"Yes, sir."

"Do you attend the Sunday school?"

"Yes, sir."

"Very well, where do you attend church and Sunday school?"

"On Tommy's Rocks,"—the name of a locality near where the Papists have erected a church: attending which one day, "the prastor" left his prepared discourse (so our help said, in compliment to our presence) and addressed the audience on the importance of "education": said he, "if you don't educate the children the next generation 'll forget the faith that's in 'em." But to return to the dialogue, —with one who is being there "educated."

"Well, what do you study at the Sunday school?"

"The Catechism."

"And can you tell me who came into the world to save sinners?"

"Yes, sir. The sisters of Charity!"

Such was the instruction that this little Tommy-rock-Papist-catechetical-Sunday-school-scholar was able to give respecting the doctrines of its ecclesiastical mother. And we doubt not that it repeated correctly. Still, though under the profoundest obligation for the suggestion of our contemporaneous misnomer, we decline sitting at the feet of such little ones, as learners, for any extended period—remembering that it is written, "Take heed how ye hear."

It is said that a certain old character, whose acquaintance with our honored mother Eve was not of the most creditable kind, is the father of all such, as the Psalmist declared in his haste that all men were. If this is so, he has a very hopeful and promising son in the sooty, sulphurous city of western Pennsylvania; for in the above catholic extract, we notice no less than five of the kind of things that vulgarly spoken men denominate "whoppers." Let us enumerate them: 1, telling the day when the pope was to be destroyed; 2, telling the hour when Christ was to appear; 3, about ascension robes; 4, "lies against the Catholic Church"—meaning the sect known as Papists; and 5, the charge that Luther and Calvin "utterly repudiated the Apocalypse and entirely blotted it out of the canon of the Scripture." Hopeful son of a hopeful father! If the fledgling can now bill and coo such approaches to the well-recited lesson, first conned in Eden's shady bower, what may it not do when it comes to shed its juvenile scaly coat, and be armed with full developed fangs? Only give it the ability and its disposition shows what it would accomplish.

In conclusion, it condescendingly requests an answer to a question, which if based on truth, we would reply to; but till it can learn what the position of Luther and Calvin was, any attempt at enlightenment would be love's labor lost.

We don't gather what late article of the Herald, has so stirred up the bile of our Papal brother; but we presume it is the remembrance of the castigation we gave him several years since—being no longer able to restrain his long and painful silence.

#### What think ye of Christ?

The same writer in the Crisis, from whom extracts were made in the Herald of June 26th, and of July 3d, says in the Crisis of July 7th, in his closing article on the new birth:

"Of Christ we affirm, that it was the prospect of his resurrection then in the future, and the fact of his resurrection, now in the past, that constituted him all that he ever was; (except a mortal man;

the Son of David;) all that he is; and all that he ever will be!!!"

We said in the Herald of July 3d, that, "Another writer ('S. C.') asks" in the Crisis of June 22d, "of Christ: 'Was he an immortal being? If so, how could he go through all this change, and, at last 'give up the ghost,' and 'pour out his soul unto death?'"—we adding, that, "We shall look with interest for an answer to the above—being assured that but one answer can be given by those who limit the terms used to given unlexicographical significations." In the Crisis of July 7th, "S. C." is replied to by Henry Grew, who says: "All created beings, without exception, are dependent for existence on the Creator."

He then speaks of Christ as one of those created beings, and adds:

"He is now, by the pleasure of the Father, immortal, and can die no more, yet dependent on the Father for immortality. If he had been created immortal, he could not have died for us. It is a contradiction to say that an immortal being can be subject to death."

This is the answer we anticipated. There is nothing like frankness in stating one's theological opinions. The position of the Herald is very diverse from the view entertained by both of the above writers. We understand that by Christ,

"Were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist, and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."—Col. 1:16—19.

And therefore we can unite with the following ascription to Christ:

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

The Crisis has not yet furnished the light respecting the term "body," that we solicited in the Herald of June 19th. If it does not consider that its position is indefensible, we would like to see its light.

#### Enquiry.

"What Spirit was it which led Jesus into the wilderness (Matt. 4:1) to be tempted of the devil? Is it not plain from the context, (Matt. 3:16-17) that it was the Spirit of God? or is there any proof that it was the spirit of the devil?"

Ans.—The closing verses of the preceding chapter (Matt. 3:16,17), affirm that "Jesus, when he was baptised, went up straightway out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." And then immediately follows, Matt. 4:1, "Then was Jesus led up of the Spirit" which can be no other than the Spirit that rested upon him,— "into the wilderness, to be tempted of the devil." This connection is conclusive that the Spirit referred to is the Holy Spirit.

Were there any doubt on this point, it is affirmed to be the Holy Spirit in Luke 4:1, which says: "And Jesus being full of the Holy Ghost, was led by the Spirit into the wilderness." He could of course be led only by the Spirit with which he was filled, so that he was conducted into the wilderness by the Holy Spirit.

To "J."—Your other question we will answer soon,—wishing to give it full consideration.

#### Book Notices.

The Boston Directory for the year 1858, embracing the city Record; A general Directory of the citizens, and a Business Directory. Boston: Adams, Sampson and Co. 91 Washington st. July 1, 1858.

We are indebted to the publishers for the 54th issue of this valuable and now necessary annual.

We first notice that the name of its publishing firm is changed, from that of "George Adams," to "Adams, Sampson and Co"; which enlargement augurs well for the prosperity of the business enterprise.

The Directory itself is very neatly executed; and we should judge, is very thoroughly and correctly revised over former issues. The necessity of this annual revision, is seen in the fact that more than one-fourth of its last year's names, cease to have a place in it; and a greater proportion in its present issue, are new names—besides the changes of individuals from one street, or number in the city, to another.

Of the names in the Directory of 1857, removals and the hand of death required that 13,919 should be erased in transferring the list to the present Di-

rectory. But 15,146 new names were ready to be put on, giving a balance of 1227 in favor of the Directory of 1858. The whole number of names is 50,656. The number of removals within the limits of the city is probably as large as in any former year, and unites with other considerations in making the work absolutely indispensable to our citizens.

A glance at the business directory with the view of ascertaining the number of persons employed in the principal trades, professions and pursuits, may not be without interest. We find, therefore, that we have recorded the individual or firm names of 101 apothecaries, 38 auctioneers, 68 bakers, 19 bankers, 101 boarding-house keepers, 39 bookbinders, 86 booksellers and publishers, 365 boot, shoe and leather dealers, 134 boot and shoe makers, 308 brokers of all kinds, 149 carpenters and builders, 24 carriage builders, 19 carvers of different kinds, 150 clergymen, 83 coal and wood dealers, 363 commission merchants, 499 counsellors at law, 86 dentists, 17 distillers, 82 dressmakers, 169 dry goods importers and retailers, 61 engravers, 70 fancy goods dealers, 70 furniture dealers, 121 hair dressers, 65 hardware dealers, 27 hatters, 61 dealers in hides and leather, 54 jewellers, 92 leather dealers, 138 dealers in liquors and wines, 14 lithographers, 35 lumber dealers, 186 market men, 52 machinists, 258 merchants, (principally ship-owners and importers of South American, West Indian, European, Calcutta and Canton goods,) 105 dealers in millinery goods, 90 nurses, 251 painters of all kinds, 393 physicians of all schools, 108 produce dealers, 175 provision dealers, 92 hotel keepers, 103 restaurant keepers, 83 stable keepers, 118 tailors and drapers, 134 teachers of all kinds, 44 tinsmiths, 77 watchmakers, 98 wholesale dealers, and 366 retailers in West India goods.

In the matter of surnames, the Smith family retains its ancient pre-eminence, there being in the present directory 520 of them, of whom 26 are John Smiths, while thirty others have broken the simplicity of this honored appellation by wedging in another name between the John and the Smith. The Browns are well up in the list, occurring 382 times. The Sullivan family numbers 350 names; Murphy, 296; McCarty, 258; O'Brien, 240; Davis, 234; Clarke, 227; Jones, 197; Williams, 195; Johnson, 194; White, 193; Adams, 181; Hall, 180; Parker, 161; Doherty, 155; Collins, 158; Welch, 152; Richardson, 143; Allen, 141; Taylor, 139; Hill, 138; McLaughlin, 137; Thompson, 135; Wilson, 134; Robinson, 129; Baker, 122; Foster, 121; Russell, 116; Stevens, 115; Barry, 113; Wright, 108.

IMMERSION NOT BAPTISM.—By Rev. John H. Beckwith. Boston: John P. Jewett and Company. Cleveland, O.: Henry P. Jewett, 1858.

Great and good, intelligent and conscientious men have differed respecting the necessity of immersion as the form of baptism; but this is the first work we have met with that denies its validity. The argument against immersion, is based on its often being inconvenient, and in some cases of disease and locality, impossible; and on the fact that the Jews baptised their beds, couches and &c., and never partook of food without first baptising themselves by a partial application of water to the body. But to argue from this that the application of water to the entire body is not baptism, is illogical and inconclusive; for the Jews also baptised their cups, pots, &c., by putting them into the water. There is nothing gained in support of any position by straining it beyond what it will bear.

The Theological and Literary Journal. Edited by David N. Lord. No. 41. July 1858. New York: Published by Franklin Knight, 138 Nassau street. 1858.

The July No. of this ably conducted Journal is of more than its usual interest, and contains several articles of much interest; as may be judged of by the following table of its contents.

The Principle of O. A. Brownson's Successive Theological Opinions.

The Prophetic Periods of the Apocalypse and Daniel.

Notes on Scripture: John the Baptist: Christ.

The Annals of the American Pulpit. The Presbyterian.

The Religion of India and China.

The Land of Promise.

Literary and Critical Notices.

1. Biographical Sketch of Sir Henry Havelock.

2. Halsey's Literary Attractions of the Bible.

3. Memoir of Capt. Hammond.

4. English Hearts and English Hands.

5. The Great Controversy.

6. Hymns of the Church Militant.

7. Dr. Bushnell's Sermons on the New Life.

8. Dr. Guthrie's Gospel in Ezekiel.

9. Dr. Olshausen's Biblical Commentary, Vol. V.

10. Prof. Bush's Notes on Numbers.

11. Continuation of Olshausen's Biblical Commentary, Vol. VI.

12. The British Periodicals.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

F.—BY ETA.

FALL, *v. Lit.* To drop from a higher place, or from an erect posture: "Can a bird fall in a snare upon the earth, where no gin is for him?" Amos 3:5. "All these things I will give thee, if thou wilt fall down and worship me," Matt. 4:9.

— A Metaphor expressive of failing to have an accomplishment: "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground," 1 Sam. 2:19. Also expressive of termination: "Sit still, my daughter, till thou know how the matter will fall," Ruth 3:18.

— A Substitution, for apostatizing, perishing irremediably, or losing favor: "Lest any man fall after the same example of unbelief,"—Heb. 4:11; "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles, for to provoke them to jealousy," Rom. 11:11.

FAMINE, *n. Lit.* Scarcity of food: "There was a famine in the land, besides the first famine that was in the days of Abraham," Gen. 26:1.

— A Substitution for an unsatisfied desire to hear: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but for hearing the word of the Lord," Amos 8:11.

FAN, *n. Lit.* An instrument for winnowing grain: "The oxen likewise and the young asses that ear [i. e. plow or till] the ground shall eat clean provender, which hath been winnowed with the fan," Isa. 30:24.

— A Metaphor, illustrative of the instrumentality by which God would separate the wicked from the righteous of his people: "And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways," Jer. 15:7.—a passage parallel with Amos 9:9, 10, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth; all the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."

— A Substitution, when the possession and use of it are put for having ability and authority to distinguish between saints and sinners: "Whose fan is his hand, and he will thoroughly purge the floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire," Matt. 3:12.

FAR, *Lit.* Distant: "From a very far country thy servants are come," Josh. 9:9. "He was now not far from the house," Luke 7:6.

— A Simile, illustrative of the removal of guilt: "As far as the east is from the west, so far hath he removed our transgressions from us," Psa. 103:12.

— A Substitution, for a state of enmity or alienation from God: "For they that are far from thee shall perish," Psa. 73:27. "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ," Eph. 2:13.

FAST, *v. Lit.* To abstain from food: "When ye fast, be not as the hypocrites, of a sad countenance," Matt. 6:16.

— *n.* A Metonymy for the time of fasting: "The fast was already past," Acts 27:9.

FAT, *n. Lit.* An oily concrete substance deposited in various parts of animal bodies: "And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord: the fat that covereth the inwards, and all the fat that is upon the inwards," Lev. 3:3.

— A Simile, when the comparison to it of anything illustrates its worth, or destructibility: "Be-

hold, to obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. 16:22. "The enemies of the Lord shall be as the fat of lambs: they shall consume,—into smoke shall they consume away," Psa. 37:20.

— *adj.* A Metaphor, expressive of fertility: "And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance," Neh. 9:25. "Out of the fat pastures of Israel," Ezek. 45:15.

— A Substitution for prosperous: "He that putteth his trust in the Lord shall be made fat," Prov. 28:25. "They that be fat upon earth shall eat and worship," Psa. 22:29. Also, for a state of indifference: "Make the heart of this people fat, and make their ears heavy," Isa. 6:10. "My deadly enemies . . . are inclosed in their own fat," Ps. 17:9, 10.

## Elder Fassett in Canada East.

WATERLOO.

Bro. O. W. Lawrence came from home the morning of June 25th, a distance of twenty miles, to convey me from the outlet to Waterloo, the place of his residence. After a ride of twenty miles, I filled my first appointment at this place. This day was the hottest of the season, but as we passed along the base of Mt. Orford, and through forests, and by the side of beautiful ponds, the scenery was so enchanting that I could well endure the affliction of heat; and I trust Providence will reward my brother and companion of that day's ride, for the inconvenience to which he was subjected.

I remained in Waterloo over the the Sabbath, preaching Friday evening, and on Saturday twice, and on Sunday three times. The interest and solemnity of our meetings continued to increase to the end. On Sunday, a large congregation assembled at the three services, and the people of God were comforted, and sinners trembled. I saw on that day many a solemn countenance and tearful eye.—Sabbath evening, I visited Bro. Garlick and family (a brother of Mrs. Emerson, of Boston) who had been greatly afflicted by the sudden death of a son two years and a half old by drowning. They attended the meeting during the day, and I found by personal conversation with them that they were both in need of Christ. Mr. Garlick requested me to pray with them, and I did so, greatly to my own satisfaction, when I saw him kneel down so penitently by my side. May the Lord visit him and his companion with his saving grace.

The next day I had a conversation with a gentleman from Sherbrook, whom I found to be a backslider for many years, but who attended the meetings on the Sabbath, and heard me. He was so distressed in mind that he wept, and kneeled down with me and asked the pardoning mercy of God. On the day following he came into our prayer-meeting, and fell on his knees and did it publicly. Others were revived and awakened.

Dr. Hutchinson was present at our meetings, but was so enfeebled in health, that he did not aid me in the services. I had a pleasant visit with him and his kind family. His case awakens much my sympathy; and he has my Christian love.

I made my home with Bro. W. O. and M. L. Lawrence and their families, who expended their kindness on me. The Lord reward them; and bless the remnant of his people in this place.

LAWRENCEVILLE.

On Tuesday, June 28th, I took stage for Lawrenceville, a small village twelve miles distant. A year ago, in a passing visit, the stage stopped for passengers to dine at the house of Mr. E. Lawrence. I saw an afflicted sick lady in an adjoining room, and I introduced myself to her as a Christian, to converse with her on the consolations of religion. I found her to be the wife of Mr. Lawrence, and entertaining the Christian's hope. She is now dead, and sleeps in Jesus. I visited her grave, and thought of that time I conversed with her, and by her request kneeled in prayer, and it was a consolation to me that the only and last interview with the departed was on the great theme of eternal life through Jesus and the resurrection. Mr. Lawrence has since married the eldest daughter of Bro. Gillman, formerly of Melbourne, now of Kingsey Falls, C. E. It was by her request that I visited and tarried in this village two days, visiting from house to house and holding public meetings. I found some praying people here, also a sick lady near her end no doubt, but rejoicing in hope, and supported remarkably by grace. These visits and our meetings were not in vain.

Bro. and sister Lawrence will receive my thanks for their Christian kindness to me, and I hope the Lord will make them a great blessing to the people in this isolated part of his vineyard.

MELBOURNE.

By stage, and a free pass from Mr. Lawrence, the

proprietor, I came to this beautiful town, situated on the banks of the St. Francis river—a river running north to the St. Lawrence. I found the friends waiting for me, and I put up with Bro. Chamberlain and family, with whom I fared so well a year ago. They were as kind as ever, and hospitably entertained me during my stay, and others with me, who came from a distance to attend the meetings. Our meetings were not so fully attended here as I could have desired, or the friends, but they were good. The counterances of all attested that the Lord was present by his Spirit. I had the privilege of conversing with some without hope personally on the great subject of religion, and I do hope they have found Jesus a Saviour to their souls.

Elder Lester, of the Free-will Baptist connection, attended all our meetings, and preached on Sabbath afternoon, as I had to leave for Danville.

Elder John Porter disturbed the arrangement of the brethren here in some measure, by coming down from his place to obtain me to visit his people. Elder Hutchinson had encouraged him to hope that I might be expected to divide the day, at least, with his people on the Sabbath, and I had written in answer to Elder Porter that if he would come down to M., we would try and arrange with the brethren.—But as Elder Hutchinson did not accompany me, as expected, owing to illness, all were disappointed and our arrangements broken in upon. We by mutual consultation, however, arranged to divide the day between the two churches.

At Lawrenceville, I received the following note, from Bro. Hutchinson, whom I expected to have accompanied me on the latter end of my journey in Canada East.

Dear Bro. Fassett:—I fully intended to come to Lawrenceville, but it seems I have not. I may come so as to see you at Danville on Tuesday evening.—It is a trial not to see you again; but while the spirit is willing the flesh is weak. I hope you are having, and will yet have, good homes in Canada, so that you may not have the "chills" too badly before you leave this cold region. If I do not see you again, I wish to assure you that you have my unqualified esteem and love.

R. HUTCHINSON.

DANVILLE.

Sabbath, July 4th, after the morning service and taking refreshments, a brother from Danville conveyed me within two hours a distance of twelve miles from Melbourne to Danville, where I met a large congregation in a neat and convenient chapel at 3 o'clock P. M. After preaching from the text, Acts 8:12, I baptized two recent converts to the Christian faith,—one from infidelity. The place of baptism was near and is a part of the chapel, as a small stream flows near by. I remained by request, until Thursday, the 8th inst., holding meetings every day and visiting. Our interest continued to rise daily, though an unfavorable season of the year for meetings, owing to necessary work to be done by farmers.

On Wednesday, Deacon George Bangs was ordained and set apart to the gospel ministry by Elder Porter and myself. The occasion drew out a good number with some clergymen of the neighborhood.

On Thursday, I was permitted, after preaching, to baptize five more candidates, before a large congregation of spectators. One of these candidates was an old man eighty-three years of age, just converted. He went down tottering into the water, and it required some strength to manage him; but he was buried, and arose in new strength and vigor, and came up out of the water with much less support—and happy in heart. Another interesting case was that of a blind girl, twenty-three years of age and having been blind thirteen years. I expected she would be timid to enter the water, but it was otherwise. She went forward with such delight and cheerfulness, that I had to hold her back, and request her to moderate her steps; and then she surrendered herself into my arms as an innocent child to its mother's, and was beautifully laid in the liquid grave and raised again in the likeness of Christ's burial and resurrection. She arose in hope of life and a part in the first resurrection, being an interesting and intelligent young woman. Two other young females were buried with Christ in baptism, and a brother aged near sixty years. This was the most interesting baptism I ever witnessed or took part in. The subjects baptized made it so.

Our meetings in Danville were better attended, and more interesting, than any of my appointments in Canada East. Like that of Derby Line, it began and ended in the ordinance of baptism. It was greatly desired that I should remain over another Sabbath, but I had already been absent from home, and the church in Boston, longer than I had designed, and could not stay. It is supposed that if we could have remained, our chapel would have been crowded to overflowing, and many stand without. I never hesitated so much as to duty. But as in

other places I tore myself away from the people.—The Lord be with them.

Elder John Porter is the stated pastor of this people. He is a bold, fearless defender of all he thinks is truth—a man of near sixty years of age, active, and zealous in all he does. By a sad and fearful accident, a few years since, he lost one hand and a part of the other, leaving only three fingers; but as "necessity is the mother of invention," he has learned to do more with his head and three fingers than thousands, with theirs, and all their ten. He works at his trade during the week, in which the Lord has prospered him; and has the pastoral charge of this church, for which he receives no remuneration. I enjoyed the hospitality of his home and shall remember the affectionate kindness of his devoted and Christian wife.

KINGSEY FALLS.

While at Danville, I had the pleasure of a running visit to Kingsey Falls, seven miles distant. It is at present the retired residence of Bro. Gilman and family. I tarried a night, and part of a day, with this beloved family. The interview was pleasant and profitable. While there I visited an aged Universalist on his dying bed, and conversed with him on the atonement and blood of the Lamb, read and prayed with him, pointing him also to the resurrection of the dead. I visited also the family of a brother of Mr. Gilman, of the Methodist connection, and talked with them on the present religious interest in the States, and bowed the knee in prayer with them before leaving.

Kingsey Falls is the most retired part of the world I was ever in. It seems like one having come to the very end, and so completely surrounded with forests, that there appears to be only one way out, and that by the road we entered. Yet the spot is made agreeable and attractive by the good "spirits" there found, though not yet "made perfect."

This tour in Canada East, like that of last year, was one exceedingly pleasant to me; and I returned home refreshed in body and mind. I formed many new Christian acquaintances, and confirmed old ones; and it was hard to part with them, affecting us even to tears at times. O when shall we meet with all we love and the whole "general assembly," where parting shall be no more?

"When shall love freely flow,  
Pure as life's river?  
When shall sweet friendship glow,  
Changeless forever?  
Where joys celestial thrill,  
Where bliss each heart shall fill,  
And fears of parting chill  
Never! no, never!"

O. R. F.

Respectfully inscribed to H. M. J. . . .

Lady, tell us, if you will,  
Are you in the valley still?  
Do you fear—do you fear?—Ps. 23:4.

"I am in this 'lonely vale,'  
Yet his promise does not fail—  
All is well, all is well."

Is your hope in Jesus cast,  
Like an anchor, sure, steadfast?  
"Within the vale, within the vale." Heb. 6:19

Can you trust the Crucified,  
Who for you on Calvary died?  
"Died for me, died for me." John 3:16

Can you stand where Stephen stood,  
And behold the Son of God?  
"At his right hand, at his right hand." Acts 7:55.

Do you fear to cross the flood,—  
Stand before the bar of God?  
"Pleads for me, pleads for me." Heb. 7:25.

By your merits can you stand,  
Justified at God's right hand?  
"Jesus' blood, Jesus' blood." 1 John 1:7.

Father, may I come to thee?  
Mercy now is all my plea  
Come to me, Come to me. John 6:37.

Lean upon thy Saviour's breast—  
Jesus says, I'll give you rest,  
Here is rest, here is rest. Matt. 11:28.

By thy Saviour's side sit down—  
Take the harp and wear the crown—  
Dwell forever now at home.  
Home—home—home—2 Peter 1:11.

Stanstead, C. E.

F. B.

## OBITUARY.

DIED, of apoplexy, in Barnston, C. E., June 24, 1858, CLARISSA, wife of Matthew L. CLARK, in the 67th year of her age.

Sister Clark experienced religion, and embraced the doctrine of the speedy coming of Christ, in 1842. About a year ago she had the first fit of apoplexy, which much impaired her health, yet she was able to be about the house and do some work. For a few weeks previous to her decease, she often spoke of dying and said she did not expect to live to see the Lord come. She spoke with much composure of death, and said she believed she was prepared to



meet it. Prayer-meetings on the Sabbath had been held for sometime in Bro. Clark's house, and on the Lord's day preceding her death, at the close of the meeting she spoke freely to the brethren, and sisters, appeared to enjoy her mind extremely well, and remarked to her son, "You will not have me here long, and when I go it will be suddenly." The next morning about two o'clock the fit came and one side of her was completely paralyzed. She had her senses a part of the time afterward, but could not speak distinctly. She lingered till the fourth day, when she fell asleep in Jesus. A discourse was preached at her funeral by Elder D. Merrill from 2 Thess. 2:16, 17. She leaves a husband, three sons and one daughter to mourn her loss.

The following lines, expressive of faith and hope, were composed by a relative of the deceased:—

To-day we meet with those we love,  
To-morrow place them with the dead;  
But O we hope to meet them soon  
Where farewell tears will ne'er be shed.

Our friends in life, they seem so dear,  
'Tis hard to bow beneath the rod;  
But O, the stroke seems less severe,  
The nearer we approach to God.

Who would not cry, O Jesus come—  
Come, put an end to grief and pain;  
O speed the time when friends shall meet,  
Meet, nevermore to part again!

To those who now in Jesus sleep  
A song of triumph he will bring—  
"O grave where is thy victory?  
O monster death, where is thy sting?"

O, blessed thought, God knows his own,  
If in the depths of sea, or land,  
And when the last loud trump is blown  
They will appear at his right hand.

Crisis please copy.

J. M. O.

DIED, in Barnston, C. E., June 26th, 1858, JOSHUA LIBBEY, in the 81st year of his age.

He was born in Epsom, N. H., Aug. 7th, 1777, and was the youngest of seven sons. He moved to Canada over fifty years ago, and had to suffer some of the hardships incident to live in a comparatively new country. Some fifteen years ago he professed faith in Christ and became connected with the Free-will Baptist church; he was however very friendly to the Advent doctrine and people, and seemed glad to have those looking for the Lord call upon him. He suffered much at times, for a few months previous to his decease; but he has gone where "the wicked cease from troubling and the weary are at rest." His friends would not claim for him angelic perfection, but think he gave good evidence of acceptance with God. The writer gave a discourse on the occasion of his funeral founded on Gen. 50:5, "Let me go up, I pray thee, and bury my father." He was buried on his own land, in the family burying ground, and was followed to the grave by his aged widow, and six sons and three daughters, all of whom have made a profession of religion. May the grace of God and the hope of the gospel sustain and comfort them till Jesus comes.

J. M. ORROCK.

A daughter of the deceased has selected the following verses, which she wishes to have accompany the above notice.

My father is dead—he is gone to the tomb,  
Farewell, my dear father, farewell;  
There sweet be thy rest till the Saviour returns,  
Then I hope thou with angels wilt dwell.

That cold lifeless form, now in death's chill embrace,  
Lies low in the dark earth so drear,  
O never again shall I gaze on that face,  
Till Jesus in glory appear.

I ne'er shall forget the last visit I made  
To the dear aged sire at his home,  
With pleasure he met me with tears in his eyes,  
Saying, "daughter, I'm glad you have come."

Our meeting was pleasant, yet solemn, withal,  
I thought of the time we must part;  
I must bid him adieu, and a kind mother, too,  
Although they were dear to my heart.

By my dear Father's side I knelt down in prayer  
To that God whom I love and adore,  
That 'round His bright throne we in glory might meet.

Where friends shall be parted no more.  
I returned to my home to think of the past,  
Of parting with kindred so dear—  
Then sad tidings came that my father was dead.

How solemn the sound to my ear!  
When I think of that form low bending with age,  
When I think of that pale, wrinkled brow,  
And those silvery locks whitened out for the grave,

My heart whispers—where is he now?  
Farewell, dearest father, so calm be thy rest,  
In the stillness of that dreamless sleep,  
No grief shall disturb thee—no sorrow molest.

In that chamber so silent and deep.  
My dear aged mother is left here to mourn,  
But her sorrows will soon have an end;  
For Jesus is coming to take his saints home—  
From heaven He soon will descend.

O hail thou blest morning when Salem's bright king

Shall gather his jewels all home,  
From the east, and the west, from the south and the north,  
And with singing to Zion they'll come.

O Jesus, come quickly, we hail thy return,  
To make the earth blossom again;  
Then thy saints will rejoice as they upward are borne,  
To meet thee in glory—Amen.

DIED, in West Shefford, C. E., on Sunday, June 13th, 1858, LUCRATUS LAWRENCE, aged 60 years, 2 months and 3 days.

He was for nearly twenty years a member of the Methodist church, but in 1842,3, he embraced the doctrine of the pre-millennial advent, and his connection with that society ceased. He was a constant reader of the Advent Herald for many years, and his house was always open to entertain advent ministers. Though almost alone in the neighborhood where he lived, yet he held fast his faith and hope. For some years past his health had been rather poor, owing to an affection of the heart. But he has fallen asleep, we trust, to come forth to the enjoyment of that sabbath-rest that remaineth for the people of God (Heb. 4:9.) On our Sabbath men die, but those who will be accounted worthy to enter upon that Sabbath will live forever.

A large concourse of people attended his funeral and gave good attention to a discourse from the writer founded on 1 Cor. 15:21, 22, "For since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive."

He left a wife and four sons to mourn his loss, the widow has the grace of God and the hope of the gospel to sustain her; and I sincerely pray that the children may comply with the invitation of Jehovah, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" Jer. 3:4. Our earthly fathers die, but our heavenly Father lives forever.

J. M. O.

DIED, in Calais, Vt., May 30th, 1858, of typhoid fever, MELVINA DAVIS, daughter of Elder Orin Davis, aged 19 years.

Melvina was a good girl, and an only child. Her sickness was short. She had her senses to the last. She found herself destitute of a hope in Christ, and called for her father to converse with her alone, and said to him if she died, she should not enter the Kingdom of God. She said she had been reading the Bible, and praying, for several months, but had found no peace to her soul. Her father gave her proper instruction and prayed with her. The Lord blest her measurably. She then said that she should soon be in eternity, and did not want to deceive herself, but wanted a full blessing. She called on the name of the Lord, and he gave her a full cup. She died in the triumphs of faith. Brother Davis sorrows not as others that have no hope.

A sermon was preached by the writer, from these words, "Every man that hath this hope in him, purifieth himself even as he is pure."—John 3:3. A large congregation were present, and a deep interest was felt by all. May God rule it to the good of that people.

S. W. THURBER.

DIED, June 11th, of consumption, at his residence, Toronto, C. W., Rev. WM. WATKINS, in the 57th year of his age.

During a considerable portion of his affliction, his sufferings were intensely severe; but not a murmur escaped his lips. He was at all times perfectly resigned to his lot; the intensity of his agonies being wholly eclipsed by the indescribable raptures which burned in his soul, as by the eye of Faith and Hope, he gazed upon the transcendent and soon-coming glories of the New Jerusalem. Even while his pains were most excruciating, he exclaimed, "God is my portion." He has been with me always. I can say with boldness, I have not a doubt or fear. Few have lived a happier life than I have lived, and few have died a happier death than I shall die. I entreat you all, to have faith in God, faith in his word, and you will never regret it."

He often alluded to the hour when he severed his connection with the Methodist Episcopal church, on account of his belief in the speedy coming of our Lord and Saviour. He could not remain in fellowship with the church in which he had so long preached the gospel, except on the disgraceful condition of being a "dumb-dog," not daring to give unto his brethren that which afforded him such unbounded consolation. He continued until the last, a firm believer in what he called "the soul-inspiring doctrine of the speedy coming of Christ."

The Advent Herald was meat and drink to his soul, and he always devoured its contents with avidity.

About the last intelligible words he uttered, were, "Bless the Lord, O my soul; let all that is within me, praise his holy name. Amen."

Though the lamented subject of this obituary notice was destined in his native city, Baltimore, Md.,

to move in a sphere comparatively humble, he was there regarded as a "burning and a shining light." His sterling virtues, maugre his unobtrusive and retiring demeanor, attracted the gaze of a numerous acquaintance, and extorted from them the exclamation: "Mark the perfect man, and behold the upright." The respect that was paid to him, and the kind attentions that were lavished upon him, by many in the higher walks of life, while they were creditable to their liberality of sentiment, abundantly demonstrate that an unsullied reputation, and a life of undeviating rectitude, in whomsoever found, cannot fail to procure the esteem of all who appreciate what is excellent in morals and uncompromising in principle.

Let the colored population, whom the deceased for many years so ably and zealously defended with pen and tongue, and of whom he was a distinguished ornament, seek to emulate his brilliant example, and they will yet be a People, "redeemed by the Lord."

May we all so live that our last moments may be like his! Or, should the bridegroom come, may we be ready to go into the marriage supper of the Lamb!

W.

DEAR BRO. HIMES:—You have probably noticed in the papers the death of Bro. Wm. Watkins, of Toronto, C. W. Bro. W. was formerly a local preacher, and teacher of a school for colored children in Baltimore, and was among the first fruits of the Advent faith when I went to that city in 1843, and fully identified himself with the great truth, and preached it boldly. Some six or seven years since he moved to Toronto and established himself in the grocery business. His health had been feeble ever since he removed there, and indeed it was so before his removal. But for the last year he has been gradually declining, till on the 11th of June last he departed in peace, to rest from his labors.

I visited Bro. W. the last of May, and found him fast sinking under pulmonary consumption and dropsy. It was with great difficulty he could speak, but the remembrance of former times, and joyful seasons, as well as of times of trial and sorrow, all seemed to rise, and rendered it a season of deep and solemn interest. In regard to his personal prospects, he said that not only was his way clear and his mind peaceful, but his prospects were brilliant. His faith in the great truths of the coming reign of Messiah remained unshaken and unchanged. "O," he said, "I long once more to preach the glad tidings, but it is all over. My friends used to think I might preach more, but I knew better. I knew what was on me, and I am not taken by surprise. My death is a fixed fact in my mind, and I am all ready at any moment." With many other kindred words he expressed himself, when, after a season of prayer, we took the parting hand, and spoke that good old word, "Good-bye," till we shall meet on Canaan's shore. He has left behind him a wife and several children, all of whom are in comfortable circumstances in life, and mourn and rejoice in hope.

J. LITCH.

#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

tf may 29, '58

#### TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck. It was cured by the Golden Salve in about ten days."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

#### Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

#### As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

#### For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

#### Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

#### Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

#### Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotics of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

#### Constipation—Costiveness.

From Dr. J. P. Vaughan, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

#### Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—1y



## ADVENT HERALD.

BOSTON, JULY 24, 1858.

## ITEMS AND NEWS.

A lady, in her night clothes, was found wandering about the streets of Philadelphia, on Sunday night, 11th, in a somnambule condition. She was taken to a station house, and it was not without considerable exertion that she could be aroused from her deep sleep.

The dam of the Hill mill, at Lewiston, Me., gave way on Sunday morning, 11th, and the rush of water against the building was so great that the entire end sunk perceptibly, leaving a large crack across the whole width of the building. The lower story was flooded with water, and great damage was done to cloth, machinery, &c. The damage to the building and stock will reach nearly \$25,000.

Mr. Freeman A. Crafts, of Whately, Mass., recently caught in Hatfield pond, two turtles, the largest of which weighed 35 pounds, and the smallest fifteen pounds. Two men stepped upon the back of the largest turtle, for the purpose of holding him, when the animal walked off with them both as if no passenger was aboard. So says the Northampton Courier.

A correspondent, writing from Waterbury, Vt., July 12th, 1858, says:—A most extraordinary rain fell over this section of the country on the night of the 3d of July. The damage done by the sudden rise and overflow of all the streams was great. \$50,000 would not repair and replace the wasted property. Waterbury, Moretown, Bolton, Roxbury, and Huntington, and some adjacent towns, were the principal sufferers. Scarcely an instance has been on record of so vast a quantity of water falling in so short a time. In Waterbury it fell to the depth of seven or eight inches, while over Duxbury, and other places south of Union river, there fell in one night—some say in less than six hours—the enormous depth of twelve inches! The disastrous result over a hilly country can be easily imagined.

After sentence of death had been passed upon the Italian, Canenti, on the 12th, at New York, the prisoner handed to the Court a paper declaring that he was innocent, but had been convicted by the aid of money, which result he might have expected under a monarchy but never could have anticipated under a republic of America.

A son of Alexander Ewing, who lives near Mount Pleasant, Md., became overheated in the harvest-field, and was thrown into a state of delirium. In this condition he went to the house of John Brown, Jr., a near neighbor, where his actions and appearance so frightened Mrs. Brown that she fell into convulsions which caused her death the next morning.

Another mass of rock, earth and trees separated themselves from Goat Island, at Niagara Falls, last week, and went thundering down into the chasm. The Niagara Falls Gazette thinks that at this rate, Buffalo may hope "in time" to have the Falls within the city limits.

Mrs. Elizabeth Shearer, aged one hundred and four, a native of Washington county, Md., who emigrated to Paris, Ky., in 1793, when there were only three houses in that region, died on the 3d.

The Judges of the English Court of Common Pleas have decided that railway travellers are not bound to take care of any portion of their baggage, the company being legally responsible for its safety.

New York, July 16. The New Orleans papers of Thursday contain details of Mexican news. The earthquake in the valley of Mexico on the 18th of June was very disastrous. The loss in the city of Mexico alone is estimated at \$5,000,000 or \$6,000,000. Churches, theatres, aqueducts, convents, and railroads were seriously damaged or entirely demolished. The villages along the valley were all more or less injured. The country seat of Gen. Gadsden, late American Minister, was almost entirely demolished. Fifty lives were lost as far as known.

New York, July 16. When the 5 o'clock train of last evening from this city, on the Erie Railroad, was at Skin Hollow, just this side of Port Jervis, a rail gave way, and the two rear cars were thrown down an embankment of thirty feet. Five persons were killed and fifty wounded.

The Paris correspondent of the Daily News says: The affairs of Montenegro and the ticklish state of diplomatic relations between France and Turkey and Austria are considered very serious; that France had sent an ultimatum to Turkey, and if a satisfactory answer should not be returned at once, more ships would be sent to the Adriatic.

The submarine telegraph fleet did not reach mid-ocean and commence operations till about the 26th ult. Two attempts were then made to lay the cable; the first, probably, being a mere attempt, as we have no account of it, and the second resulting in the breakage of the cable, by some means unknown, after about 40 miles had been paid out. At the last accounts the Niagara and her attendant were repairing to the point of departure to recommence the work.

The last intelligence from California brought advices of a new gold excitement caused by the discovery of mines on Frazer river, in Oregon. Again the world is agog with news of wonderful gold discoveries. Population is about, new regions are coming to the light of public knowledge, and possibly great political changes are beginning to take shape. This time, however, it is a gold country that is principally affected by the event; and instead of disturbing older communities, the result will be to transfer miners from one locality to another. The American of California resorts to Frazer river, and becomes for a time subject to the British government.

The steam tug Rappahannock was destroyed by fire in Schuylkill at Philadelphia on Saturday afternoon, and forty-eight mules, which were on board, perished in the flames. The boat was owned by Stephen and James M. Flannegan, and was valued at \$16,000, on which there is \$8000 insurance. The mules belonged to canal boatmen.

The shower in Barre, Mass., Sunday the 11th, was very severe, the wind blowing with great violence, tearing up trees, &c. The lightning struck the house and barn belonging to Merriek Holland. A shed between the house and barn was shivered to pieces. Mr. Holland was sitting at the time in his parlor, and was knocked down, but not seriously injured.

A barn belonging to Mr. Eli Gray, in the South part of Templeton, Mass., was struck by lightning and entirely consumed during the shower of Sunday afternoon.

A deplorable calamity happened last week in Marshall county Ky. A tree on the farm of Mr. Thomas Reed was struck by lightning. Two sons of Mr. Reed were instantly killed, and two others were severely injured, one of whom is not expected to recover. Two horses were also killed by the stroke.

The Madison (Wis.) Argus states that in the U. S. Court in that city, John W. Sharp, member of the Assembly from Cottage Grove district, in Dane county, was convicted of an indictment against him for running a private express in opposition to the United States mails. He was fined \$150, and severely reprimanded by the Court.

On the 6th inst., the inhabitants of Warren, Vt., surrounded a piece of woods where a bear had taken refuge, and marching inwardly, soon discovered and shot the animal; but unfortunately, at the same time, a man named Cass was shot through the abdomen by some careless or excited

gunner on the opposite side of the ring. Mr. Cass lived but a few hours.

It is stated that Charles Letcher, the printer of the Free Love paper at Berlin Heights, Ohio, has committed suicide. His mother, an excellent woman, living in Iowa, did all she could to win her son from the seductive influences of a sensual fanaticism, but in vain; and the end has been desperation, insanity and suicide.

EPITAPH ON A WOMAN STRUCK BY LIGHTNING.  
She died of thunder sent from heaven—  
In 1777.

The St. Paul (Minnesota) Pioneer says that some 250 carts, from Pembina, laden with furs, are encamped on the outskirts of the city, and that others are expected to the number of 600. Altogether they bring furs to the value of \$50,000 dollars. The carts are of the most primitive formation, and are drawn by oxen and the stunted ponies of the plains.

DEAR BRO:—I write to enquire if you propose to publish in book form, the very interesting argument on the Millennium, by Rev. E. Peaslee and yourself.

The question under discussion seems to be the question of the times; there is a general expectation that a crisis is impending.

The world is hanging out her signals of distress; people cannot divest themselves of the impression that the whole framework of society is about to be changed. "The day of His preparation has been reached."

Your programme of argument covers the whole ground, on which ministers and laymen sincerely differ. I hope to see it in form for general distribution. More light is what we want, and your 1st and 2d Nos. show that light is coming from the right source.

Yours in hope, H. B. EATON.  
Rockport, Me., July 5th, 1858.

It is impossible to say at the present time, what future disposition may be made of the articles in question; which will depend entirely on the interest that may be manifested in them. Should there be a sufficient encouragement to warrant the publication in a more permanent form it will be done; but there is yet no evidence that such will be the case. We think with our correspondent that the subject is one of great importance and thank him for his complimentary allusions to the Nos. issued. It has already caused several accessions to our subscription list—six in one place; and while its publication in other form is uncertain, we hope the Herald containing the articles, will have a circulation as wide as possible.

Is not Rev. 11:26,27, the counterpart of Psalms 11:9, &c. &c. D.

Ans.—The 11th Psalm has but seven verses; and consequently cannot be the one referred to. Therefore we are unable to express any opinion on the subject of our brother's enquiry.

## Dedication at Westboro'.

The church at Westboro' has just completed a beautiful chapel, which was dedicated July 15th. The following was the order of exercises on the occasion:—

1. Voluntary by the choir. 2. Invocation by Elder D. I. Robinson. 3. Singing of 765th hymn. 4. Reading of Scriptures by Elder O. R. Fassett. 5. Singing of 767th hymn. 6. Sermon by Elder L. Osler. 7. Dedication prayer by Elder J. V. Himes. 8. Singing of 768th hymn. 9. Benediction by Elder Cunningham.

These services were interesting throughout, and a large congregation was present to participate in and enjoy them.

In the evening, Elder O. R. Fassett, having accepted a call from this church to become their pastor, was installed. The discourse was preached by Elder J. V. Himes. The charge to the pastor, by Elder Robinson, of Haverhill. Address to the church by Elder L. Osler, of Providence, R. I.

These services were deeply interesting.

The society in Westboro', though small, is enterprising, and Elder O. R. Fassett consented to become their pastor, as the minds of the church were set upon him and the interest of the cause seemed to demand the connexion.

He left the pastoral charge of the church in Boston with many sad feelings, which were mutual. But the health of himself and family, and particularly of his family, required a country residence; and we hope he will succeed in his new field of labor. May God's blessing attend him, in his new charge.

In this connexion we wish to say, that Elder C. Cunningham, the former pastor of the church in Westboro' lately resigned on account of poor health. He labored and studied unceasingly and faithfully for the church, and built them up, and now has the pleasure to resign a prosperous charge to other hands. Bro. Cunningham is beloved in W. by the Advent society, and has the respect and confidence of the community. We hope his health will soon be restored, that some other society may enjoy his valuable labors.

J. V. H.

CONCEIT AND FOLLY.—It is not possible but that a conceited man must be a fool. For that overweening opinion he hath of himself, excludes all opportunity of purchasing knowledge. Let a vessel be once full of never so base a liquor, it will not give room to the costliest; but spills besides whatever is infused. The proud man, though he be empty of good substance, yet is full of conceit. Many men had proved wise, if they had not thought themselves so.—Hall.

ROYAL LIBRARIES. The Imperial Library of St. Petersburg possesses 802,717 volumes, of which only 120,000 remain to be catalogued. The number of readers, particularly of young students, within doors, rapidly increases. All facilities of access are given to the public and to the pupils of the great Academies and the University. The number of manuscripts and autographs is nearly 30,000; of prints, &c., 90,000. The Royal Library of Munich is one of the most considerable and valuable in the world.—It contains 800,000 printed volumes and 17,000 manuscripts. Its latest great acquisition is the rich collection of the deceased French savan, Quatremere.

ALTERATION OF THE ENGLISH PRAYER BOOK.—The English House of Lords have, upon a motion by the Earl of Stanhope, voted an address to the Queen, praying her Majesty to reconsider the proclamation ordering the solemn commemoration of the deliverance of James I., the martyrdom of Charles I., the restoration of Charles II., and the landing of William III. There was scarcely any opposition to the proposal. The Archbishop of Canterbury, with the Bishops of London and Oxford, took the same view of the matter as the peers temporal. Only the Bishops of Bangor and St. Asaph's murmured an objection. "There is virtually," so says a London paper, "a unanimous desire to expunge from the state liturgy the prayers and thanksgivings which may at one time have represented a really national and religious sentiment, but which soon became nothing better than memorials of a sectarian and political dominancy which now has passed away, leaving behind neither kind of significance."

A short Poem, containing a descant on the Universal Plan. Also lines on the happy end of the righteous and the prosperity and death of the rich man, spoken of in Luke's gospel. By John Peck, 4th Edition. Boston: John P. Jewett, and Co., 1858.

The Poetry of this is mere doggerel, but the satire is caustic and sensible. It aptly describes how sinning would more easily open heaven's gates, than righteousness—if Universalism were true.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19th ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, } Secretaries.  
A. PEARCE, }

PENNSYLVANIA CONFERENCE.—There will be a conference of Ministers and Delegates from the Advent churches in Pennsylvania, held at Maytown, near bro. M. Peck's, to commence on the 27th day of July. All the ordained ministers, and one delegate from each church in Pennsylvania, are earnestly requested to be present. Friends will come by the Columbia railroad to Shock's Station, and call on brother Martin Peck.

J. LITCH.

GROVE MEETING AT NEW KINGSTON.—There will be a grove meeting in New Kingston, Cumberland Co., Pa., to commence the 3d of August and continue over the Sabbath.

J. LITCH.

J. M. Orrock will preach (D.V.) in Magog, C. E., in the Ward school-house, July 24th, at 6 o'clock, and on Sunday, the 25th, at half-past 10 A. M.; and at 2 P. M.; in the Harvey school-house in Sheffield, Thursday the 29th at half-past 5 o'clock; Knowlton Falls, the 31st, and on Sunday, Aug. 1st, at half-past 10 A. M.; and in Waterloo at 2 and 6 o'clock.

The First Quarterly Meeting of the Fox River District will be held at Earlville, LaSalle Co., Ill., commencing Aug. 25, 1858. It is hoped there will be a general attendance of the friends in that district. We want to see delegates from Hartford, McHenry Co., and De Kalb, Shabbona Grove, and Somonauk of De Kalb Co., and from all the other churches in that region. It is expected that we shall have the tent pitched there to hold meeting in. I would give further notice that our quarterly meetings will always commence on Thursday and continue over Sunday, and our conference to be held in connection will always be held Saturday afternoon.

MOSES CHANDLER, Evangelist.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings.

J. MORSE, Pastor.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. Walker—Sent the 15th.  
L. Wheeler—It paid for 35 copies.

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As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

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BY JOSHUA V. HIMES.

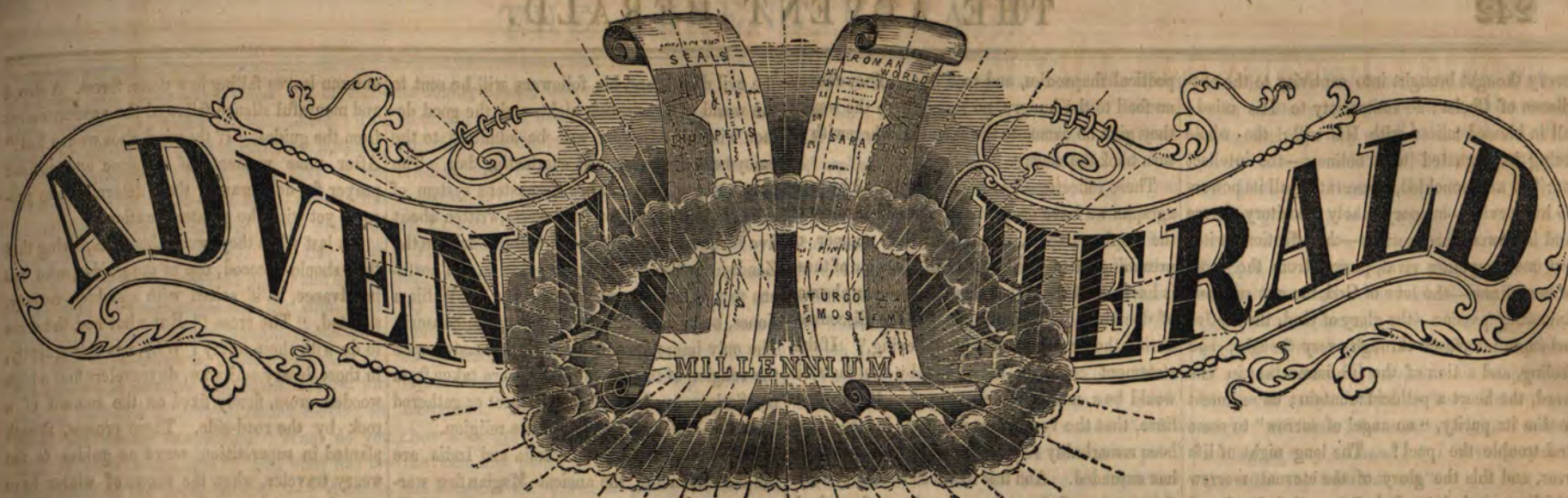
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WHOLE NO. 898.

BOSTON, SATURDAY, JULY 31, 1858.

VOLUME XIX. NO. 31.

**"JUST AS THOU ART."**

Counterpart of the beautiful hymn, "*Just as I am.*"

Just as thou art—without one trace  
Of love, or joy, or inward grace,  
Or meetness for the heavenly place,  
O wretched sinner, come.

Thy sins I bore on Calvary's tree;  
The stripes thy due were laid on me,  
That peace and pardon might be free—  
O wretched sinner, come.

Burdened with guilt, wouldst thou be blest?  
Trust not the world; it gives no rest,  
I bring relief to hearts oppress—  
O weary sinner, come.

Come, leave thy burden at the cross;  
Count all thy gains but empty dross;  
My grace repays all earthly loss—  
O needy sinner, come.

Come, hither bring thy boding fears,  
Thy aching heart, thy bursting tears;  
'Tis mercy's voice salutes thine ears;  
O trembling sinner, come.

"The Spirit, and the bride say, Come,"  
Rejoicing saints re-echo, Come;  
Who faints, who thirsts, who will may come;  
Thy Savior bids thee come.

**Sabbath Readings on the Acts.**

BY REV. JOHN CUMMING, D. D.

Continued from our last.

In a former lecture we endeavoured to sketch and to illustrate together that beautiful biography briefly alluded to in the previous chapter—namely, the biography and life of Barnabas. We are here called upon to see another character, not so inexplicable as the second I have alluded to, but remarkable for the cruelty of his heart, and the inveteracy and obduracy of his pride. In Barnabas we see the eloquent and gifted preacher; in Balaam, the covetous, misguided, and ruined prophet; in Herod, the savage and relentless tyrant, whose cruelty was bounded only by his power to perpetrate what he proposed.

The first evidence of the cruelty of this atrocious tyrant is found in the incident of his putting to death the keepers of the prison, whose only crime was demonstrably this, that they were unable to resist the omnipotence of God, or to arrest the interposition and the action of a miracle so obvious, so evident from all the circumstances connected with it, that if Herod had made ordinary inquiry, he could not have failed to detect it. But he was too glad of a reason for his cruelty; and he found that reason in the simple statement of the keepers, that a power mightier than they interposed, touched the chains, and they dissolved like gossamer-threads, opened the gates, or rather spoke to them and they opened of themselves; and he who was the prisoner of to-day was on the streets the eloquent, the able and the faithful preacher of the Gospel to-morrow.

The next action in the history of this tyrant is that to which I have referred already, when the ambassadors of Tyre, alarmed at the possibility of restriction on their exports of grain, and fearing that Herod, whose cruelty was only equalled by his caprice, would interfere and shut his ports against their exports of food, came to him, not that they loved him, or respected him, or cared for him, but in the way of business results only in their minds, and implored him not to interfere with, or in any respect to injure, their

commercial prosperity. And no doubt they made many an ample promise that he should buy in the very cheapest market, and he might sell if it suited him, according to the commercial aphorism, in the very dearest he could find. Herod was charmed with these men's compliments, delighted no doubt, with their commercial flattery—it being only the pioneer of their success and their schemes. And in order to make a deep impression on these foreign ambassadors, he arrayed himself in all the pomp, and splendor, and parade of imperial circumstance; thinking, that if he did so, he should make such a subduing impression upon their minds that they would go home to their commercial towns, and would say, "At all hazards we must keep on good terms with Herod. His power is so great, the market there is evidently so vast, the possibilities of commercial success so many, and his immense popularity with the Jews so unequivocal, that at all hazards we must keep on good terms with him, and sacrifice, if needs be, honor, and principle, and consistency; for our towns, Tyre and Sidon, must at any hazards, and all hazards, be nourished." Josephus, the Jewish historian, records the very same incident, and with very slight variations, as you will find in his history.

How frail is the very mightiest in the hands and in the presence of God! This proud king thought his guards could have held fast Peter in spite of God: now he discovers, to his deep mortification, that neither his wealth, nor his armed battalions, nor the adulations of the sycophants that surrounded his throne, could save him from the most miserable and humiliating death. How empty, at best, is all human magnificence; how empty, at best, is all that man prides himself on! Health is precarious, life is uncertain, death is inevitable; and all the splendid drapery of imperial rank only covers the aching sense that is below, felt upon thrones as well as by waysides—"all is vanity and vexation of spirit." Imperial robes are worn by the dying; royal pageantry is but the trappings of a funeral march. Sickness penetrates the most splendid robes, death strikes through the armed battalions; and when God comes down to judge the earth for its sins, the Autocrat of all the Russias is not one whit safer than the poorest Christian widow on the streets or in the garrets of London.

Let us learn how empty is all human eclat. The crowd, as confessed by all, is likened to the restlessness of the restless sea. The calm of to-day is no pledge that there will not be a storm to-morrow. The passions, the preferences, the prejudices of the mob—not the passions, the preferences, the prejudices of the people, because human nature leaves us a mob, it is Christianity that makes us a people—go and come like the winds or the waves upon the sea. The hosanna of yesterday dies upon the lips to-day, and to-morrow gives utterance to the shout, "Away with him, away with him; it is not fit that he should live!" And if Herod had been spared a little longer, he, too, might have found that the miserable sycophants that shouted to-day, "It is the voice of a god," when the whim should strike them and his power should be diluted, would be the very first to shout, "It is the voice of a tyrant: away with him, away with him!" Let us neither listen to the mob in the agora, nor to the autocrat on the throne; but read what God says

and do what God bids; and in the long-run prince and people will justify and absolve us.

How needful it is not to be dependent on the breath, the applause, or the censure of man!—Herod courted the crowd, and the worst part of the crowd. He sought his strength and his power in enlisting the evil and unsanctified passions of the crowd; and he reaped the seed that he himself had sown. Let us not imitate this: let us try to do men the greatest service; and when we have done them service, let us not look to them for responsive gratitude, but to God for gracious acceptance. The man that serves another in order to get that other's thanks does not do charity in its noblest way, or from the purest motives, or for the grandest ends. But he that gives what he gives because it is the prompting of a duty that he cannot disobey, or because it is the impulse of a beneficence that he would not crush, and looks for no recognition till it break in sweet whispers at the judgment-seat; "I was hungry, and ye gave me food; I was naked, and ye clothed me;" has the spirit of the Blessed Master, and his charity is twice blessed; it is blessed in him that gives and in him that takes.

Let us learn this lesson, that the higher that one exalts oneself, the lower and the deeper one must ultimately sink. It is a law as sure as ebbing and flowing tides, that God resisteth the proud, and giveth grace to the humble. It is a law legible upon the surface of universal history, that "pride," whether it be in prince or in private individual, "goeth before a fall." If Herod had not deified himself first in his pride, the people had not deified him with its clamorous passions. It was his auto-theism, or his deification of himself, that dug his grave, and prepared him for his wretched and his ignominious death.—And one can almost feel that the very words of the prophet are applicable to this proud persecuting tyrant, when he says, "Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man?"—and the language will apply to living instances as well as to dead ones—"Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit: as a carcass trodden under feet.—Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil-doers shall never be renowned."

The readiest way to destroy a man is to flatter him. It needs a strong mind to resist it, and to

cast it off. There are two ways of killing. It is said, the boa-constrictor lubricates his victim before he devours him; that is one way. Another way is to strike at once, and destroy. The most successful way is to try to injure by excessive eulogy, and flattery, and praise. Good abuse flung at a good man is the most wholesome medicine you can give him; but praise administered without discrimination is the most dangerous and mischievous. The traveller in the storm held his cloak tight around him; but in sunshine he let it go, and ere he had finished his journey he had dropped and lost it. Abused, attacked, insulted, reproached, a virtuous mind, a heart endued with grace, an intellect strong, in its own convictions, will rise more beautiful from the assault, more glorious and strong than before. But it needs a strong mind, and a heart richly charged with grace, to see through—what it is not very difficult to see through—the emptiness of hosannas, the vanity of human plaudits; and how little the praises of the mob should weigh in the scale when balanced against one deep and solemn conviction of one's own conscience. When the conscience acquits one as doing what is right before heaven, we can look down, not with contempt—for no man is to be despised—but with pity or indifference upon the praise or censure of mankind. Herod lived on praise: it was the breath of his nostrils; he reigned on the strength of popularity: it was the very defence of his throne. And when the tide ebbed, or rather when God interposed, and showed how little such popularity could do for him, he then learned how bitter a thing it is to trust an arm of flesh, and depart from the living God.

To be continued.

**The Beatific Vision.**

Blessed are the pure in heart, for they shall see God.—Matt. v. 8.

Here is Heaven! This "word of Jesus" represents the future state of the glorified to consist not in locality, but in character; the essence of its bliss is the full vision and fruition of God. Our attention is called from all vague and indefinite theories about the circumstantialities of future happiness. The one grand object of contemplation,—the "glory which excelleth," is the sight of God Himself! The one grand practical lesson enforced on His people, is the cultivation of that purity of heart, without which, none could see, or, (even could we suppose it possible to be admitted to see Him) none could enjoy God! "The kingdom of Heaven cometh not with observation . . . the kingdom of God is within you."

Reader, hast thou attained any of this heart-purity and heart-preparation? It has been beautifully said that the openings of the streets of heaven are on earth. Even here we may enjoy in the possession of holiness, some foretaste of coming bliss. Who has not felt that the happiest moments of their lives were those of close walking with God—nearness to the mercy-seat when self was surrendered, and the eye was directed to the glory of Jesus, with most single, unwavering, undivided aim? What will Heaven be, but the entire surrender of the soul to Him, without any bias to evil, without fear of corruption within echoing to temptation without;



every thought brought into captivity to the obedience of Christ; no contrariety to His mind; all in blessed unison with His will; the whole being impregnated with holiness—the intellect purified and ennobled, consecrating all its powers to his service—memory, a holy repository of pure and hallowed recollections—the affections, without one competing rival, purged from the dross of earthliness—the love of God, the one supreme animating passion—the glory of God, the motive principle interfused through every thought, and feeling, and action of the life immortal; in one word, the heart a pellucid fountain; no sediment to dim its purity, “no angel of sorrow” to come and trouble the pool! The long night of life over, and this the glory of the eternal morrow which succeeds it! “I shall be satisfied when I awake, with Thy likeness.”

Yes, this is Heaven, subjectively and objectively—purity of heart and “God all in all!” Much, doubtless, there may and will be of a subordinate kind, to intensify the bliss of the redeemed; communion with saints and angels; re-admission into the society of death-divided friends; but all these will fade before the great central glory, “God Himself shall be with them and be their God; they shall see his face!” Believers have been aptly called heliotropes—turning their faces as the sun-flower toward the Sun of Righteousness, and hanging their leaves in sadness and sorrow when that Sun is away. It will be in heaven the emblem is complete. There, every flower in the heavenly garden will be turned Godwards, bathing its tints of loveliness in the glory that excelleth! Reader, may it be yours when o’ercanopied by that cloudless sky, to know all the marvels contained in these few glowing words, “We shall be like him, for we shall see him as he is.”

“And every man that hath this hope in him purifieth himself even as he is pure.”

### Sound Doctrine.

Paul was the great Apostle to the Gentiles, wondrously endowed by nature and grace for the work appointed him. Well did he know how to wield the sword of the Spirit that it might be mighty through God. And abundantly competent was he to instruct others how to preach the Gospel, and to commend the truth to every man's conscience. His Epistles to Timothy and Titus constitute a great system of pastoral theology that has never been equalled. Not only can it be studied with great advantage by him who declares the unsearchable riches of Christ, but by all who hear, that they may know what they ought to hear and what profit they should derive therefrom. For it cannot be denied that there is a sad want of knowledge and consideration among the people at large concerning the great themes of pulpit discourse, the manner in which they should be presented, and the personal attention that should be given them. It is a great mistake to suppose that the pulpit alone is interested in the matter and manner of public discourse. An ability to appreciate what is spoken and to see and know its application, is no less necessary on the part of the hearer than is the power of presenting and elucidating the subjects of the Gospel on the part of the speaker. Among other directions given by Paul to Titus it is said, “Speak thou the things which become sound doctrine.” The Bible is an exhaustless treasure of truth; but this truth is to be brought out, exhibited to the intellect, and pressed on the heart and conscience in its proper connexions. Otherwise, although great efforts may be made, there can be no solid foundation laid, no consistent and symmetrical structure reared. The whole character will be distorted; the due proportion of the parts will be wanting, and permanence and vigor will be impossible. So that it is not only the duty of ministers to preach “sound doctrine”—to set forth clearly and distinctly the distinguishing peculiarities of the great system of salvation by grace; but it is also the duty of the people to long for such exhibitions of Divine truth, and to demand them, that they may be “nourished up in the words of faith and of good doctrine.” The soul will grow lean and feeble upon the declamation, word-painting,

poetical rhapsodies, and such like. They convey no food to the hungry, no strength to the weak; they give no armor to the assaulted wherewith to turn back the enemy.

These reflections have been suggested by paragraphs we have occasionally noticed in some of the secular papers, concerning the manner of preaching during the late revival. In some of these it has been affirmed that there has been an absence of doctrinal discussion in most of the discourses during the progress of the “awakening.” If this statement could be borne out by the facts, it would be a matter of deep regret. But, we believe, that the very reverse is true; indeed it has been remarkably so as far as our own observation has extended. And this has been necessary from the nature of the case. In times of revival, when multitudes are crying, “What must we do to be saved?” no earnest and conscientious man can preach the Gospel in a vague and indefinite style, as when all are indifferent around him.—There is an object before him; an earnest inquiry is to be answered; the Gospel method of salvation, and no other is to be applied. The native depravity of the heart, its estrangement from God, the guilt and power of sin, the love of God, the compassion of Jesus and regeneration by the Holy Spirit, are to be urged; and the sinner is to be shown how he is to be brought into union with Christ to the saving and sanctification of his soul. What need then, to declare the distinguishing tenets of the Gospel, that the inquirer may be properly directed; that believers may be confirmed; that adversaries may be silenced, and that glory may be given to God? He that exhibits “sound doctrine” in this way most skillfully, is the one that will be most successful in the end, in winning souls to Christ and in feeding the flock over which the Holy Ghost has made him overseer. And the Church, blessed with such a ministry as this, is one that will be most healthful, most free from hurtful errors and practices, and where the Holy Ghost will delight to dwell. For Christians are to be sanctified through the truth—real truth, not imaginary—Gospel truth, and not merely scientific or philosophical truth. *Banner and Adv.*

### Oromasdes and Arimanius.

The Magi or Magians, a religious sect of ancient Persia, maintained that there had existed from eternity two mighty principles, demons, or gods. One of these, Oromasdes or Oromasdes, was the good demon, and the author of all the good in the universe whose appropriate symbol was light, the other, Abriman or Arimanius, was the evil demon, and the author of all evil, whose appropriate symbol was darkness. Between these two opposite demons or principles, there had, from the first, been a strife for the ascendancy, the evidence of which was alleged to be manifest in the mixture of good and evil on earth. It was held by some among them that only the good demon was eternal, while the evil one was created; and this is said to have been the older and the more orthodox opinion. The Magi eschewed image worship, and paid religious homage to fire and light, as the symbol or representative of the good deity.

There is a distinct allusion in the forty-fifth chapter of the Prophecy of Isaiah, to the religion of the ancient Magi. Addressing Cyrus, as the one chosen to accomplish his purposes, Jehovah claims for himself supremacy over all other Gods. “I am the Lord, [Jehovah] and there is none else; there is no God besides me: I girded thee, though thou hast not known me; that they may know from the rising of the sun and from the west, that there is none besides me. I am the Lord and there is none else; I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things.”—Verses 5-7.

This religion of the Magi was afterwards modified by Zoroaster, a Perso-Median, said to be one of at least six persons of ancient times who bore that name. He taught that there was only one supreme God, and that subordinate to him there were two principles or angels, the one of goodness and light, the other of evil and darkness. Between these two there is to be an uninterrupted warfare until the end of the world; and then

the evil demon and his followers will be sent to the world of everlasting night, and the good demon with his followers will be admitted to the enjoyment of perfect and everlasting day. The holy book, which contains Zoroaster's system of religion, is the Zend, or Zendavesta, written about five hundred and thirty years before Christ in the Zendish dialect, which was spoken in the northern part of Media, and according to Sir William Jones, bears a striking analogy to the Sanscrit. The only improvements made by Zoroaster upon the religion of the ancient Magi, were taken from the Scriptures of the Old Testament or gathered from the Jews, who held the true religion.

The modern Guebres of Persia and India, are the descendants of the ancient Magian fire worshippers, and the followers of Zoroaster.—*N. Y. Observer.*

### The Mind of Christ.

“Let this mind be in you, which was also in Christ Jesus.” “In you”—Who? Every disciple of Christ. Every human being to whom the inspired direction comes. You, whose eye now lights on the direction—“Let this mind be in you.”

And what was “this mind.” A humble mind. “Being in the form of God, he made himself of no reputation.” “He humbled himself and became obedient unto death, even the death of the cross.” A lowly mind. “Let each esteem other better than themselves.” A quiet mind.—“Let nothing be done through strife or vain glory.” A loving mind.—“Be like minded, having the same love, being of one accord, of one mind.” A benevolent mind. “Look not every man on his own things, but every man also on the things of others.”

All this is in the immediate context, [Phil. 2] and there is more than this. His was an obedient mind.—“My meat is to do the will of him that sent me.” A self-denying mind.—“The son of man hath not where to lay his head.”—“When he beheld the city he wept over it.” A condescending mind. “Suffer the little children to come unto me, and forbid them not.” A forgiving mind. “Father, forgive them, for they know not what they do.” A mind earnestly seeking the world's salvation. “Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God.” “Wist ye not that I must be about my father's business?” “I must work the works of him that sent me while it is day.”

Is this mind in you? Is there a better mind; a more lovely character, a holier example? And what if indeed it were in all even, who profess to be the disciples of Christ? What with reference to the work of missions would be the result if all would act under the influence of “this mind?” What with reference to the supply of those wants which now so press upon the treasury of the American Board? What as to relieving the necessities and heeding the appeals of our missionary brethren abroad—Christ's brethren—respecting whom he will say, “Inasmuch as ye did it not to one of the least of these ye did it not to me?” What with reference to entering the many doors opened before the church for the preaching of the Gospel in “all the world,” and bringing the world to trust in Christ? Alas! where is the mind which was in Christ Jesus? Christian! when he died for you; when he called you by his grace renewed you by his spirit, forgave all your sins, and made you an heir of life, was it that you might be saved alone? or was it with some reference to the accomplishment of his great work on earth? Was it that you, turned from sin to holiness, might glorify God and do good to men? Was it with this word whispered in your heart: “Son, go work today in my vineyard?”

### Look to Jesus.

A number of years ago, a few travelers crossing the Alps, when they had nearly completed their journey, lost their way. They had wandered up the winding paths, along steep precipices, until they reached a spot where every trace of the track had disappeared, and flakes of snow filled the atmosphere more abundantly than

autumn leaves falling in a dense forest. A dread and mournful silence followed the announcement from the guides, “If the wind rises we are lost!” After some moments of suspense and earnest prayer for deliverance, they determined to proceed, yet with the greatest caution.

At last when they were about despairing that they should succeed, one of the guides, who was in advance, as if seized with a sudden ecstasy, shouted, “The cross!” But what had the cross to do with their safety? Why, not unfrequently, in those dreary solitudes, do travelers find a high wooden cross, firmly fixed on the summit of a rock by the road-side. These crosses, though planted in superstition, serve as guides to the weary traveler, when the snows of winter have effaced the paths.

Would it not be well for us, in travelling life's journey, when we have lost the path as we so often do, to look for that by which alone we can be saved? And have we not all gone out of the way? Are we not all by nature, wanderers from God, and from the narrow path that leads to life? The journey (of life) too, is one of trial, disappointment, and oftentimes one of terror. But the cross—O! there is life and salvation for us here. Not, however, in the one raised by superstitious hands—not in wood and stone, but in Him “who bore in his own body our sins upon the accursed tree,” and died that we might live.

O! if men would look to Jesus for happiness and safety, instead of the glittering toys of earth, how often they would be saved those anxieties, disquietudes, and fears, which so often are the companions of their pilgrimage on earth, and which gather around the soul with increased force in the hour of danger, and especially in the hour of death! By many the world is looked to, and sought after, with as much earnestness and zeal as if it only could meet the wants of their souls. This it never has done; neither is it able to do it now. Cease, then to look at it, or pursue it as your chief good. The bitter experience of its greatest votaries ever has been, that it is unable to support and comfort alike in life and death.

A wealthy merchant a few years ago, having lived merely in looking to the world, was suddenly called to die. The physician visited him, and found him sick unto death. When he entered the room, the merchant, fixing his eyes upon him said, “I am very sick; can I recover?” The physician felt his pulse, examined him, and then shook his head. “I'll give you a hundred thousand dollars,” gasped the dying man, “If you will prolong my life a week.” “I could not do it my dear sir,” said the physician, “for three hours.” Poor man, (in life) he looked to the world and as he approached the shores of eternity he found he had made a sad mistake—that he had lost the way!

The dying regrets of Cardinal Wolsey are well known. He who almost swayed the destinies of Europe (in his lifetime), was compelled mournfully to exclaim in old age, that he was forsaken both of God and man!

In blessed contrast we can point to those who, looking to Jesus in life, felt, when death drew near, that they were safe—and take encouragement from their example. It was the experience of the late Mrs Judson, shortly after her conversion, that in Christ she had peace, comfort, and happiness, such as she never had experienced before in the pleasures and enjoyments of the world.—Thousands of living witnesses corroborate her testimony. A pious minister in England was visited on his death-bed, by a friend, who asked him to describe the state of his mind. The dying saint, raising himself up in his bed, and looking his friend in the face, said, with great composure:—“Christ in his person, Christ in the love of his heart, and Christ in the power of his arm, is the rock on which I rest, and now, (reclining his head upon the pillow) death, strike.”

What this man of God experienced in looking to Jesus, two females in the seventeenth century felt, who were adjudged to die because they refused to acknowledge the supremacy of any other than Christ in the church. The sentence pronounced against them was that they should be fastened to stakes, driven deep into the oozy sand that covers the beach, and left to perish in



the rising tide. One was a young girl of eighteen, the other a widow of sixty-three. The stake to which the aged female was fastened, was further down the beach than that of the young woman, in order that, being soonest destroyed, her expiring sufferings might shake the firmness of her young friend. The tide began to flow. The waves mounted higher and higher, rising until they almost reached her chin. But when the venerable woman was almost stifled by the rising tide—when the bubbling groan of her last agony was reaching her fellow sufferer further up the beach, a heartless ruffian, looking on, asked her young companion, "What do you think of your friend now?" And what was the noble reply of the young sufferer?—"What do I see but Christ in one of his members wrestling there! Think you that we are the sufferers? No, it is Christ in us; and he doth not send us on a warfare at our own charges."

I call upon you who look to the world to turn your eyes to Jesus. In him alone is peace, safety, salvation, and eternal glory. O, Christians, look steadfastly to Jesus! Why cast a lingering look to the toys of earth? In Him you are safe in life, and in the hour and article of death. He can change your night into day by the radiance of his presence, and when the cold sweats of death steal over your frame, he will be the joy of your heart and your portion forever.—Presy.

### Sandalphon—The Angel of Prayer.

Have you read the Talmud of old,  
In the legends the Rabbins have told  
Of the limitless realms of the air,  
Have you read it,—the marvelous story  
Of Sandalphon, the Angel of Glory,  
Sandalphon, the Angel of Prayer?

How, erect, at the outermost gates  
Of the City Celestial he waits,  
With his feet on the ladder of light,  
That, crowded with angels unnumbered,  
By Jacob was seen, as he slumbered  
Alone in the desert at night?

The Angels of Wind and of Fire,  
Chant only one hymn, and expire  
With the song's irresistible stress,—  
Expire in their rapture and wonder,  
As harp-strings are broken asunder,  
By the music they throb to express.

But serene in the rapturous throng,  
Unmoved by the rush of the song,  
With eyes unimpassioned and slow,  
Among the dead angels, the deathless  
Sandalphon stands listening, breathless,  
To sounds that ascend from below,—

From the spirits on earth that adore,  
From the souls that entreat and implore  
In the frenzy and passion of prayer,—  
From the hearts that are broken with losses,  
And weary with dragging the crosses  
Too heavy for mortals to bear.

And he gathers the prayers as he stands,  
And they change into flowers in his hands,  
Into garlands of purple and red;  
And beneath the great arch of the portal,  
Through the streets of the City Immortal,  
Is wafted the fragrance they shed.

It is but a legend, I know,—  
A fable, a phantom, a show  
Of the ancient Rabbinical lore;  
Yet the old medieval, strange superstition,  
The beautiful strange superstition,  
But haunts me and holds me the more.

When I look from my window at night,  
And the welkin above is all white,  
All throbbing and panting with stars,  
Among them majestic is standing  
Sandalphon the angel, expanding  
His pinions in nebulous bars.

And the legend, I feel, is a part  
Of the hunger and thirst of the heart,  
The frenzy and fire of the brain,  
That grasps at the fruitage forbidden,  
The golden pomograntes of Eden,  
To quiet its fever and pain.

—H. W. Longfellow.

### A Grave Without a Monument.

The noblest of cemeteries is the ocean. Its poetry is, and in human language ever will be, unwritten. Its elements of sublimity are subjects of feeling, not description. Its records, like the reflection mirrored on its waveless bosom, cannot be transferred to paper. Its vastness, its eternal heavings, its majestic music, in a storm, and its perils, are things which I had endeavored a thousand times to conceive; but until I was on

its mighty bosom, looking out upon its moving mountain waves, feeling that eternity was distant from the thickness of a single plank, I had tried in vain to feel and know the glories and grandeur of the sea. I there first felt what John of Patmos meant when he said of heaven, "There shall be no more sea." But there is one element of moral sublimity which impressed my mind, and which I should be pleased if I could transfer, in all its vividness, to the minds of my readers. The sea is the largest of cemeteries, and all its slumberers sleep without a monument. All other graveyards, in all lands, show some symbols between the great and small, the rich and poor; but in the ocean cemetery the king and the clown, the prince and the peasant, are alike undistinguished. The same wave rolls over all—the same requiem, by the minstrelsy of ocean, is sung to their honor. Over their remains the same storms beat and the same sun shines; and there unmarked, the weak and the powerful, the plumed and the unhonored, will sleep on, until, awakened by the same trump, the sea will give up its dead. I thought of sailing over the slumbering but devoted Cookman, who, after his brief but brilliant career, perished in the President, over the laughter-loving Power, who went down in the same ill-fated vessel we might have passed. In that cemetery sleeps the accomplished and pious Fisher; but where he and thousands of others of the noble spirits of earth lie, no one but God knoweth. No marble rises to point out where their ashes are gathered, or where the lover of the good and wise can go and shed the tear of sympathy. Who can tell where lie the tens of thousands of Africa's sons who perished in the "middle passage"? Yet that cemetery hath ornaments of which no other can boast. On no other are the heavenly orbs reflected in such splendor. Over no other is heard such noble melody. In no other are so many inimitable traces of the power of Jehovah. Never can I forget my days and nights as I passed over the noblest of cemeteries, without a single human monument.—Giles.

### A Good Story.

Between eighty and ninety years ago, there lived in the Connecticut river valley two farmers, one of whom was named Hunt and the other Clark. The former, in early life, had been a man of a strong will and somewhat hasty and violent temper. Sometimes he had been seen beating his oxen over their heads with the handle of his whip, in a way to excite the pity of the bystanders, and when expostulated with, he excused himself by saying that he had the most fractious steers in town. By and by an alteration took place in the temper of farmer Hunt, and what was more remarkable, his oxen seemed to improve in disposition at equal pace with himself.

Farmer Hunt joined the church and was an exemplary man. His neighbors saw the change both in himself and team. It was a marvel to the whole town. One of his townsmen asked for an explanation. Farmer Hunt said:—"I have found out the secret about my cattle. Formerly they were unmanageable. The more I whipped and clubbed them, the worse they acted. But now when they are contrary, I go behind my load, sit down and sing Old Hundred, and strange as it may appear, no sooner have I ended than the oxen go along as quietly as I could wish. I don't know how it is, but they really seem to like singing."

In the course of a few years the two farmers were chosen deacons of the church, and they both adorned their profession. About the time of their election, a grievous famine prevailed in the valley, and the farmers, generally, were laying up their corn to plant the ensuing season. A poor man living in town went to Deacon Hunt and said: "I have come to buy a bushel of corn. Here is the money; it is about all I can gather." The deacon told him he could not spare a bushel for love or money. He was keeping double the usual quantity for seed corn the next year, and had to stint his own family. The man urged his suit in vain. At last he said, "Deacon, if you do not let me have the corn, I shall curse you." "Curse me!" replied the deacon; "how dare you

do so?" "Because," said the man, "the Bible says so." "Nonsense," exclaimed the deacon, "there is no such thing in the Bible." "Yes there is," replied the poor man. "Well," said the deacon, "if you can find any such text, I'll give you a bushel of corn." They went to the house, when the poor man went to the old family Bible, turned to Proverbs 11:26, and read, "He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it."

The deacon was fairly caught. "Come along," said he, "and I will be as good as my word." He took him to the corn house, measured out a full bushel of corn, and helped the man to put it on his shoulder, and just before his departure, being somewhat of a wag, he said, with a twinkling of the eye, "I say neighbor, after you have carried this corn home, go up to Deacon Clark and curse him out of a bushel."

### A Pair of Gems from "Harper's Magazine."

#### "NONE THE LESS A MIRACLE."

The author of the article, "An American at Sinai," in the April number of this popular monthly, contends that the children of Israel crossed the Red Sea at the point near Suez, where there is a shoal all the way across. He says that "the miracle of dividing the sea was performed by God through ordinary means, since He caused a wind to blow which drove back the waters of the sea." He adds, "Let no one suppose that there was less a miracle than it would have been, had he severed the flood by a blow of his arm."

We are quite sure that no one who reads and believes Exodus will be in any danger of supposing this. According to Moses, "the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand and on their left." Now, what sort of an "ordinary" wind was it that blew in such a manner as to leave a dry roadway in the middle with the waters massed up on either hand like a wall? Or did this natural wind begin in the middle, and blow in two opposite directions at the same time? Or finally, can anything be more absurd than this way of pecking at the conspicuous elements of one of God's wonders, and then softly saying, "It was none the less a miracle."

#### "CONFUSED NOTIONS."

Another writer in the same magazine delivers himself on this wise, in the article on Bianca Milesi Mogon. "These confused notions of spiritual education are not quite exorcised from society. We heard of a pious teacher, a few days since, telling his congregation that he came not to teach them morality, but to save their souls!"

It is our deliberate opinion that what this writer is pleased to call a "confused notion" will not soon be exorcised from the Evangelical Church or pulpit. No true minister of the gospel would hesitate to repeat, with emphasis, the very statement which excites the writer's wonder. The ambassadors for Christ are sent not to teach morals but to save souls. It is true that the latter process involves the former. And here lies the secret of the matter. A man may teach morals during his whole life and never save one soul; but if he aims at leading the lost and undone to the Saviour's cross, he not only secures their salvation, but by this very means renders them patterns of morality. Whereas the teacher of mere morals does not even secure the low result he aims at. His morality is destitute of the proper foundation, of the right spiritual character and of the only sufficient guarantee of stability.—Ch. Intel.

### The Supreme Investiture.

"All power is given unto me in heaven and in earth."—Matt. 18:18.

What an empire is this! Heaven and earth—the Church militant, the Church triumphant—angels and archangels—saints and seraphs. At His mandate the billows were hushed—demons crouched in terror—the grave yielded its prey! "Upon his head are many crowns." He is made "head over all things to His Church." Yes! over all things, from the minutest to the might-

iest. He holds the stars in his right hand; he walks in the midst of the seven golden candlesticks, feeding every candlestick with the oil of his grace, and preserving it in its spiritual orbit. The Prince of Darkness has "a power," but, God be praised, it is not an "all power;" potent, but not omnipotent. Christ holds him in a chain. He hath set bounds that he may not pass over. "Satan," we read in the book of Job, "went out (Chaldee paraphrase, 'with a license') from the presence of the Lord." He was not allowed even to enter the herd of swine till Christ permitted him. He only desired to have Peter that he might "sift him;" there was a mightier countervailing agency at hand: "I have prayed for thee, that thy faith fail not."

Believer, how often is there nothing but this grace of Jesus between thee and everlasting destruction! Satan's key fitting the lock in thy wayward heart; but a stronger than the strong man barring him out;—the power of the adversary fanning the flame; the Omnipotence of Jesus quenching it. Art thou even now feeling the strength of thy corruptions, the weakness of thy graces, the presence of some outward or inward temptation? Look up to Him who has promised to make his grace sufficient for thee; "all power" is his prerogative; "all-sufficiency in all things" is his promise. It is power, too, in conjunction with tenderness. He who sways the scepter of universal empire, "gently leads" his weak, and burdened ones:—he who counts the number of the stars, loves to count the number of their sorrows; nothing too great, nothing too insignificant for Him. He puts every tear into his bottle. He paves his people's pathway with love!

Blessed Jesus! my everlasting interests cannot be in better or in safer keeping than in thine. I can exultingly rely on the "all-power" of thy Godhead. I can sweetly rejoice in the all-sympathy of thy manhood. I can confidently repose in the sure wisdom of thy dealings. "Sometimes," says one, "we expect the blessing in our way; He chooses to bestow it in His." But his way and his will must be the best. Infinite love, infinite power, infinite wisdom, are surely infallible guarantees. His purposes nothing can alter. His promises never fail. His word never falls to the ground. "Heaven and earth shall pass away, but my words shall not pass away."—Words of Jesus.

#### Original.

### Canadian Journey.

It is written, "Many shall run to and fro, and knowledge shall be increased." And how wonderfully has divine providence provided facilities in these last days to accomplish this word in the sense of locomotion. But a few years since, and to perform a journey to Canada West, was a work of one or two weeks, from the city of "brotherly love." But now it is the work of a day, not as formerly, by a circuitous route, but by a direct communication.

I left home on Friday, April 16th, and spent that evening at Bro. H. Peck's, near Maytown, Pa., and preached to a good congregation of people. Saturday night I spoke at Shiremans-town, and spent the Sabbath at Kingston. Tuesday returned to Harrisburg, and at 12 M. took cars for Williamsport, Pa., where I arrived about half-past nine that evening. Called on bro. I. R. Gates, who has a home there, and spent a pleasant season with him and his family, till one o'clock, when the cars from Philadelphia arrived, and I started for Elmira, on the N. Y. and Erie R. R., and from there to Buffalo, arriving at 12 the next day; and by the Buffalo and Lake Huron R. R. to Brantford, C. W., where I made my first stopping place with bro. and sister Rowley. The next day the iron horse by the Great Western R. R. took me to London, where I dined and spent the night at the hospitable mansion of bro. S. Morrill. The route from Harrisburg is newly opened, and affords great facilities for Baltimore and Central Pa. to reach northern N. Y. and C. W., and connect with the Canadian trade. When I was in Canada in 1848, a rail road was scarcely thought of, and muddy roads, except where the route was on the Lake shore, was the way of traveling. But now, no state in the



United States affords greater facilities for going wherever you desire, than Canada. The Grand Trunk, commencing below Quebec, in the east, extends some seven hundred miles in a continuous chain through Montreal, Kingston, Coburg, Toronto and other important towns in both Provinces, constituting, probably the longest rail road on the continent belonging to one company; if it is not the longest in the world.

Then there is the Great Western, commencing at Suspension Bridge, near Niagara Falls, extending, via Hamilton, between two and three hundred miles to Windsor, opposite Detroit, and connecting with various routes to the great West and North West; besides a branch from Hamilton to Toronto, 36 miles, to connect with the Grand Trunk and another branch from Harrisburg to Guelph, to intersect the Grand Trunk again there.

These facilities, with other shorter roads, enable the King's messengers, whose business requires haste, to go wherever they wish with great rapidity. And aside from the R. R., the improvements in the town and country roads are worthy of imitation the South side of the Lakes. The soil for the most part in the Western Province, is clay, and in wet weather very muddy. But although there are but few streams or gravel pits, most of the principal roads are either gravelled or macadamized, so as to give a good solid road at all seasons of the year. On my return, I crossed Lake Ontario from Colburn, by steam boat. And learning that the Buffalo and Corning Road in connection with the N. Y. and Erie Road were selling tickets to New York city for four dollars from Rochester and for five from Buffalo, I concluded to take that route home, and accordingly had the pleasure of a ride over that most romantic of all Rail roads, with hill and dale, delightful and fertile fields, gently rolling streams, rushing currents, towering mountains, frightful precipices, lonely solitudes, and smiling and thriving towns and villages. Talk about going to Switzerland for romantic scenes of travel! Those who are anxious for such excitement, should first make the trip by Rail-road, over the New York and Erie in N. Y., and Cataraugus, in Pennsylvania, and then, if their passion be not satisfied, let them make the tour of Switzerland and traverse the Alps.

But who can range those mountain passes and fly over the shelving precipices of the mountains of our native land at the rate of 20 and 25 miles an hour, in safety and at his ease, and not be filled with wonder at God's care and man's ingenuity? J. LITCH.



## ADVENT HERALD.

BOSTON, JULY 31, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* of July 3d.]

No. 6.

#### THE EPOCH OF THE SEVENTH TRUMPET.

No. 4 of the opening argument of the affirmative, begins with a quotation of Rev. 11:15-18. "And

the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." (to end of v. 18.)

From this scripture the affirmative learns, what the negative does not, viz.

"1st. That some time subsequent to the sounding of the seventh angel, heavenly voices were heard by the Revelator proclaiming the glad news that the kingdoms of this world—not of the next, but of this world in which we live,—had become the kingdoms of our Lord and of his Christ."

What the negative fails to learn here, is that the symbolic voices in heaven are heard "sometime subsequent" to the sounding of the seventh angel. For not only the text makes no allusion to the lapse of "some time" between the sounding of that trumpet, and the commencement of the events that transpire at that signal sound, but the angelic revelator, who stood one foot on sea and one on solid land, swore by Him that liveth forever, (Rev. 10:7.) that "In the days of the voice of the seventh angel, when he shall begin to sound the mystery of God shall be finished, as he hath declared to his servants the prophets." This seventh trumpet is the last of the series; and Paul expressly declares—when he says (1 Cor. 15: 51, 2.) "Behold I show you a mystery: we shall not all sleep, but we shall all be changed"—that this is to be "in a moment, in the twinkling of an eye; at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Thus the event of the resurrection is pinned down to the epoch of the last trumpet,—when the 7th angel shall begin to sound. And, as in the scripture quoted by the affirmative, the representatives of the redeemed of our earth proceed to say that "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged;" it can only follow that the event thus enunciated, must synchronize with that trumpet signal. The "sometime," claimed to be between the signal, and the events which it was to signalize, therefore, vanishes.

The affirmative dwells on the idea that the kingdoms that will become Christ's, are of "this world" in distinction from those of that of the next.

The word, here rendered world, is not *aion*, expressive of age, or dispensation, but *kosmos*—the habitable globe, which never ends, though it is to be changed, or re-beautified at the consummation. This *kosmos* is no where contrasted with that to come.—When this world and the next are both considered, *aion* is the word thus rendered: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world (*aion*), nor in that to come," Matt. 12:32—the "powers of the world (*aion*) to come," Heb. 6:5—"not only in this world (*aion*), but also in that which is to come," Eph. 1: 21.

This *aion* ends at the very epoch when the kingdoms of this *kosmos* become our Lord's and his Christ's. And they are properly denominated the kingdoms of of this world, because no other world in any sense of the term, will have been connected with them prior to their becoming Christ's. At that epoch, this *aion* ends, and the *aion* to come succeeds; and all that then pertains to this *kosmos* will be in that *aion*. The kingdoms of this world will become Christ's, only by his gathering out of them all things that offend, and resurrecting all the redeemed; when they will be no longer the kingdoms of this world, which they were up to the moment of this change, but the kingdom of our Lord's and his Christ's, in the world (*oikoumene*) to come, whereof we speak," Heb. 2: 5. The stress, therefore, here laid upon the phrase "this world" has no significance.

#### THE CHANGE TO BE EFFECTED IN THE KINGDOMS OF EARTH.

The affirmative next comments on the significance of becoming the Lord's; from which it argues the "conversion" of the kingdoms.—Thus:

"To become the Lord's, implies a change from one state to another—a new creature—a change from sin to holiness, when applied to an individual. Does it not imply the same when applied to a nation or a kingdom? Most certainly it does! It therefore follows, when a nation or a kingdom becomes the Lord's, that it has changed its constitution and code of laws—that it has chosen the Lord Jesus Christ to be their king, to rule and reign over them."

This conclusion is not only unscriptural, but illogical. For, in becoming another's, the nature of the change is measurably dependant on the characteristics of the subject of the change. For one to become the disciple of another, requires a turning of the heart towards him; but to become the slave of another, requires only a change of ownership: hence the unsoundness of the deduction. It is unscriptural; for when the heathen are given to Christ "for an inheritance, and the uttermost parts of the earth

for a possession" (Psa. 2:8, 9), it is expressly declared that he will "break them with a rod of iron," and "dash them in pieces like a potter's vessel"—which is a figure very unlike the conversion of them!

The Savior, however, has not left us ignorant of the nature and manner of the change that is to be effected in the kingdoms of this world (*kosmos*).—For he has himself declared, in Matt. 13:33-43, that "The field is the world" [this *kosmos*, or globe;] and that as "the tares are gathered and burned in the fire; so shall it be in the end of this world, [this *aion*, or age;] the son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire;" and, "then shall the righteous shine forth as the sun in the kingdom of their Father." Having thus shown how the kingdoms of this *kosmos* will become our Lord's i.e. by the casting into the fire all the offensive things that are in it, the conversion of these kingdoms cannot be here predicated.

From this scripture, Rev. 11:15-18, the affirmative learns

2 "That this reign of Christ over the kingdoms of this world will be continued for a very long period of time. He shall reign forever and ever, saith the inspired writer."

Aye: It will continue thus long,—even forever. The affirmative, however, immediately proceeds to emasculate this admission, by adding that this reign is to be in this world, and consequently is to continue only to the end of its existence. But the fallacy of this has already been shown.

The affirmative next learns, from vs. 16 and 17, that,

3. "This reign of Christ over the kingdoms of this world had been highly satisfactory to the heavenly hosts; the princes and elders sitting in their seats of glory before the throne of God. They fell upon their faces, and worshipped in thanksgiving and praise, 'saying, we give thee thanks, O Lord God Almighty, which art, and which wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.'"

The "four and twenty elders," who thus express their thanks are the same who unite in the song of Rev. 5:9: "Thou hast redeemed us to God by thy blood out of every kindred and tongue and people and nation . . . and we shall reign on the earth;" which demonstrates that they are not the angelic hosts, but the representatives of the redeemed of our race, who are personally to participate in the dominion which is, at this epoch, to be restored to the rightful Sovereign.

The affirmative farther remarks:

"It should be remembered by us all, that the worship of thanksgiving and praise, by the elders who fell upon their faces when they worshipped God; was because he had taken to himself his great power and had reigned—not shall reign—but "because thou hast taken to thee thy great power, and hast reigned; which proves clearly and conclusively that this reign over the kingdoms has been fulfilled when they thus worshipped."

This criticism has no significance, for the reason, that in the text the completion of the reign is no where intimated. It is simply, as Lord, Whiting, and others render it, "hast assumed" or taken to thyself thy great power and reigned." But this must be in perfect harmony with v. 15, which declares that the kingdoms have become our Lord's and he shall reign for ever and ever. The idea is most clearly explicit, that the 7th trumpet signalizes the commencement of the Messiah's reign here symbolized, and that the enunciation of this reign and the congratulations accompanying it are synchronous with its commencement.—Christ's assumption of power, and the commencement of his authority makes the term "reigned" as applicable when it has begun, as it is when it has progressed, and is in harmony with the long future which is predicted of it.

"Hast reigned" is compatible with a reign commenced, that is to continue forever and ever; but "shall reign for ever and ever," is incompatible with one that is in the past, or that will ever terminate.

The affirmative next criticises the adverbial qualification of the duration of Christ's reign—the *for ever and ever*. Those terms, it argues, are sometimes of limited significance;—and especially in this case, where the kingdoms reigned over are in this world, that must have an end!

We have already considered the phrases *this world* and its end; and the considerations before presented are sufficient on this point. The kingdom here brought to view will have no end, and therefore the "forever and ever" has here no limitation.

The term "forever" is often used in a limited sense; but it remains to be shown that the duplicate "for ever and ever," has ever any such limitation. It is an oriental repetition which gives the strongest

emphasis, and hence may not be here limited. Nor may the kingdom to which it is applied be limited in duration; for it has elsewhere connected with it the most emphatic affirmations of eternity that it is possible to frame. Thus in Dan. 7:18: "The saints of the Most High shall take the kingdom, and possess the kingdom forever even forever and ever"—than which no more positive affirmation can be uttered.

The affirmative learns from Rev. 11:18,

4 "That the nations were angry, because God set up and established his kingdom in this world.—They were mad against God and Christ. Their wrath was exceeding great; they sought to overthrow and destroy Christ and his kingdom, and thought several times they had succeeded;—but were as often disappointed. His kingdom has stood and will stand, when all other thrones and kingdoms have passed away."

The reason here given for the anger of the nations the affirmative cannot have learned from the text; for no intimation is there given that such was the cause of their anger. They "were angry," in the past; "and thy wrath is come," in the present,— "to destroy them that destroy the earth." They were mad because Christ had here established his church; which is only introductory to his kingdom. Christ has ever had a church here, against which he promised that the gates of hell should not prevail.

And though all the agents of the abyss have warred against it, and assaulted it in anger and very madness, yet it will stand until the signal trumpet shall sound, when Christ will take to himself his great power and reign. He will then break these maddened nations with a rod of iron, and dash them in pieces like a potter's vessel—then having come, (v. 18), "the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name both small and great, and shouldst destroy them that destroy the earth."

It is because of their madness which precedes their destruction, that the nations war against the Lamb; and the Lamb overcomes them, as symbolized in Rev. 19th, when the beast and false prophet are cast alive into the pit, and "the remnant are slain with the sword"—preparatory to the binding of Satan and resurrection of the just,—as symbolized in Rev. 20.

The view of the affirmative, of the long continued and bitter warfare of the nations against the kingdom, after its establishment, hardly jibes smoothly with the view taken by the affirmative of the same kingdom in the first No. of the opening argument,—it being there described as "a state of blessedness never before enjoyed in this world—not even in Eden where stood the tree of life, in all its beauty." Such blessedness on the one part, is incompatible with such malice on the other!

From this scripture, Rev. 11:18, the affirmative learns,

5 "That the day of God's wrath, and the time of the dead, that they should be judged, and the day of rewards unto the servants of God, the prophets; and to the saints; and to them that fear the name of the Lord, both small and great, and the destruction of those that have destroyed, and corrupted the earth, will be subsequent to the reign of Christ over the kingdoms of this world."

The affirmative learns this, because that when the signal trumpet sounds, it is declared from heaven that the kingdoms of this habitable globe have become Christ's, and thanks are offered to him for having taken to himself his great power and reigned,—and his wrath having come, and the time of the dead that they should be judged! We, on the contrary, learn from this, in direct opposition to the teachings of the affirmative, a most simple and beautifully expressed synchronism of the 7th trumpet, of Christ's taking to himself his power, of reigning, judging the dead, rewarding those who fear his name, and destroying those who destroy the earth:—whose destruction will be when Christ comes to reign King of kings, and Lord of lords. And hence the conclusion of the affirmative—from the reasons already considered—that the predicted state of millennial righteousness will precede the advent, is not only reversed and made subsequent; but its own anticipations of that predicted happiness are at variance with its own description of maddened nations then living—nations mad and angry against the kingdom of Christ; to whom it has been claimed they are all so happily converted!

#### Inspiration of Luke's Gospel.

"Did Luke the Evangelist, write his gospel and the Acts of the Apostles by Inspiration? It is affirmed by some that he did not; and Luke 1:1-4, is quoted as proof. Will you please give what light you have on the subject, and oblige yours for the truth, J."

Ans.—It was an axiom among the Jews, that, "He is to be admitted as a prophet, whose prophe-



ey is confirmed by the testimony of an undoubted prophet." By a parity of reasoning, he must be admitted to be a true Evangelist, whose writings are approved by any other Evangelist or apostle.

All four of the Gospels were received by the whole church as genuine, and they have never been questioned by any except heretics. The whole church have ever owned them as their rule of faith, and as of equal divine inspiration; and copies of them were carried by the earliest preachers of Christianity into all the places where the gospel was planted—the Gospel of Luke being recognized as of the same authority with the others. That this was so, from the very first, no well informed person will venture to dispute.

Paul wrote of Titus to the Corinthians (2 Cor. 8: 18) "We have sent with him the brother, whose praise is in the gospel throughout all the churches."

The testimony of all antiquity is, that the "brother" here referred to was Luke; and Paul is thus claimed as endorsing Luke, as worthy of praise in all the churches for the gospel he wrote. That Luke was often with Paul, is certain; for in writing to the Colossians, (4:14) Paul said, "Luke the beloved physician, and Demas, greet you." And writing to Timothy, he said, "Only Luke is with me."

Luke wrote the "Acts of the Apostles" as well as this gospel, and he testifies that he accompanied Paul into Macedonia, &c. See Acts 16:12—17.

Origen, referring to Luke's Gospel, speaks of it as "the gospel praised by St. Paul"—plainly referring to 2 Cor. 8:18.

Tertullian says that Luke's gospel was called by the ancients the gospel of Paul; not as being written by him, but as being approved by him.

Eusebius adds that it was related that "the three other gospels being come to the knowledge of all men, and so to St. John's knowledge, he approved of them, and gave in his testimony to the truth of them."

It was claimed by the fathers, that Mark and Luke, though not of the twelve apostles, were of the seventy, whom Christ commissioned. Origen and Epiphanius both speak of Luke as among the seventy.

Victor Capuanus cites a passage from Polycarp, who was a disciple of John, in which the four gospels are named as at present. Justin Martyr, who lived not long after, shows that all the gospels were received in his day. Irenæus, in the same century, not only cites them all by name, but declares that they were "neither more nor less" received by the church and they were of such authority that even the heretics durst not wholly disown them, or deny them to be the writing of those apostles whose names they bore—and he cites passages from every chapter of Luke's gospel. Clemens of Alexandria speaks of the "four gospels," received by that church.—Tatianus, of the same century, wrote a harmony of the "four gospels."

As there can be no question that Luke was a companion of Paul, that Luke was one of the seventy disciples, that the seventy were divinely commissioned as well as the twelve, and were also supernaturally endowed; that the Holy Ghost fell on them as on the twelve, that the earliest churches received Luke's gospel as of equal authority with the others; and as Paul would not have companioned with one who had issued a spurious gospel, nor the churches have received Luke's gospel as unquestioned if it had not received apostolic commendation; it follows that it has all the evidence for its inspiration and authenticity, that can attach to any of the gospels.

Why then is Luke's gospel questioned? This interrogation we put to a brother lately; and what was his reply? He said, "No other Evangelist says anything about the rich man and Lazarus; and neither of the others contain the Saviour's reply to the penitent thief, 'To-day shalt thou be with me in Paradise'!"

For containing these two taboos passages, some, as it appears, would have the gospel of Luke stricken from the inspired volume. Not content—with affirming, that "The original of to-day is the word generally rendered now,"—when it is not so rendered in a single instance; that "The thief did not die on the day Christ died,"—when a want of knowledge only could lead an honest mind to such an affirmation; that "The comma should be placed before, instead of after 'to-day,'"—when no one possessed of any pretensions to scholarship can be found to sanction it; that "It is a feeble text to build a theory on," &c., while some have mutilated it, and others stricken it from Luke's gospel,—it is now claimed by some that the whole gospel of Luke should be set aside—and solely because it contains a record of those objectional, and disbelieved words of Christ; which cannot, in either of those Scriptures, be set aside by any legitimate use of language, or made to subserve the views of materialism!

Was there ever such infatuation? or did subversion to theory ever before lead to such unwarrantable liberties with the sacred page? The majority who

hold that view are too honest to sanction such liberties; and would sooner abandon their position, than go with those who thus attempt to defend it.

#### The Age of Herod when he began to Reign.

We were lately called upon by the bearer of an extended chart, which was an attempt to show that 2300 years from the 20th of Artaxerxes, would end in A. D. 1866. The whole system of the chart, apparently rested on the passage, which says that Herod "was then a very young man, for he was but 15 (25) years of age."—*Antiq.* p. 346.

The "15" in the above, is the age given by Josephus. The "(25)," is inserted by the editor of Josephus' works, Dr. Whiston, to rectify what he and all chronologers regard as a manifest error in the text of Josephus; which has crept in from some cause unknown. The bearer of the chart, conceived that "fifteen" was the correct enumeration; that its correctness was sustained by the declaration that Herod "was then a very young man;" and that if correct it made Herod to have reigned ten years longer than chronologers allow, and the year 1866 "to be only the true year 1856" of our era.

We were expecting to have again seen the brother who had the chart,—some 70 feet in length—but as we have not, and know not whether he still is of the same opinion, we would say, to guard others from being misled, that the above position is of no force whatever. For,

1. The words, "a very young man," are more adapted to a very young man of twenty-five, than to a boy of fifteen, and therefore give no countenance to the conclusion derived from them.

2. If Herod was but fifteen when he began to reign, it could not affect our position in the vulgar era; for that is accurately determined, with all the certainty of the nicest mathematical and astronomical calculations.

3. Twenty-five, and not fifteen must be the correct age of Herod. For that alone will harmonize with other chronological data—too long to be here enumerated—which demonstrably determines the length of Herod's reign, and the period that intervenes between the 20th of Artaxerxes and the present time. And

4. That the "15" in the text of Josephus is an error, is evident from the fact that, that writer only once gives Herod's age when he began to reign, while he twice states the number of years that he reigned. Thus he says:

Herod "died the fifth day after he had caused Antipater to be slain; having reigned since he first procured Antigonus to be slain, thirty four years; but since he was declared king by the Romans thirty seven," p. 426, and 5 Antq.

"So Herod, having survived the slaughter of his sons five days, died, having reigned thirty four years since he had caused Antigonus to be slain, and obtained his kingdom: but thirty seven years since he had been made king by the Romans," Wars 1. 33:8 p. 546.

Thus the length of Herod's reign is definitely fixed by Josephus,—the accuracy of which is assented to by all chronologers. And as in any discrepancy between two statements of the same writer, we must be governed by that which is most consistent with himself, we cannot do other than to accept the length given for Herod's reign, which harmonizes with all the elements of chronology, and is acquiesced in by all the writers in that science. The attempt therefore, to make the error in Josephus, which Whiston so admirably rectifies, disarrange all the adjustments of chronology, by lengthening out Herod's reign ten years, and thus bringing the birth of Christ ten years later than is supposed, is a complete failure: and it will seem so by every cool-headed, clear-thinking person. We have made this allusion to it, lest some who really have no knowledge of chronology should be jostled from their moorings by it; and lest they should suppose that any chart is a chronological demonstration. For it is the easiest thing imaginable to draw lines, and to set figures against them, and thus to bring out any result at any wished for point. A chart illustrates the view or theory of its designer: its accuracy is entirely dependent on that of the theory, or hypothesis which it illustrates.

#### Book Notices.

METHODIST QUARTERLY REVIEW, July 1858. Price \$2. to be had at No. 5 Cornhill, Boston, of J. P. Magæ, Agent.

The following running view of the table of contents for the present quarter may tempt some reader to purchase the number. We have here: Attie Tragedy and the Modern Theatre; Faith, the Everlasting Bond: American Slave Code, in Theory and Practice; Aaron Burr; Hudson on a Future Life; Beranger: the Berlin Conference of 1857; Mott's Lectures on Temperance; the Relations of Christianity to Humanitarian Effort; Religious Intelligence; Synopsis of the Quarterlies; Quarterly Book-Table; Literary Items.

One of the ablest articles in this No. is a criticism

on Mr. Hudson's book, on a future life. This reviewer, as have all the reviewers of Hudson's book, has successfully shown that the defenses with which Hudson has attempted to encase the doctrine of annihilation, are anything but "ribs of steel," and that they are easily torn away. He has however, greatly overestimated the importance of the work, and ascribed to it an influence that we do not find except in very limited extent.

The Reasonableness of Future Endless Punishment. By Nehemiah Adams D. D. Boston, Gould and Lincoln, 1858.

The doctrine of Endless Punishment for the sins of this life Unchristian and Unreasonable. Two Discourses. By T. Starr King. Boston, Crosby, Nichols and Co. 1858.

God is Love. A Supplement to the author's Discourse on the Reasonableness of future, endless Punishment, with a brief notice of Rev. T. S. King's two Discourses in reply to said discourse. By Nehemiah Adams D. D. Boston: Gould and Lincoln.

The above are three pamphlets on the two sides of views of Scripture, which are now dividing nominal Christians. We may take occasion to speak of them more particularly hereafter.

A Farewell Discourse delivered to the 13th Congregational Church (Unitarian) on occasion of Resigning his charge, Sunday July 4, 1858. By J. I. T. Coolidge. Boston: James Munroe and Co. 1858.

This discourse is a renunciation of Unitarianism, not longer holding to which, Mr. C. leaves the church which adheres to it.

"Truths for the Times"—No 2. "Instantaneous Conversion, and its connection with Piety."

No 3. Justification and its Consequences, addressed to Inquirers and Young Converts.

The above are two admirably written tracts, from the pen of Nehemiah Adams, D. D. and Published by Gould and Lincoln; which we have received since writing the notice of the preceding sermons of Dr. Adams, and which constitute Nos. 1. and 4. of a series of tracts entitled "Truths for the Times." We suppose from the arrangement, that this series may be continued.

#### Plants vs. Animals.

The difference between animal and vegetable life is very marked and distinct; except in the lower orders of each, where they approximate to similar conditions, still it is difficult to tell where the vegetable kingdom ends, and the animal kingdom begins. The two may be thus characterized:

1. Plants decompose and absorb water and carbonic acid. Animals evolve them.
2. Plants evolve oxygen. Animals absorb it.
3. Plants absorb and assimilate nitric acid and ammonia. Animals produce and emit urea and other azotized compounds which yield ammonia.
4. Plants are fixed in the soil. Animals have power of locomotion.
5. Plants have no power of voluntary action. Animals control their actions by their will.
6. The growth of plants is continuous, and there is no absorption of matter once deposited. The growth of animals and the absorption of deposited matter in the adult, go on *pari passu*.

#### Roast and Baked.

"Comparatively few families in Hartford eat a pound of roast meat in a year. There are a vast many quarters of lamb, and sirloin-cuts of beef, and legs of mutton sent home from market by the purchasers, with directions to have them "roasted" for dinner, that are never served up in that fashion, and never go through that process. They are served up 'baked meats,' not roasted—and the man or woman that does not appreciate, at the first tip of the tongue, the vital difference between meat cooked in free air, before a hot fire, and the same meat baked in a close oven or even baked in a pan on top of a stove, in open air, is ignorant of the first elements of good cooking. The stove-dealers for years and years past, have sedulously endeavored to confound the distinctions, between baked meats, and roast meats; they always call their bakers, roasters; but it is of no use; nature revenges herself, by invidious comparisons between close oven baked meats, and free air roasted ones. Did you never at a hotel dinner observe how the viands have a uniform flavor, and the chickens, the geese, the beef, the turkeys, &c., all very good looking meats, and good specimens of their kind, yet somehow all taste alike; the gravies have but one flavor, and if you shut your eyes, you find it hard to tell by the taste, what there is on your plate. This is because they are all cooked in one range, and the aroma of one impregnates the other. And this is why some single joint served up at home, with the simplest dressings, is more savory to the taste than the most richly flavored series of dishes at a hotel. The flavor of a joint of meat is a delicate and subtle thing, and experience shows that meats cooked in the same kitchen, are apt to imbibe

one another's aroma. So much by the way of preface to a sensible article in the Advent Herald on ventilation in cooking."—*Connecticut Courant*.

The editor of the Courant, after the above preface, makes a generous quotation from the first number of the series of articles referred to, and then adds:

"The writer goes on to show that a constant supply of pure fresh air in the oven will approximate baking in the stove, to roasting in the open air. It is not claimed to more than measurably remedy the defect, and we have no idea that any stove would be popular that wasted such an amount of heat, as would be carried off in a vigorous application of that principle. Yet those who can boast of eating meats, honestly roasted, in an old-fashioned tin-roaster, well basted and duly turned before a blazing fire, rejoice and be exceeding glad! The great mass of the Yankees are doomed to eat baked meats all their lives; and many of them live and die, without knowing the flavor of meat, roasted properly."

To this we reply, that there is no loss of heat in the remedy proposed;—in illustration of which, we would commend to the notice of the editor of the Courant the 3d No. of the series referred to.

LIFE IN NEW YORK.—The New York correspondent of the Boston Journal thus describes life in the great metropolis:

"The great hotels, such as the Metropolitan, the New York, the Clarendon, the Everett, the Gramercy, are full of families. The ladies have nothing to do and much to wear. Many of these persons have no great claims to gentility. Accidental wealth gives them a position among those who judge respectability by the number of dresses one can wear in the week and the amount of idleness on hand. Congregate one hundred women of this class together and there will be mischief afoot.

"In all these hotels will be found bangers-on who are waiters on Providence. Men of beard and of brains enough to get the right side of a mamma who has a pretty daughter and a handsome sum of money to settle on her. The husband is down town, up to his eyes in bales, in boxes, in drafts, in purchase and in sale. These loafing fellows are always Count this thing and Baron that. The Coast is clear. The talk in the parlor, the walk on the piazza, the stroll down Broadway, the ice cream at Taylor's, does the work; and with no knowledge of the character or means of the vagabond, he is installed as a lover, or something worse. And when old money bag comes to his senses, he will learn that while he has been drudging down at his business some one has been doing the agreeable to his neglected family. He learns the character of his future son in law, and then a scene occurs. If the merchants of New York will save their families, they must change their mode of life. They must have a home. To that home they must pay some attention. They must keep a parental guard over their homes. They must know the company their children keep. Such instances are of constant occurrence in our city, to our shame be it spoken. But few of them come up to the surface.

"We are beset and run down with burglaries. The upper and new parts of the city, Brooklyn and Williamsburg are infested almost as much as London was in the old time. A perpetual watch has to be maintained, and families join and hire a private watchman, and even this is not a safeguard. Robbers are so bold that one will enter the back part of a house and carry off all that he can lay his hand on, while Bridget or the mistress is attempting to dispose of a sturdy beggar at the front door. As few of the gentlemen of the house are at home, most of them being 'at the store,' or 'at the office,' these bold chaps will drive up in a carriage, send up their card, call for the lady of the mansion, if she is at home, call for paper if she is not, call themselves by some distinguished name, and while the lady is dressing to honor the caller, or Bridget has gone to get the note paper, the robbery is committed and the thief drives off with his booty in style. These men go armed and go in bands; usually one or more women attend them."

THE MIDNIGHT CRY.—We have just received a little work with the above title, from Bro. Castle Churchill, the author and publisher. On looking it over, we find that the author dissents from many of our views of prophecy, in the place of which he substitutes his own. It is written with an honest and earnest spirit, but evidently with haste. Works and opinions on themes of such importance, should be written and reviewed with great care before they are published to the world.

Bro. Churchill wishes no one to be responsible for his work, and to avoid this, has given the following note.

"Let it here be understood, that the responsibility of this work rests entirely upon the author, as he has not consulted his Advent brethren upon the subject."

The work may be had of the author, at the following prices free of postage. Single copy, 18 cents; 7 copies, \$1.00; 24 copies, 3.00; 45 copies, 5.00; 100 copies, 10.00. Address, Castle Churchill, Box F. Sycamore, Dekalb Co., Ill.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

F.—By Eta.

**FEAR, n. Lit.** A painful emotion excited by the apprehension of impending danger: "For fear of him the keepers did shake, and became as dead men," Matt. 28:4. Also, a holy awe or reverence of God and his laws: "I will put my fear in their hearts, that they shall not depart from me," Jer. 32:40.

— **A Metonymy, for the cause of fear:** "There were they in great fear where no fear was," Ps. 53:5. "I was a fear to mine acquaintances, they that did see me from without fled from me," Ps. 31:11. Also, for the object of fear: "Sanctify the Lord of hosts himself, and let him be your fear," Isa. 8:13. "And Jacob swore by the fear of his father Isaac," See Gen. 31:42, 53.

**FEAST, n. Lit.** A sumptuous repast of which a number of guests partake: "Abraham made a great feast the same day Isaac was weaned," Gen. 21:8.

— **A Substitution, for enjoyment:** "He that is of a merry heart hath a continual feast," Prov. 15:15. Also, for the blessings which God will provide for the redeemed in the restitution: "And in this mountain [Mount Zion] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," Isa. 24:23, 26.

**FEATHERS, n. Lit.** The general name of the covering of birds: "Gavest thou wings and feathers unto the ostrich?" Job 39:13.

— **A Simile, when comparison to them is illustrative of the appearance of Nebuchadnezzar's hair during his humiliation:** "He was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws," Dan. 4:33.

— **A Metaphor, illustrative of those who confide in God:** "He shall cover thee with his feathers, and under his wings shalt thou trust," Ps. 91:4.

**FED, Lit.** Supplied with food: "Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water," 1 Kings 18:4.

— **A Substitution, when put for the impartation of instruction suited to the spiritual wants of those addressed:** "I have fed you with milk and not with meat; for hitherto ye were not able to bear it," 1 Cor. 3:2.

**FEET, n. Lit.** The parts of the legs which tread the earth in standing or walking: "And David commanded his young men, and they slew them, and cut off their hands and their feet and hanged them up over the pool in Hebron," 2 Sam. 4:12.

— **A Simile, when a comparison to hinds' feet illustrates swiftness and agility in motion, or firmness and security of position; this creature being remarkably sure footed and delighting in elevated situations:** "He maketh my feet like hinds' feet, and setteth me on my high places," Ps. 18:33; 2 Sam. 22:34; Hab. 3:19.

— **A Metaphor, expressive of assistance:** "And feet was I to the lame," Job 29:15.

— **A Synecdoche, for the person:** How beautiful upon the mountains are the feet of him that bringeth good tidings!" Isa. 52:7. "And his feet shall stand in that day upon the mount of Olives," Zech. 14:4.

— **A Substitution, when an act in connection with them is put for some analogous act:** thus, to shave the hair of the feet with a hired razor, is put for the acts of God's providence which would degrade the Jewish nation, "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head and the hair of the feet, and it shall also

consume the beard," Isa. 7:20;—to lick up the dust of the feet is put for expressions of submission and homage customary in the East: "They shall bow down to thee with their face to the earth, and lick up the dust of thy feet," Isa. 49:23 with Psa. 72:9—11;—to be at the feet of another is put for being his pupil or servant: "I am verily a man who am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel," Acts 22:3. "He went up with ten thousand men at his feet," Judges 4:10;—and, to be under the feet, is put for complete subjection: "He must reign till he hath put all enemies under his feet," 1 Cor. 15:25. "The God of peace shall bruise Satan under your feet shortly," Rom. 16:20.

## "The Christian's Day of Rest."

[NOTE.—The following article was written for the "Crisis," but was declined, because it "partook too much of the nature of a review of Bro. L.'s article." We publish it by request.]

DEAR BROTHER:—In your very useful paper, under date Jan. 1st, 1858, is found an article from the pen of L. P. J., upon the institution of the Sabbath, or rather upon the abolition of the law of the Sabbath, requiring it to be now kept, as a holy day of rest.

He says, "To my mind it has been decidedly proven, that the old law of the Sabbath, requiring us to observe the seventh day in the manner therein specified, is done away in Christ,—or by Christ."

It is not my purpose in my remarks, to follow brother J. all through his article;—but will take occasion to say, that a good part of it, which goes to show, that not only the physical constitution of man requires such a day of rest: but, says he, "with equal certainty, man's moral constitution demands, at least, this amount of cessation," &c. I would ask then, if man's nature, both moral and physical, requires such a day of rest, does it not show to us, a part of God's wisdom and benevolence, in giving us just such a law, as the Sabbath law, setting aside all other considerations for keeping the Sabbath? Bro. J. has very conclusively shown the utility of God's Sabbath day law; although he has so labored to show that it has been done away. So great is the utility of it, that he has labored also, to find a substitution for it, when he says, "If the law to keep the Sabbath is not found in the New Testament, the law, 'Be courteous,' is, and all are really bound to obey the latter, as they would be the former, were it there." And he gives this reason: "The great mass of Christendom believe God has a positive law, requiring the observation of the day."

Be courteous to our fellow Christians, he thinks then, is all the law that we have now for keeping the Sabbath day holy. This is indeed a very singular change, taking the law for keeping the Sabbath from God, and giving it to St. Peter—and that too because "man has no right, to do violence to the conscientious scruples of a Christian neighbor unnecessarily." So we see then, that we still have a Sabbath day law.

He says also, "The Lord permits his people to devote a day in seven to his spiritual service, if they are disposed. This is their privilege." Now I would ask, is it not an unaccountable fact, if it be a fact, that God should give such a law respecting the Sabbath, and under so heavy a penalty, for the breach of it, as death, even eternal death, for so it must be, unrepented of and now only "permit" the Gentiles to keep it, and that too, without giving any notice when and where it was repealed?—Did not Christ say, Think not that I came to destroy the law but to fulfill it? The moral law, I suppose he meant. This law for keeping the Sabbath, is one of the ten commandments;—and if it "was done away in Christ, or by Christ," was not the sixth, seventh and eighth also done away with him?—Where is the evidence, that either of them has been made so null and void?

There is a sort of holy reverence, resting upon the minds of most all the people in New England, which St. Peter's law of courtesy could never create, or sustain; and to take away the only prop which sustains the law of the Sabbath day, which is God's authority, would be to open the flood gates to most all kinds of vice. And instead of having the day spent as it is, and has been for eighteen hundred years past, and in which thousands and millions have been prepared for the kingdom of Christ;—we should soon have introduced horse-racing, cock-fighting, gambling and theatrical performing, and perhaps most all kinds of amusements, which the world call innocent. And then, there would be but a very few left, that would not trample over St. Peter's law of courtesy, and also but a very few left, who would not rejoice to find, that "the Lord now only permits them to do what they please; to hunt, fish, labor, &c.,—or remain in doors, read the Scriptures, and otherwise serve God," &c. We only look back into the past ages to learn, with how much courtesy the unbelieving world have treated the Christian

part of community. Therefore, the sooner that the world is made to believe, that there is no other law for keeping the Sabbath day holy, than the law of courtesy, the sooner will the benefits of such a day be lost to the world.

It should be remembered that the exhortation, "Be courteous," is equally binding on both parties. And that the exhortation, "Be courteous," is altogether here misapplied. A Christian can be courteous to all men, without accepting their peculiar sentiments, either religious, or political.

I shall now attempt to give some reasons to show and some Bible proof, that the law of the Sabbath day is not done away in Christ. I believe it to be a type of the great Sabbatical day of rest. If it is so it will be a sign, just such a day as the saints need, a remembrance, and ever pointing to the saint's rest, like that of the Lord's upper. Said the Saviour, "This do in remembrance of me." It reads also, "As often as you do this, ye do show the Lord's death till he come." So the Sabbath should be kept until the great day of the final rest of the saints, is ushered in. The many Jewish Sabbaths were undoubtedly done away by Christ.

The first time that the Jews were commanded to keep God's Sabbath day of rest holy, is found in Ex. 20:8, 9, 10, 11, and it reads thus:—"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger, that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath and hallowed it." Here we learn that the Sabbath had its origin from the creation of the world. The word remember shows that the Sabbath had an antecedent date. And we learn too, that it is "the Sabbath of the Lord thy God." In other parts of Scripture, the Sabbath day, is called God's holy day. And God has said again, "Ye shall keep my Sabbath."

In Isaiah 58:13, 14, we not only learn how we should keep the Sabbath, but also the rich promises made to those who do thus keep it. It reads thus, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then thou shalt delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." I would here ask if this is not the inheritance of the saints, which St. Paul so often spoke of—and the same promise to our father Abraham, Isaac, and Jacob, and in which they and others died in faith of, but did not receive them? And will they not receive them in the new earth, and there be made to ride upon the high places of the earth?

An answer to the question, how long that God's Sabbath day of rest must be observed and for what purpose may be found in Exodus 31:13—17. It reads thus:—"Speak also unto the children of Israel, saying verily my Sabbath ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep my Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among the people. Six days may work be done; but in the seventh is the Sabbath of rest holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death: wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign (what sign—and sign of what?) between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested."

Now it is very evident I think, that God had some design in such an arrangement, and that was for the benefit of man; for he hath power to make heaven and earth in one day, if he saw fit so to do, and he could not be weary as man is weary, and like man need rest. It is a sign, a type, it foreshadows something, we think. And it must continue so to be, throughout the generations of the children of Israel; and their generations have not yet passed away. If it be said that this was spoken to the children of Israel—very well—so were also the other nine commandments spoken. It will be recollected that the middle wall of partition between the Jews and Gentiles is now broken down, and there is no difference now between them. Therefore the ten commandments are equally binding on both alike;—and also the typical reference of the Sabbath day's rest, belong to both alike, and this will continue so, through

out both of their generations alike. And the Gentiles, who become the children of Abraham by faith, will be entitled to all the blessings included in God's covenant, that he made with Abraham, when he promised to give to him, and to his seed after him, the land of Canaan for an everlasting possession.—And this covenant, (as we all know,) was renewed with Isaac, and also with Jacob, "thy father."

Some of these covenant blessings are found in the passage before quoted, Isa. 58:13, 14, and are conditional. "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Then it must be, that all those saints who died in faith, not having received the promises, cannot receive theirs, till after their resurrection from the dead, and then they will be fulfilled—"for the mouth of the Lord hath spoken it."

Here, too, will be found the great antitypical rest of the saints, which is so beautifully illustrated by St. Paul in his epistle to the Hebrews, 4th chapter. God in his wisdom, has so arranged it, we believe, when he created the world, as to give a two fold significance, both to shadow forth the final rest;—also the time when it may be expected to commence.—St. Peter, in his epistle 3d chap., has given some further light upon the subject when he says, that one day with the Lord, is as a thousand years, and a thousand years as one day. If then, the six day's work in creating the world, and the seventh day's rest, are to prefigure seven ages of the world, of one thousand years each, then the commencement of the seventh day of rest, cannot be far in the future.—And according to the chronology of the world, which the distinguished Dr. Cumming of England mostly relies upon, 1862 will close up the thousand years. But as the exact chronology of the world cannot be perfectly obtained—therefore, "of that day and that hour knoweth no man,"—nor how long before the great day of the Lord will be ushered in.

As to what our brother has said, respecting the change of the day, from the seventh to the first day of the week, I shall make no other remark than this:—Christ, the Son of man, is the "Lord also of the Sabbath;" and whether or not he gave to his disciples any authority to make the change, after his resurrection, for any purpose, does not appear. Let that be as it may, it does not destroy the institution, nor the design of the Sabbath; nor change its typical instructions. I will now only remark, that Christ said that the Sabbath was made for man, and not man for the Sabbath. This truth, we think, has been made clearly to appear, all through our remarks; and we think too, that man needs the continuance of just such a day, as God has given us to keep, and that it should now be kept, as he commanded,—and for the same purposes.

Portsmouth, N. H.

N. T. M.

## Death's Doings in Canada West.

How great the changes which a short period suffices to accomplish! In November and December of 1857, I made a tour through Canada West, and met and parted with kind friends with whom I expected in a few months to meet again. This was especially the case with the family of Bro. Joseph Burrows of Branchtown. When I was there in December last, all seemed in their usual health, and bid as fair for a continuance among us as any with whom I associated.

But soon after I parted with them, the eldest daughter, Mary Jane, about seventeen years of age, was attacked with typhoid fever, and after lingering for several weeks, died on the third of February, 1858. Of her spiritual state during her sickness, when I returned there in May, there was none to inform me.

Soon after her decease, her mother, Mrs. Charlotte Burrows, was taken down with the same malady, and on the 29th of March, followed her beloved daughter, and sleeps by her side till the trump of God shall call forth the just to eternal life.

After parting with his dear child and companion, the father, Joseph Burrows, was seized with the same fever, and after a few weeks of suffering, in joyful hope of a part in the first resurrection, he fell asleep, May 1st, 1858, aged about 45 years.

Next, a younger daughter was the subject of the same complaint; but through the merciful providence of God, I learned before leaving the section of country, that she was, after about two weeks' sufferings, fast recovering her health. May she be spared to act the part of a mother to the helpless family of brothers and sisters, I believe seven in number, of whom she at the age of fifteen is the oldest, and only surviving head.

The case excited a great deal of sympathy in the vicinity, and I ardently hope and pray that it may be sanctified to the good of the cause of Christ and salvation of souls.



Bro. Burrows was an Englishman by birth, but his citizenship was in heaven. He was one of our early and tried friends, and to the end, loved and looked for the glorious appearing of the Lord Jesus Christ. His wife was of a kindred spirit, and has often toiled to add to the comfort of the servants of Christ, for the love she bore their Lord.

Another victim of the monster was our aged mother Lampkin, mother of Bro. John Lampkin, near Kanesville. Sister L. was an early settler in that region of country. She emigrated from England while the country was new, and soon after, was deprived of her husband, by death, and was thus left with her orphan children to battle with the trials of life alone. But by the care of Providence, she lived to see her children nearly all settled in life, and in comfortable circumstances. She proved by blest experience the truth of the inspired declaration, "A father of the fatherless, and the widow's judge, is God in his holy habitation." Her disease was complicated, long and painful. But she endured as seeing him who is invisible, and died in hope of a crown of righteousness at Christ's glorious appearing.

And still another, is sister Anna Campbell, wife of Bro. Wm. Campbell, near Carlisle, C. W., who departed this life, May 21st, 1858, in glorious prospect of a part in the everlasting kingdom of our Lord Jesus Christ. Her sickness was protracted and painful. But she rests from all her toils and sorrows till the day of Christ. She has left behind her to mourn her loss, a devoted husband, and affectionate children, but not to mourn as those who have no hope. I preached her funeral sermon on Sabbath, May 23d, to a large concourse of people, from 1 Corinthians 15:45, and I trust not without effect.

Another who had departed, was a blooming youth, just ready to develop into early manhood, the son of D. F. Sovereign, Wellington Square. His disease was dropsy. But he was not taken by surprise, nor driven away; but the Lord had evidently been preparing him to go hence; and when the summons came he was ready to depart in peace, and sweetly sleep in Jesus.

Another case was a boy of about ten years of age, who died of hydrophobia, Amos Bissel, son of Stuart Bissel, at Fingal, C. W., who died five weeks after he was bitten by a little dog, and two days after the symptoms developed themselves. But Amos was all ready, and willing to go. He had long before learned to pray and loved to do so, although but little more than ten years of age. To a young friend who had lived in the family some years before, he said, "William, don't you remember when we used to sleep together, how you learned me to pray? and I have never forgotten it." He died in great distress, but great triumph in the Lord.

J. LITCH.

Bro. T. M. Helm, Jr., writes from Springfield, Ill. July 7th, 1858:—

BRO. HIMES:—I thought it might not be uninteresting to you, to know the condition of the Advent cause in this place. We are few in number. Perhaps a half dozen are all who could be found, anxiously looking for the advent of our Redeemer. We had a considerable amount of preaching here in the early part of the Advent movement, and numbered at that time about twenty brethren, since when various causes have been at work to lessen our number, and abate our order. We have had no preacher with us for two or three years. We meet no more together to worship, but are scattered about as sheep without a shepherd. I believe that if we had continual preaching from some able and good minister, we would be at this time in a healthy and prosperous condition. The preaching that we have had, has been in such piece-meals, and at such lengthy intervals, that it has not had a proper and lasting effect. Evil influences are continually at work around us, and unless we have a counter influence for good as constantly in the field, the church cannot expect to thrive. It is to be hoped that our preachers will turn their attention, more than they have done, to the necessities of the far west. We have good building materials here, and only require the requisite force to get it out of the timber.

We remember with much love and gratitude, the labors of those brethren, who have hitherto left home, and ties that were dear to them, to advance the cause of the soon coming King in this place, and especially the labors of Bro Chapman, that energetic and untiring angel of the church, whose labors are a great blessing to the people of God.—May his crown be richly set with costly stones.

I esteem your paper very highly, and anxiously await every returning week to read another number. May God sustain you in the paper, for it is weekly ministering to the necessities of hundreds of thirsty souls.

Yours, in the blessed hope.

Bro. R. T. Rust writes from Norwalk, Huron county, Ohio, July 7th, 1858:—

My dear Bro. Himes:—After so long delay, I am permitted to send you a little pay for the Herald which I am still aware you have much needed; but such times, and such luck as I have had has entirely forbid my doing any thing for you until now, and now I have borrowed the money, at over 12 per cent. interest. I would gladly send you more now, but cannot. Am in hopes I can in the Fall. Shall try very hard to do so.

I had to entirely give up work two years ago the 20th day of June last, and I have not been able to do a day's work since; yet I am deeply interested in the Herald, and I feel that I cannot do without it any way. I still regard it as decidedly the best by far religious paper in the country, or any where.—I have been a good deal interested in the discussion with Peaslee, and am glad to have the whole truth spread out before the world.

I am still looking forward with pleasure to the day when the King of kings shall come to give the kingdom and the greatness thereof to the people of the saints of the Most High; and for years there has not been a doubt in my mind of the correctness of our position as consistent Advent believers. There are a few in this place who still look for the blessed hope, and are waiting I trust, for the adoption.

When we send the dove of prayer to heaven, it brings back an olive branch in its mouth. We must send prayer before, as an harbinger to bespeak a blessing. Do men think the tree of blessing will drop its fruit into their mouths, when they never shake it by prayer?—Watson.

He that hath pity on another man's sorrow, shall be free from it himself; and he that delighteth in and scorneth the misery of another, shall one time or the other, fall into it himself.—Raleigh.

## OBITUARY.

DIED, in Stone Settlement, C. E., April 19th, 1858, of dropsy, MARY, wife of Edson KENNEDY, aged 41 years.

Sister Kennedy obtained a "good hope through grace," which afforded her "everlasting consolation," in the year 1842, by hearing the proclamation, "reform, for the reign of heaven approacheth."

From that time, until she fell asleep in Christ, she maintained the dignity of the Christian character, and obtained a good report through faith. For the last ten years, our sister was "made to possess months of vanity and wearisome nights," by reason of abdominal tumors, which made her life one unmitigated scene of unrest—and called forth the warm sympathies of all who knew her. Disabled by disease—and suffering constant pain, such was her love for truth, that her place in the public meeting was rarely vacant, and she listened to the word of God, and sung the sweet songs of Zion, with a relish, that ought to rebuke those who, in the possession of health, and without excuse, "forsake the assembling of themselves together."

Her disease in its onward progress, resulted in the worst kind of abdominal dropsy, and about thirty months before her death, tapping became necessary, and the accumulation of water was so rapid, that for near two years before her death, it had to be repeated twice each week. An exact account was kept of water drawn during thirty months, which amounted to eight hundred and eighty gallons. But our suffering sister is at rest—laid away in gloomy shades, to await the sound of the last trumpet, and catch the earliest notes of the joyful mandate that shall wake the saints to life. Verily, "Blessed are the dead which die in the Lord—that they may rest from their labors," rest in hope of that bright Eden home, whose inhabitants shall never say I am sick, where no dropsies shall be either felt or feared.

"Nor wasted forms, on couches lie,  
To wait grim death's approach,  
Nor traveller worn with woes he long has borne,  
Goes plodding down those blissful vales."

Our sister's death was sudden, but peaceful, and her funeral, as might be expected, was attended by a large concourse of people, to whom the writer preached concerning "Jesus and the resurrection," as a theme of comfort, causing the bereaved, the suffering, to smile through their tears, though in heaviness and sorrowful, yet always rejoicing. May this hope sustain the bereaved circle, and their end be as peaceful.

Blessed the dead, who have died in the Lord, Wait they in silence, the promised reward;  
Quiet they rest, from their labors are free,  
No more afflicted, or wayworn shall be;  
Taken away from the evil to come.  
Died they in hope of a glorious home,  
When over death they shall have victory—  
Awake and put on Immortality.

During the time of their pilgrimage here,

Harassed with doubt, and perplexed with fear;  
Lest in the end—they should be overcome,  
And fail to share in the saints' happy home.  
The warfare with them forever is o'er,  
The last tear is shed—they sorrow no more.  
Soon o'er the grave they shall have victory,  
Rise all immortal—the Saviour to see.

Through tribulation and sorrow they come,  
Washed their robes white in the blood of the Lamb;  
Counted the honors of earth but as dross—  
Willing of all things to suffer the loss:  
If by all means they so happy might be  
Raised with the first to Immortality,  
Sown in dishonor, in glory to rise,  
Waked by the Saviour, possessed of the prize.

Crisis please copy.

C. P. Dow.

St. Armands, C. E.

DIED, at Copenhagen, Lewis county, N. Y., June 28th, 1858, after a long and most painful confinement, ABRAHAM POTTER, aged 70 years.

Mr. Potter had long been a very intelligent, active, worthy and highly esteemed resident of this county. For twenty years he had been a resident of Martinsburgh, and the last seventeen years of his mortal life, he spent in Copenhagen. He became at the age of thirty, as he hoped, a Christian, and united with the Congregationalist church, with which he remained a worthy and active member till 1843, when he embraced the Advent views, which views he essentially cherished at his death. He was a devoted student of the Bible, and particularly loved its divine spirit and teachings. Having entertained views somewhat different from his church and every popular sect in religion, and being religiously active, he was shorn of previous favor and was compelled to observe silence or advocate views which he did not believe recorded in the word of God. He was compelled to leave the church of his love and early choice.

But he did not relax his care and efforts to do good, and help to persuade men to become reconciled to God.

Some three years since, religious worship was organized in Copenhagen on the basis of Christian union, or Christian impartial fellowship, making an evidence of piety the only basis of fraternity, in contradistinction to agreement in spiritual or doctrinal views. This event and providence was welcomed by brother Potter, in common with many who were in like condition with himself. In this grand Christian movement, so fully sustained by the very spirit and genius of the gospel, he remained an active helper up to his last confinement.

We have intimated that his sickness was long and painfully severe. Watchers were necessary for more than a year—during which time he was able to test his hope and reliance in Christ fully. It did not suffer from the ordeal in which an all-wise providence had seen fit to place him. His prayer was for grace and patience, and God gave it fully and freely.

Mr. Potter leaves a wife and three children, all of whom deeply mourn their loss.

"Cold in the dust this perished heart may lie,  
But that which warned it once can never die."

C. P.

## The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

May 29, '58

## TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck.—It was cured by the Golden Salve in about ten days."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper. C. P. WHITTEN.

## Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

### As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

### Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

### Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

### Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promoters of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

### Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

## Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—ly



## ADVENT HERALD.

BOSTON, JULY 31, 1858.

## ITEMS AND NEWS.

It seems to be generally understood that Louis Napoleon is about to pursue a more liberal policy. One proof of this as regards the press is seen in the admission of the Independence Belge into France once more.

The examination of a lace dealer, named Heldmann, in London, disclosed an extraordinary case of fraud and credulity. According to Mr. Linklater's statement the bankrupt got introduced to Messrs. Oliver, and beside obtaining credit to the extent of nearly £17,000, he persuaded the sister-in-law of one of the partners to marry him. The whole of Messrs. Oliver's fortune is lost by this failure.

A novel application of artillery to road-making has taken place in Departement de l'Arriege, near the Pyrenees, in France. The contractor found the process of blasting an overhanging rock rather difficult, and a battery of mortars of the 10th Regiment passing along, he telegraphed to Paris for leave to open fire on a crag sixty metres above the road over which it impended. A few rounds of ten-inch shell brought down the whole mass in fragments.

The other day a clerk in a store at Wheeling, Va., discovered, in a coffee sack, a note of the denomination of \$1000 on the Royal Bank of Brazil, a piece of silver coin and twelve gold pieces of Brazilian coinage. The treasure had evidently been placed in the coffee sack for safe keeping.

A fishing party at Charleston, S. C., last week captured a shark over thirteen feet in length, and on ripping him open found a sailor's pea jacket and other large articles in his maw.

The Chicago Democrat says: "We have to-day in store in this city a million of bushels of wheat, and this, too, right in the face of an incoming crop."

Dr. Wilcox, of Elmira, N. Y., committed suicide a few days since. He amputated a man's leg, was charged with malpractice, and took poison to avoid prosecution.

A wealthy Venetian has just left £24,000 in trust to Count Cavour for public instruction in Piedmont. He was one of the many Italians who look upon Piedmont as the main instrument in the future liberation of Italy.

A building in Monson, Mass., belonging to Stephen Tobey, was struck by lightning last Sunday week, and the chimney, from capstone to the base, was demolished, not one brick being left upon another.

The Indianapolis (Indiana) Sentinel thinks that, on the whole, the crop of wheat in that State will exceed that of last year. In Laporte county alone it is estimated that there will be a surplus of 700,000 bushels for shipment. The grass crop is fine all over the State. Oats are unequal; in some localities an average crop, while in others there is almost a total failure.

The whole loss by the flood at Cairo, it is said, will be inside of \$60,000. The Illinois Central Railroad can make all repairs for \$7000. The loss to the citizens in furniture, buildings and stock, will not exceed \$50,000. The water rose above low water mark forty-seven feet, which is two feet higher than ever before known by those who have lived in the vicinity since 1779.

The Greenfield Gazette reports that during the thunder-storm on Sunday, the 11th inst., a buttonwood tree near the Congregational church, in Bernardston, was struck by lightning, thoroughly arousing all of the sleepers in church and stunning a few persons. A cow valued at \$75, belonging to Charles Upton of Charlemont, was killed by lightning during the same shower.

The two accidents upon the Central and Erie Railroads serve to show how impossible it is to establish any safe rule of preference for any particular part of the train. Upon the Central road, (as also at Norwalk) all the killed and injured passengers were in the front cars; on the Erie road they were all in the rear cars. So varied are the ambushes in which Death lies in wait for his victims.

One of the most estimable citizens of Spencer, Mr. Erastus Sanderson, was instantly killed, last week, while at work in his mill, by the bursting of the main drum. He was alone at the time, but the appearances, to those who heard the crash and hastened to the spot, were that the drum was revolving too rapidly for safety, and he had stepped directly beneath it, to shut the gate, when it burst, striking him on the head, and scattering the bones of the head and the brain in all directions. The right thigh was broken, and a rib on the left side.

A telegram dated New Orleans, 20th inst., says the number of deaths from yellow fever in that city last week was 20—or an increase of 11 compared with the previous week.

Letters from Europe and India speak of the remarkable heat of the season. The last accounts from India reported that the intense heat of the country appears to have a fatal effect upon the English troops. In the 35th Regiment eighty-four deaths of apoplexy are announced. The London theatres have been deserted on account of the great heat, and several persons are reported to have died from the same cause.

The Boston Journal says: There appears to be more than the usual amount of theological discussion going on in the religious papers at the present time, and by the vigor with which it is conducted, it is evident that those who thought the union of Christians in the recent revival indicated the advent of the millennium, were mistaken.

The attempt to lay the Atlantic Telegraph has failed. The Niagara had returned to Queenstown, Ireland, on the 5th inst., and the Agamemnon and Valorous on the 12th. It seems there was some mistake in the agreement between the two parts of the squadron as to what should be done in case of a breakage—for the Agamemnon repaired to the rendezvous and cruised about five days in search of the Niagara. The break in the cable occurred at about six fathoms from the stern of the Agamemnon, and could not be in any way accounted for, as the pressure at the time was light. One hundred and forty-six miles of cable had been paid out. The whole squadron are probably again upon the waters, to make another attempt, as it was determined that the vessels should start again on the 17th inst. Twenty-five hundred miles of the cable still remain for use, which is probably amply sufficient.

While attending the examination of one of the London schools recently, Lord John Russell took the opportunity to give the pupils a short lecture on grammar. He recommended them to form clear notions before expressing their thoughts, and then to use the simplest and plainest language possible, repeating the opinion of Dr. Robertson that Defoe's system is the best, and requesting them to read Robinson Crusoe as a model of clearness and simplicity in style.

## Obituary.

DIED, in West Cambridge, Mass., while on a temporary visit of a few days, July 15th, 1858, WILLIAM HENRY HOBART, aged 34 years and ten months.

[The following sketch of the deceased is extracted from his funeral discourse, delivered July 18th, 1858, by Rev. J. V. Himes, in the Advent chapel on Hudson street in this city.]

He was a child of many prayers, of pious parents,

and was early brought to the knowledge of the truth, having been converted at the age of sixteen years.—For the last eighteen years of his life he lived as a "burning and shining light" in the world.

There are many living witnesses in every community where he has resided, of his strict integrity as a business man, as well as that of a faithful Christian in the improvement of his talents in the church. His activity and ready efforts to serve the church of God in every capacity in his power, won for him an influence most happy and useful.

The Rev. Mr. Stow, who baptized him many years since, said of him recently: "He was indeed a most consistent follower of Christ."

In his life, he passed through many scenes of affliction, having buried his wife and two dear children. These losses he bore with much patience, but he gradually sunk, in health, till that "fell destroyer," consumption, wasted his system and ended his days.

During his long feebleness and sickness, he was never heard to complain of his lot,—ever cheerful, as he often sung these beautiful words:

"He doeth all things well."

Sacred music was his delight. He taught and practised it both in and out of the sanctuary, for many years. He was for a time organist and leader for churches in West Roxbury, Mass., Quincy, Ill., and in the Orthodox church, in Shawmut Avenue, in Boston, in all of which he served with acceptance.

In the meetings of his choir, though many of them were without religion, and did not sympathize in religious devotions, he always opened and closed with prayer.

He took great pleasure in prayer-meetings, and the last winter and spring, he attended the morning prayer-meeting at the Old South chapel, as much and as long as his health would allow.

He was also an active member as Vice President of the "Young Men's Christian Association," in Quincy, Ill.

In the last few months of his life, he gave cheering evidence of vital piety. And left many choice recollections of his cheerful submission to the divine will, even amidst bodily pain and distress, which to his friends are "golden links," in affection's sweetest memory of him.

His feelings for the unconverted were very deep and strong, so much so, that he was in the habit of writing to them in the most faithful and earnest manner to persuade them to come to Christ. In the last few weeks of his life, he entirely lost his voice, and yet he continued to labor in whispers to those with whom he could communicate.

On one occasion, he was found alone with a friend whose hand he held, resting on the bed, on which he lay, and the silent tear had nestled into the hollow of his sunken cheek, while he was still pleading in tones of earnest affection, for that friend to give his heart to Jesus. Instances of this interest and faithfulness for souls might be multiplied.

The past two years were mostly spent in the West. There he lived his religion, unlike many who go West, who leave their religion at home. He traveled at times six miles on foot to prayer and other meetings. "Oh, (said he, in writing home to Boston,) you do not realize how much God has favored you with the abundant means of grace."

He felt, in common with his brothers, and two sisters, that he owed his salvation, as a means under God, to a pious mother. Often did they listen to her fervent prayers for them, which were heard and answered, so that all but one dear son, have come to Christ, and he will yet come in answer to his parents' prayers.

His last words were impressive. While he regretted that he had been no more faithful, still his hope was in Christ. He loved to frequent the graves of his departed wife, and children, and did so, until his strength failed. The last time he did so, he stood over their resting place for some time, in deep meditation, and no doubt in view of the fact, that his own body would soon be laid with theirs, in the cold ground, to sleep till the last trumpet shall sound. He now took the last view of the tombs of beloved ones, and of the blooming rose-bush that his hands had planted four years before. And today that bush blooms above his own slumbering form.

Said one of his brothers to me, as he called to mind his singing before he went West, the tune and words,

"Do they miss me at home?"

"Oh," said he, "how affecting to us to remember this!" "Do they miss me?" Ah! Till death laid his icy hand on him, they never knew what it was to miss their brother William.

He expressed a wish on the day of his death, to have died at home, but as this could not be, he said, "God's will be done."

His last words were, "Beautiful! Beautiful! Beautiful!"—three times repeated with a smile, with his eye turned toward heaven. And so he died without a struggle.

"Mark the perfect man and behold the upright; for the end of that man is peace."

## Rockland Female Institute.

We gave in our columns a few weeks since, an advertisement of this institution, over which our old friend and brother Rev. L. D. Mansfield, presides. We are glad to learn that Bro. M. is prospering in his useful and important field of labor. His school is in a flourishing condition, and we learn that there has been in it a season of revival for sometime past. The following notice of the Rockland Institute is taken from the "Woman's Advocate."

"Our readers will find, by reference to our advertising columns, that the spring term of this Institute for young ladies commenced April 19th. We particularly desire that all our friends, who have daughters to educate, should study the advantages afforded by the academic and collegiate departments of this Institute, before placing them elsewhere. People generally are beginning to awaken to the fact that, hitherto the educational privileges accorded to women have been contracted and insufficient, and that a more thorough and broader mental training has become necessary. The age is a progressive one. Ignorance or silliness is no longer considered an excellent thing in women. The world has no longer a fear that their education will produce disastrous consequences in the domestic circle—that mothers will be less tender—wives less obedient, when they become qualified to instruct their children, or are fitted to be intelligent companions for their husbands.

"A mere smattering of French or Italian, and a superficial knowledge of music, is not now considered as completing a fashionable education. A few stereotyped phrases of the one language, and two or three songs in the other, does not satisfy parents any longer for the ignoring of the rudimental branches of an English education. Those accomplishments will ever be considered indispensable to a finished education, but they will not be cultivated to the exclusion of other studies of equal, if not of greater importance.

"At the Rockland Institute, every facility for a thorough course of study is offered. It is delightfully located, is spacious and convenient. It is on the west side of the Hudson river, twenty-five miles from New York, at the village of Nyack.

"We are well acquainted with Rev. L. D. Mansfield, President of the Institute, and believe no one could be more thoroughly fitted than he, for the position he occupies. He is a fine scholar, and a most excellent and amiable man, warmly esteemed by all who know him."

THE VOICE OF THE CHURCH.—The "Christian Messenger," a religious paper published at Camp-town, N. J., thus writes of this book:

"A work of over 400 pages, containing the best arrangement and classification of testimony on this subject ever laid before the public. If the church could only hear the echo of her own voice she certainly would feel herself in danger and in indifference on an important matter. The writer may safely feel that no apology is due for breaking in upon the easy slumbers of the church with this volume. We really wish the light here beaming forth to the world might be blazoned in large capitals in the sky, that all men might see and believe that the popular doctrine of the entire conversion of the world is of modern origin. We would be glad to have this work find its way especially into the hands of all ministers of the gospel of Christ, if not in the hands of every lay member. For then the alarm would be given which would wake the church from a condition of peace and safety, when sudden destruction is so near. Those who desire a flood of testimony on this subject can get it by sending for this work."

MOSES CUMMINGS, Editor.

For sale at this office.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, } Secretaries.  
A. PEARCE, }

The First Quarterly Meeting of the Fox River District will be held at Earlville, LaSalle Co., Ill., commencing Aug. 25, 1858. It is hoped there will be a general attendance of the friends in that district. We want to see delegates from Hartford, McHenry co., and De Kalb, Shabbona Grove, and Somonauk of De Kalb Co., and from all the other churches in that region. It is expected that we shall have the tent pitched there to hold meeting in. I would give further notice that our quarterly meetings will always commence on Thursday and continue over Sunday, and our conference to be held in connection will always be held Saturday afternoon.

MOSES CHANDLER, Evangelist.

WILBRAHAM CAMPMEETING.—Providence permitting, a general camping meeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 23d, and continue one week. All are invited to attend and participate in this feast of tabernacles.

R. E. LADD,  
HIRAM MUGGER, } Com. Arr.  
Geo. T. ADAMS, }

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

R. F. Berry—Sent books, 50 cts.

To Aid this Office.—M. L. Brush, \$5; A. P. Hale \$1.00.

## RECEIPTS,

UP TO TUESDAY, JULY 27TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, and that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

O Rockwell 932, J M Dodge 919, Mrs P Pierce 945, L H Marden 906, J M Clapp 893, Mrs W C Hale 919, H K Howland, sent the 24th; L Nichols 924—each \$1.

Miss L E Johnson 845, Mrs J Damon 945, Rev W H Hathaway 892, C Dow 950, Jane O Smith (if a new sub.) 945—the Guides are sent monthly to the two named at Standbridge East, E Vankleek 971, D Emery 919, C White 924—each \$2.

F S Sage 1049, A Kimpton 905, C G Crane 891, J B Terry 919, A Willard 893—each \$3.

Dea. J Tripp 919—\$5.

N W Spencer on acct, \$10; M E Daniels 906, \$2.50.

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in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

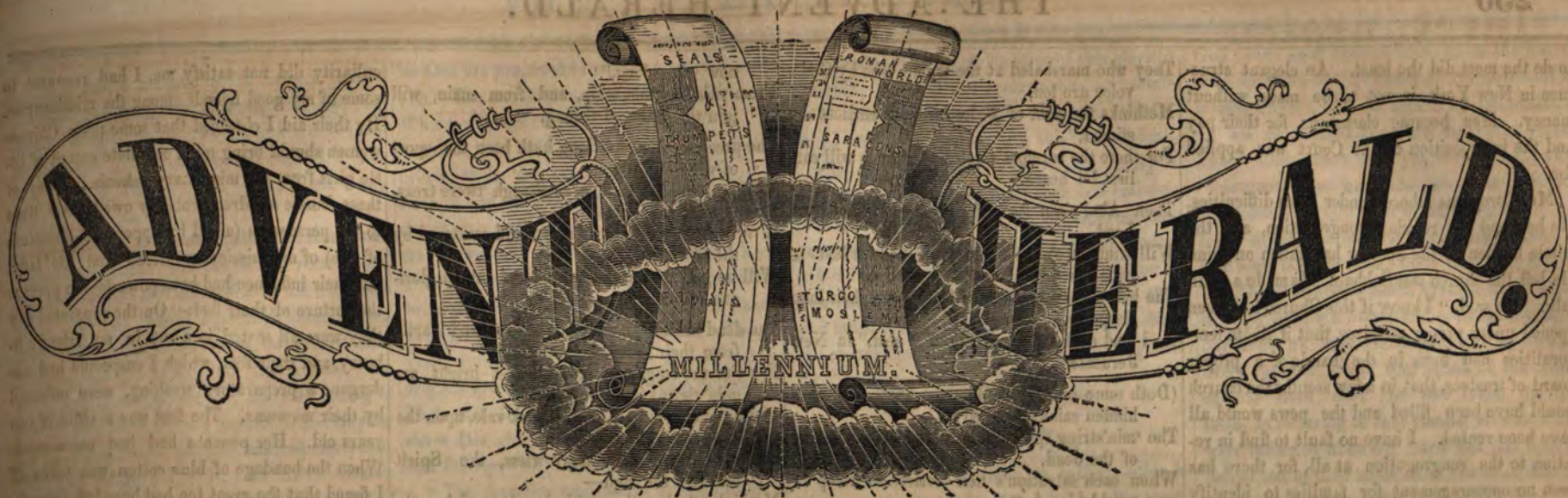
TERMS.—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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WHOLE NO. 899.

BOSTON, SATURDAY, AUGUST 7, 1858.

VOLUME XIX. NO. 32.

#### BLIND BARTIMEUS

Blind Bartimeus at the gates  
Of Jericho in darkness waits;  
He hears the crowd—he hears a breath  
Say, "It is Christ of Nazareth,"  
And calls, in tones of agony,  
Ἰησοῦ, δέσποτα μου.

The thronging multitudes increase.  
Blind Bartimeus, hold thy peace!  
But still above the noisy crowd  
The beggar's cry is shrill and loud,  
Until they say, "He calleth thee!"  
Θαροῦ, ἀγίριαι, ψῆφον σε.

Then saith the Christ, as silent stands  
The crowd, "What wilt thou at my hands?"  
And he replies, "Oh! give me light;  
Rabbi, restore the blind man's sight."  
And Jesus answers, Ὑπάγε,  
Ἡ πίστις σου σέσωκε σε.

Ye that have eyes and cannot see,  
In darkness and in misery,  
Recall those mighty voices three—  
Ἰησοῦ, δέσποτα μου.  
Θαροῦ, ἀγίριαι. Ὑπάγε,  
Ἡ ΠΙΣΤΙΣ ΣΟΥ ΣΕΣΩΚΕ ΣΕ.

#### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

Great pride and self-glory is generally connected with great personal wickedness. I do not think a proud man has been found who was really a holy, a just, and a pious man. There may be in a Christian's heart pride that he battles with; but there cannot be in a Christian's heart pride that will dominate over him from first to last. Pride and impiety are almost inseparable. It is in the holy light of God that a man sees how very poor, and blind, and naked, and ignorant he really is. It is the branch most laden with fruit that weighs nearest to the ground; it is the humblest man who is always the holiest. Sir Isaac Newton said, after his attainments were reverberating in accents of fame throughout the wide world, that he felt merely like a child picking up shells by the margin of the sea, while the unsounded depth had never been touched by him. And so the highest Christian, who knows God best, and lives nearest to him, and is most acquainted with what he is, will be the first to acknowledge, as all precedent teaches, that he is poor, and blind, and naked, and miserable, and needing only to put his hands upon his mouth, and his mouth in the dust, and to say, "Unclean unclean; God be merciful to me a sinner!"

Persecutors never succeed in their object; and nine out of every ten end their days most miserably. It is a remarkable fact, that some of the greatest men who have opposed most signally the truth, or treated other nations, not because Christian, but because quiet, with contempt, and proscription, and cruelty, have been made in the providence of God the most signal instances of miserable and unhappy deaths. They are happy who are persecuted for righteousness' sake; they are to be pitied who have the unhappy distinction of being the persecutors of them. It never has been found, however, that persecution put down even the popularity of a lie; and certainly it never set up the truth. Alexander the Great, the persecutor of the nations of the earth and who could not let a nation rest as long as it was peaceful and quiet, perished in the midst of his youth, or rather in manhood, and amid his splendid victories, and died miserably. Napo-

leon, who swept broad Europe with untiring pincion, who made the nations of the earth tremble, and the kings of the earth stand in awe, ends his days, as such a relentless persecutor of humanity deserved, in exile, in a miserable nook of the desert sea. And Herod, here, the murderer of James, the persecutor of the saints of God, the oppressor of Peter, is struck down upon his throne, and dies so miserably that the poorest Lazarus in the poorest lazaretto would not exchange his bed with him.

But pride is not peculiar to great and distinguished persons, or to high rank. For it happens here, it was not his royalty that Herod was so proud of; it was not his armed battalions that he gloried in; it was his own eloquence; it was when he made his speech that electrified the crowd, that they shouted in responsive admiration, "It is the voice of a god!" There is the pride of rank, not the most frequent form; there is the pride of wealth, a very contemptible form; there is the pride of intellect, a very hateful form; and there is the pride of piety, the most detestable form of all. And when one thinks what man is, what is there, candidly and dispassionately looked at, to make anybody proud?—Not your person; it is liable to disease; it is characterized by endless infirmities, it is doomed to decay: and the fairest and loveliest form in a very few years must say to the worm, "Thou art my sister;" and to corruption, "Thou art my mother!" There is no reason for pride surely in intellect. It is God's gift; and it depends upon God if it shall be continued. If I address any possessed of or gifted with great intellect, let me remind him that the highest intellect trembles most on the very verge of madness; that a tiny drop oozing from a vessel in the brain, less than a drop, will reduce the soaring intellect to the pitiable spectacle of a lunatic in an asylum. Is there anything in intellect to boast of? Is there anything in riches to boast of? You attained them less by your merit than you imagine. They came to you here by inheritance—there unexpectedly; and you know too well this world not to know this, that they often take wings and flee away. A single pest from the East will lessen all property some four or five per cent. A single event occurring amid the nations of the earth, will shake the credit of great houses; and they that know best on how frail foundations the estates of our nobles, the deposits in our banks, universally repose, will be the last to feel proud or puffed up because they have thousands a-year. There is nothing surely to be proud of in rank; it is an accident, and nothing more. It is no merit of yours; it is an inheritance; and when thoroughly analysed, and examined, and expiscated, by a faithful analysis, it is found to be a mere name, an adventitious ornament, an element not of merit, but of responsibility before God for its use. Your gifts are from God, your sins are from yourselves. You must not glory in the good things you have, for they are not your own; you cannot glory in the bad things you have, for they are your own. In the language of the sacred penman, "Humble yourselves under the mighty hand of God. Be clothed with humility." God "resisteth the proud, but giveth grace to the humble."

"The saint that wears heaven's brightest crown

In deepest adoration bends;  
The weight of glory bows him down.  
Nearest the throne itself must be  
The foolstool of humility."

After thus reading of the death of a proud and persecuting tyrant, let us see what followed. The remarkable contrast was this: "the word of God grew and multiplied." One of the most interesting investigations you can pursue in the Acts of the Apostles will be to see how in sunshine and in cloud, and in calm and in storm, amidst the preaching of the eloquent and the persecution of the cruel, God's word never lost ground, but, on the contrary, increased and multiplied every day. After the day of Pentecost, when the Spirit of God was poured out so remarkably upon the apostles, the history is, that "they gladly received the word and were baptized; and there were added to the church about three thousand souls." After the death of Ananias and Sapphira we read that the result of that terrible retribution was, "believers were the more added to the Lord, multitudes both of men and women." And again, we are told, that after the Grecians and Hebrews murmured about the distribution of the funds, and there seemed to be the certainty of a rent in the early Christian Church, the result of it simply was, as recorded in the Acts of the Apostles, that God's "people were multiplied, and there were added to the church daily such as should be saved." The effect of the conversion again of Saul was, that "numbers were added to the church, and the churches had rest throughout all Judea, and Galilee, and Samaria, and were edified." And so after the martyrdom of Stephen "they that were scattered abroad went everywhere preaching the truth;" and numbers believed, and turned unto the Lord. So that, whatever happened, we find the result always the same; such as were to be saved were added to the Church. Let tyrants persecute, let nations apostatize; the issue will be equally the same; God's word grows and is multiplied. It borrows splendor from surrounding gloom; it turns obstructions into impulse; and, like the electric fluid, the more it is repressed the more it accumulates in strength, and the brighter and wider it breaks forth amid the nations of the earth. Whatever happens in the world this ever must be, that God's word will increase and be multiplied. It is the sword of the Spirit, divine in its origin, true in its destiny. The God that inspired it is with it, watching for openings for its spread, raising up patrons to stand by it, inspiring preachers to proclaim it; it never wants a champion to defend its inspiration, or heroes to engage in its cause. It is the word of God, and therefore it will prevail.—This teaches us that we ought not to be discouraged when we look abroad amid the nations of the earth. We are apt to say, "Christianity falters here, religion faints there." But, when it seems to us most hopeless, it may be rooting itself the deeper, in order that in the coming year it may spread its branches the wider. I know not a more irresistible credential of the inspiration of this blessed book than the fact, that it has survived every ordeal: the patronage of its mistaken friends, the persecution of its bitter foes; and thus authenticated itself to have God for its author, truth for its matter, happiness for its issue. Were a person to come into an as-

sembly who had outlived eighteen centuries; who had been cast into the flames, and not burned; who had been thrown into the deep sea, and yet not drowned; to whom poison had been administered of the deadliest type, and yet he is not poisoned; who had been pierced by bullets and pierced by the sword, and yet he is well,—what would you say of such a man? That the broad shield of God's omnipotence must have been over him every year. My dear friends, this is just that man. It has been cast into flames, and yet it is not consumed; it has been buried in the depth of the sea, and yet it is not lost; the poisonous notes of Rheims, and of Douay, and of other commentators, have been added to it, and yet it is not poisoned. The very books that men loved, the Greek and Latin classics, because they chimed in with their fallen sympathies, are mutilated, all of them, and most of them lost. This very book, which man hated, because, like the prophet, it only prophesied evil about him whilst he continued in his sins, is the book that remains in all its uncorrupted glory, unimpaired, undiminished; as eloquent in the nineteenth century as when first it fell from the pen of inspiration, reasoning of righteousness, of temperance and of judgment.

Let, then, kings oppose the Church; let priests bury the truth; let the people for a season, in their infatuation, forsake it—God is with it; the cause is divine; a thousand promises embosom it; sooner or later—as it is contained in the sacred page—the whole earth shall be filled with the glory of the Lord, and all shall bless him, and be blessed in him.

To be continued.

#### Costly Churches.

The insane mania for costly churches, that has raged during the past few years, is anything but conducive to the extension of piety, or for extending christianity. The N. Y. correspondent of the Boston Journal, thus notices one of these edifices.

Another of the up-town churches has gone to smash. The elegant church on Fifth avenue, held by the Baptist Society under the charge of Rev. Sidney A. Corey, has been sold to the Episcopal Society called Christ Church. The sale has been effected by exchanging the church property in Eighteenth street for that on Fifth avenue.

Sometime ago Mr. Corey was the pastor of the Twelfth Street Baptist Church. The congregation was a large one, but not one of much fashion. At this time S. P. Townsend, removed to the Fifth avenue, and leased his famed house. He was a Baptist. The idea was started to have a Baptist church in that famed region. Mr. Corey was induced to leave his large charge and take on him the arduous work of erecting a new house and congregation. The house was a small one, but in proportion to its size it was one of the most costly houses of worship in the city. It was modeled after the Magdeline Church in Paris. It had no side windows—all the light came in from the roof. The interior was of black walnut, and with a "brown stone front" parsonage, it made quite an aristocratic affair. But the promised aid did not come. Men who were



to do the most did the least. An elegant structure in New York is not to be made without money. Men became clamorous for their pay and the interposition of the Court was applied for.

Mr. Corey has labored under great difficulties. He has had no regular congregation, and the whole burden of the Society has fallen on him. He left the church last Sabbath. He made a plain talk. He said, "I know if this Church had been opened under proper auspices, that if all its temporalities had been in the hands of a proper board of trustees, that in a few months the church would have been filled and the pews would all have been rented. I have no fault to find in relation to the congregation at all, for there has been no encouragement for families to identify themselves with the church. I have looked down Sabbath after Sabbath, and I have seen certain individuals in the pews regularly. I don't know their names, but they are bound to me by ties of gratitude that nothing can remove." He did not find the region of aristocracy so genial as he supposed. In speaking of the Eighteenth street Church he said, "It has enough of the common people near it to insure God's blessing and success, and not enough of aristocracy to curse it."

The reasons which led him to leave the church in Twelfth street he thus gives:

"Well, I always thought that you were a very foolish man to leave Twelfth street, where you had a full congregation—a congregation larger than the pews of your church would contain—where after enlarging the church three times, you were comfortably located. I think you were very foolish to go so far up town and become identified with the enterprise that you have been identified with for three or four years past." Well my friends, perhaps it was a rash step, and yet I shall always look back to it as one in which I was connected with others, and that I listened to their arguments and reasonings, and, in accordance with their decisions, took the course I did.

If it shall teach others in New York a lesson also, it will be well. The rage for up town churches has well nigh crowded out the poor and men of moderate means from all chance in the house of God. Churches built on costly lots, make the sittings so high that it takes a millionaire to get or keep a pew. A few popular churches are crowded, the mass are crushed with debt and struggle to live. On that costly thoroughfare, the Fifth Avenue, stand the fashionable churches of New York. Rev. Dr. Bedell's Episcopal, the richest congregation in the denomination except Trinity; Rev. Dr. Phillips' church, the Presbyterian, and the wealthiest congregation in that church, with its gorgeous house, and whole square for a site; Rev. Dr. Alexander's, a rich church, and one of the most liberal in the denomination; Rev. Dr. Macaulay's Dutch church, and beside the Collegiate, the most fashionable church in that ancient sect; the new Collegiate church on Dey street, costing nearly \$200,000, and wholly of white marble up to the crowning rooster on the spire; the new brick church for Rev. Dr. Spring, which will be the most conspicuous site on the Island when completed, as it stands on the summit of Murray hill, and will have a spire taller than that on Trinity Church, and when completed is to cost the full sum of \$200,000; and further up the gorgeous Cathedral of Bishop Hughes which will cost three-quarters of a million of dollars.

These, with the costly churches on Fourth avenue, tell what the rage for fashionable churches has been, while multitudes of small, poor churches and hard toiling ministers, and thousands of families who cannot live up town, and could not go to church if they did, are left to feel the sad blight of this insane rivalry of costly sites and costly houses built to His name who commanded that His Gospel should be preached to the poor. Many of these houses and societies are deeply in debt; and the unpaid incumbrance is more than the original sum should have been that the house cost.

### "Thy Dead Men shall Live."

Out of the dust they will come forth, the armies of the dead,

They who marshaled at the trump, who by God's voice are led,  
Methinks the dust of Palestine will earliest be stirred,  
For there the trumpet's notes perchance will earliest be heard.

Then Abel slain for offering accepted of the Lord,  
Will triumph o'er his martyred bed, at last to have reward;  
The hoary patriarchal race forth from their long sleep come,  
And find at last the promised "rest," in New Jerusalem.

(Doth some one say, "Oh, who shall find each hidden saint's low bed?"  
The 'min'string spirits' faithful keep the mem'ry of the dead.  
When each salvation's heir retires to sleep in mouldering dust,  
His angel marks his hallowed place, the dwelling of the just.

Since "wary" Noah, "warned of God, of things not seen as yet,"  
Prepared an ark, the faithful Lord will not his faith forget,  
Up from the dead the patriarch—the "heir of righteousness,"  
Will rise at earliest call of trump, and his Creator bless.

For he that sailed across the flood, from old world to the new,  
Shall see again a world restored, more glorious far to view.  
The God of Abraham doth call, as erst he doth obey,  
And in his robe of righteousness from earth he's caught away.

He trusted that his promise sure, would Israel's God perform,  
To him the covenant was bright—the rainbow of life's storm.  
The father of the faithful, he to whom the plan was given,  
Saw all its promises fulfilled—afar in earth made heaven.

So from Machpelah's cave they'll come, who safe were laid away,  
To wait until the heirs awake on heaven's festal day;  
And Rachel, too, who lone was laid not far from Bethlehem,  
She will be summoned from her grave—be gathered too with them.

Yes, all the sacred throng will come from ancient Palestine,  
The "dry bones" all then raised to life an army will be seen!  
Melchisedec, mysterious king and priest of the Most High,  
Will rise to meet his Antitype descending in the sky.

And Job's dry bones will then revive, that he his Lord may see,  
With his "Redeemer" then to "reign" when comes the Jubilee,—  
For well the resurrection hope, it bore his faint soul up,  
When he had wrung the bitter dregs of sorrow's bitter cup.

And David, gifted shepherd bard—who hath not yet ascended,  
He then will tune his harp anew, its silence ever ended.  
And then Isaiah's lofty soul, how loftily 'twill soar,  
When his bright vision is fulfilled upon the Eden shore!

Yea, slain asunder though he were, and like a felon slain,  
Yet he'll be made like to his God, when he shall live again.  
Methinks he'll tune some royal lyre in seraph melody,  
While listening angels hush their strings so rapturous 'twill be!

Tuned to its strains anew they'll burst in heavenly harmony,  
And swelling anthems loud resound beneath Life's sacred tree.  
The Hebrew captive, Daniel, will share a happy lot—  
Will have his part as king and priest the "former things" forgot.

O, what a holy company from Judea's hill will rise,  
To meet the King of glory descending in the skies!  
And every nation hath some names, now written with the just,  
And every kindred, every tongue, hath yet some hallowed dust,

That waits to hear the startling trump, to joyful life to wake,  
And rise victorious over death, immortal bodies take.  
The martyred ones, O what a host, who're crying

now "how long,"  
From vale and mountain, and from main, will join the gathered throng.

The precious dust that long hath been the sport of wind and wave,  
Will be remembered then, as though 'twere treasured in the grave,  
A Wickliff's ashes borne away and scattered by the storm,  
Will be gathered at the trump, and take a glorious form.

The dead shall hear the voice of God, and startle from their sleep,  
For o'er the fragments of their dust bright angels vigils keep.  
Methinks e'en now, in death's dark vale, upon the bones that lie  
Scattered, disjointed, marrowless, the Spirit breathes the sigh—  
Methinks the breath commissioned now is breathing on the slain,  
And quickly when King Jesus comes they all will live again.

Original.

### Richard Baxter on the New Earth.

This eminent and sainted man, though not an avowed pre-millennialist, yet most clearly taught the doctrine of the world's final restitution. He thus writes,—

"Whether he will come before the general resurrection and reign on earth a thousand years I shall not presume to pass my determinations; but sure I am it is the work of faith, and character of his saints to love his appearing and to look for that blessed hope. 'The Spirit and the Bride say come; Even so come Lord Jesus, come quickly,' is the voice of faith and hope." Works Vol XVII. p. 500.

It would seem that Mr. Mede silenced, but did not fully convince him; for he says:

"Though I have not skill enough in the exposition of hard prophecies to make a particular determination about the thousand years of Christ's reign on earth, yet I may say that I cannot confute what such learned men as Mr. Mede, Dr. Twisse and others after the old fathers have hereof asserted. . . . But I believe there will be a new heaven and a new earth, on which will dwell righteousness." Works, Vol. II. p. 513.

And that he did believe in the re-creation of the earth and its possession by the meek, is further evident from what he says in his book "concerning the Kingdom of Christ," see pp. 71 and 72. He writes,—

"Concerning the new earth we must content ourselves with what God has revealed, and not search into unrevealed things. It is revealed that it will be a restitution of all things; that in it shall dwell righteousness; that it will be a Paradise state; that Christ shall reign over it; that no glorified saint shall lose any of their part in heaven by it. It will be a state of communion; angels and men will have familiar converse, Christ shall be joyfully known among them as their Savior and king. Neither Christ nor the saints will lay by their human nature, or body, but their bodies will be so far refined as shall be suitable to the condition of the new refined world."

"It is uncertain whether there shall be any stated, visible presence of Christ here, or that only he shall appear as in Heaven, as the Sun does by its light or only sometimes be seen as he was after his resurrection. . . . But if by faith in Christ God dwell in us by love, and we in Him, we shall have our part in the future kingdom, though we cannot understand many difficulties about it."

Thus near did Baxter come to the pre-millennial faith. So near indeed that we are tempted to claim him. But judge ye.

D. T. T.

Waterbury, June, 1858.

### Ladies' Feet in China.

The special correspondent of the London Times in China, gives the following description of the cramping of the feet of Chinese women:

There are small-footed ladies at Hong Kong who gain a very fair livelihood by exhibiting their pedal extremities to sea captains and other curious Europeans, at a dollar a head; but as so superficial an examination of this national peculiarity did not satisfy me, I had recourse to some of my good friends among the missionaries.

By their aid I obtained that some poor Chinese women should bring me a complete gamut of little girls from the missionary schools. Many of these female children probably owed their lives to the persuasion (aided by opportune donations of rice) of my missionary friend and his lady, but their influence had been powerless to prevent the torture of their feet. On the appointed day they were all seated in a row in my friend's library, and their feet, which I suspected had undergone a preparatory washing, were unbound by their mammas. The first was a child of two years old. Her penance had just commenced. When the bandage of blue cotton was taken off I found that the great toe had been left untouched, but the other four had been forced down under the ball of the foot, and closely bound in that position. The child, therefore walked upon the knuckle joints of her four toes. The toes were red and inflamed, and the ligature caused evident pain. In the next three children (all of ages advancing at small intervals,) the preparation was only to the same extent; it was confined to the four toes; gradually, however, these four toes, ceding to the continual pressure, lost their articulations and their identity as limbs, and became amalgamated with the sole of the foot. In the eldest of the four the redness and inflammation had entirely disappeared, the foot was cool and painless, and appeared as though the four toes had been cut off by a knife. The foot was now somewhat in the shape of a trowel.

In the fifth girl I saw the commencement of the second operation—a torture under which sickly children frequently die. The sole of the foot was now curved into the shape of a bow; the great toe and heel being brought together as near as possible. Take a jujube and double it till two points of the lozenge nearly meet, and you will see what I mean. This is done very gradually. The bandage is never slackened—month by month it is drawn tighter—the foot inflames and swells but the tender mother perseveres—as the bones and tendons accommodate themselves to the position constrained by the bandage, so it is drawn tighter. At last the ball of the natural foot fits into the hollow of the sole, the root of the great toe is brought into contact with the heel. The foot is a shapeless lump. The instep is where the ankle was, and all that is left to go into the slipper and to tread the ground is the ball of the great toe and heel. This is the small foot of the Chinese women—a bit of toe and a bit of heel, with a mark, like a cicatrice left after a huge cut running up between them. Two of the girls were yet suffering great pain, and their feet were hot and inflamed, but in the eldest the operation was complete. She had attained to the position of a small footed woman, and her feet were quite cool, had no corns, and were not tender to the touch. One of the mammas, influenced perhaps by a little liberality in the article of rice money, intrusted me with a Chinese mystere de toilette. Sometimes, it seems, when a woman is expected to have to do hard work, her toe and heel are not drawn so tightly together as to produce a true "small foot." To disguise this imperfection upon her marriage day she has recourse to art. A piece of cork, shaped like an inverted sugar-loaf, is strapped on to her foot, and the small part goes into her slipper and passes for her foot.

### No Getting away from Prayer.

A gentleman in our office, a day or two since, related an interesting incident which was substantially as follows:—

In a town near Portland, some years since, an irreligious and profane young man became united in marriage to a young woman whose father was a devout and consistent Christian. The young couple either resided with or in the vicinity of the wife's father, so that the young man was frequently brought in contact with his father-in-law. This soon became disagreeable to him. The godly example, which was a continued reproof, the occasional word of exhortation and the prayers to which he was sometimes obliged to listen, excited in his heart such disgust that he determined to leave the place. He proposed to his wife



that they should remove to the Eastern part of the State, assigning as one reason for the step that he wished "to get away from her old orthodox father." To which the wife replied, "You may go away from him, but you can't get away from his prayers."

They left the place and settled in a town some distance eastward; but the wife's remark had made an ineffaceable impression on the husband's mind. He had indeed separated himself from the society of his father-in-law, but he felt that he could not get away from his prayers. He knew that those prayers were daily ascending to heaven for blessings upon him, and especially for his salvation. The thought haunted for years. He could not get rid of it. At last, in connection with other influence, it was the means of bringing him to offer prayer for himself. He became a believer and has since died in the christian hope.

### Earth Man's Dominion.

"Is it, I would ask, without a distinct and adequate reason that the Lord Jesus Christ is called the 'second Adam'? Surely the expression comprises a fuller meaning than that generally assigned to it. It implies indeed a similarity of relation between Adam and his descendants, and the Lord and His redeemed: a similarity of federal connection between themselves, and the person dependent upon their actions. 'As in Adam all die, so in Christ shall all be made alive.'—The transmission of life is by the one, the transmission of death by the other. This is a great truth, momentous in all its consequences; but is it the whole truth? Is not Christ the antitype of Adam in another and very important sense? To Adam this material world was given as an inheritance, an empire over which he was to exercise a kingly power. The Mosaic record is expressed in these terms—'So God created man in his own image: in the image of God created he him; male and female created he them. And God blessed them; and God said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'

"This original grant to Adam is referred to in after times by David, in the eighth Psalm; and the dominion of which he there speaks, is by the Apostle Paul ascribed in its full extent to Christ (Heb. 2.) as the second Adam. The creation of Adam after the image of God implies, therefore, the sovereignty to which he was heir. The image of God has been too exclusively limited to the idea of moral rectitude: but it comprises dominion as well as rectitude; hence in the renovated world, the saints are described as 'kings' equally with 'priests unto God.' Both these blessings, rectitude and dominion, Adam forfeited by his transgressions. Satan, the terrific prince of darkness, subtle in his counsel, as well as mighty in his strength, immediately usurped the crown as it fell from Adam's head, and seized the dominion over the earth which Adam had forfeited. From that time he has maintained a despotic sway over mankind, and by our Lord himself is admitted to be the king, though an usurper, over the present world: for when our Lord entered into personal conflict with Satan, it was in that character that he regarded him. Satan pointed out to Him 'the kingdoms of the world,' and expressed his willingness to yield Him a delegated sovereignty, if he would allow him the claim of superiority. 'All these will I give thee, if thou wilt fall down and worship me.' Our Lord abhorred the blasphemy, but did not deny the usurpation."—Noel.

### Deliverance of Earth.

"The past ages of mankind have exhibited the misrule and misery of usurped power. The dominion has been in satanic hands; and the successive schemes of human authority, their policy, art, and strength, have been the developments of his wisdom, in order to maintain, if possible his full possession of the earth. But through all these hard periods of time, the plans of a might-

ier One are prepared in silence for their completion. The world belongs to Christ; the course of human things cannot therefore be at rest; the decree is gone forth, 'And thou, profane wicked prince, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem, and take off the crown; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.' (Ezek. 21:25-27). Then, it would appear, will the earth be at rest, and the original grant of dominion to Adam be realised. Then will His redeemed Church, rescued to share His glory in actual sovereignty and perfect felicity, 'reign with Him upon the earth.'

"The contrary supposition appears to me at least, to displace the consistency of the scheme of Revelation. If, according to the prevalent opinion, this material world be doomed to destruction, and not to renovation,—if Christ shall come only as a mighty judge, to hold a last assize, to separate the righteous from the wicked, and then to annihilate the globe on which the career of guilt has been achieved,—will the measure of revealed promise to the world be actually filled up?

"It may confirm the view here given of the future, to inquire into the nature of that felicity which our Lord Himself has taught us in our prayers to expect. It would be natural to suppose, that in the selection of blessings which He condescended to make the subject of our prayers to God, the consummation of His own work of mercy would find a marked place. The supposition is consistent with the fact. He has concentrated a prayer for the completion of His own work, in the two remarkable expressions, 'Thy kingdom come,' 'Thy will be done on earth, as in heaven.' Can we refuse to admit that our Lord here bounds our view to this scene of earth? In heaven, that is, in the other regions of the universe of God, His will is already done: but here we are surrounded with a scene of rebellion, anarchy, and sorrow. Does He then teach us to pray for a translation from this unquiet land to another and distant orb? He puts no such request within our lips; He directs us to pray for the establishment of His kingdom, and His kingdom appears to belong to this material earth. 'Thy will be done on earth, as in heaven.' Is not the inference twofold: first, that the earth is the theatre of His kingdom; and, secondly, that conformity to His will is the absolute enjoyment of heaven? and that no loftier supplication can be associated with our thought, than that the hallowed sceptre should be replaced in human hands, even in the hands of the mighty Antitype, 'the second Adam, the Lord from heaven.'"—Noel.

### Effect of Preaching the Lord's Coming.

"The effects of preaching the near approach of this grand and awful event have been great and good; it has been the means of bringing thousands from darkness to light, and from the power of Satan to God; and we have the testimony of thousands among all denominations, that were but nominal professors of religion, and are now made holy and devoted Christians through the instrumentality of the doctrine we believe and teach. If this doctrine does not make men search the Scriptures, I cannot conceive what would. Another effect which I would mention is: in every place where I have been, the most pious, devoted, and loving members of the churches do most readily embrace the views thus proclaimed; while the worldly professor, the Pharisee, the bigot, the proud, haughty, and selfish, scoff at and ridicule the doctrine of the second coming of Christ. This doctrine brings out scoffers, and tests and tries the disposition and character of professors of religion, and brings all the energies of Christians into exercise; confirms the hope, and brightens the prospects of all true believers who look for, and love the appearing of Christ; it uncovers the secret works of the devil—it exposes the unbelief, hypocrisy, and pride of the Church—it alarms a guilty world of their danger, and apprises them of the coming judgments of God. And these are not the only ef-

fects produced by a proclamation of this glorious doctrine. It destroys sectarianism, and establishes Christian unity, peace, love, and holiness. Those who have received fully this blessed truth, lose all sectarian prejudices, and rest wholly on the Bible as the rule of their faith and practice; calling no man master in any of these matters, but considering all true believers as one family, and children of one Father, dwelling together in love and unity as brethren in the Lord. All this, and much more, has been the result of preaching the speedy coming of Christ and the judgment day."—Anon.

### Acts 1:9-11.

"The next text to which we call attention is that remarkable one in Acts 1:9-11. We must, however, before coming directly to the subject of it, notice the preceding circumstances. Our Lord had not only accomplished His ministry among His disciples prior to his crucifixion, but after His resurrection He was with them 'forty days,' instructing them in 'the things pertaining to the kingdom of God;' and 'He opened their understanding, that they might understand the Scripture.' After all this, 'when they therefore were come together, they asked of him, Lord, wilt thou at this time restore the kingdom to Israel?' (Acts 1:6.) Let it be recollected that this question immediately preceded His ascension into heaven, and after the full instruction He had given them about the kingdom. It is not to be supposed, therefore, that they were mistaken about the matter of the kingdom; and if they were, it is not likely our Lord would have left them in that mistake. They knew the kingdom was to be given to Christ, not only from the prophecies already noticed in the Old Testament, but by a still more remarkable one in Ezekiel 21:27, where God speaking of the kingdom, says, 'I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.' The disciples wished to know whether our Lord intended 'at this time' to fulfil that prophecy. With respect to the matter of the kingdom they were right; with respect to the time, our Lord told them it was not for them 'to know the times and seasons, which the Father hath put in His own power.' In these circumstances, and at that moment, 'when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' (Acts 1:9-11).

"Now imagine you stand there with the apostles, with your eyes uplifted to heaven, seeing your blessed Lord as He goes up, till your sight is intercepted by the clouds. Would you doubt but that it was the real person of your Lord?—While the mind is thus absorbed, two shining ones address you, and say, 'This same Jesus shall so come in like manner as ye have seen him go into heaven.' We ask, could you understand any thing else than just what the words express, viz., that the same identical person, in his visible form, would 'return' again to the earth? Would you have ever dreamed that you were to understand only a spiritual coming of your blessed Lord? Impossible! If there ever was a spiritual coming, it must have been on the day of Pentecost, when the Holy Ghost fell upon the disciples. Did they understand this to be their Lord so coming in like manner as he went into heaven? Let Peter instruct us (Acts 2:32,33): 'This same Jesus hath God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. This language is explicit. It was not our Lord coming 'in like manner,' &c. No—He was 'exalted,' and in His state of exaltation He had 'received' that which 'He hath shed forth.' Surely, He did not receive Himself, and shed forth himself. That this was not the fact, Peter tells us distinctly (chap 3:20, 21) when he says,

God 'shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' Those times have not yet arrived; therefore 'this same Jesus' has 'not' yet so come. Hence, any spiritual application of this coming of our Lord is a 'wresting the Scriptures;' and we fear some may do it to 'their own destruction.'

"This point established, that the first chapter of Acts teaches a literal and personal coming of our Lord, we must understand the apostles, in every instance where they speak of the coming of our Lord, after He was taken up from them, as referring to that coming of which they were informed when our Lord had just been received out of their sight. The events of that moment could never have been absent from their minds. They lived, they wrote, they spoke, with that glorious event ever in their thoughts. We have no right to put any other construction upon their words than the literal obvious one, unless they themselves distinctly inform us that they mean something else; however, they never do when speaking of the coming of Christ."—Anon.

### Manliness of Speech.

The Rev. Hugh Stowell Brown, in his lecture on "Manliness," makes the following remarks on the use of slang language: 'The point to which I have next to direct attention, is manliness in speech. There are many young men who seem to consider it essential to manliness, that they should be masters of slang. The sporting world, like its brother, the swell mob, has a language of its own; but this dog-English extends far beyond the sporting world. It comes with its hordes of barbarous words, threatening the entire extinction of genuine English! Now just listen for a moment to our fast young man, or the ape of a fast young man, who thinks that to be a man, he must speak in the dark phraseology of slang. If he does anything on his own responsibility, he does it on his own 'hook.' If he sees anything remarkably good, he calls it a 'stunner,' the superlative of which is a 'regular stunner.' If a man is requested to pay a tavern bill, he is asked if he will 'Stand Sam?' If he meets a savage looking dog, he calls him an 'ugly customer.' If he meets an eccentric man, he calls him a 'rummy old cove.' A sensible man is a 'chap that is up to snuff.' A man not remarkable for good sense is a 'cake'—a 'flat'—a 'spoon'—a 'stick'—his mother does not know he is out.' A doubtful assertion is to be 'told to the marines.' An incredible statement is 'all gammon.' Our young friend never scolds, but 'blows up'—never pays, but 'stumps up'—never finds it difficult to pay, but is 'hard up'—never feels fatigued, but is 'used up.' He has no hat, but shelters his head beneath a 'tile.' He wears no neckcloth, but surrounds his throat with a 'choaker.' He lives nowhere, but there is some place where he 'hangs out.' He never goes away or withdraws, but he 'bolts'—he 'slopes'—he 'mizzles'—he makes 'himself scarce'—he 'walks his chinks'—he 'makes tracks'—he 'cuts his stick'—or what is the same thing, he 'cuts his lucky!' The highest compliment you can pay him is to tell him he is a 'regular brick.' He does not profess to be brave, but he prides himself on being 'plucky.' Money is a word which he has forgotten, but he talks a good deal about 'tin,' and 'the needful,' 'the rhino,' and the 'ready.' When a man speaks, he 'spouts,'—when he holds his peace, he 'shuts up'—when he is humiliated, he is 'taken down a peg or two,' and 'made to sing small.' He calls his hands 'paws,' his legs 'pins.' To be perplexed, is to be 'flummoxed'—to be disappointed, is to be 'dished'—to be cheated, is to be 'sold'—to be cheated clearly, is to be 'done brown.' Whatsoever is fine, is 'nobby'—whatsoever is shabby, is 'seedy'—whatsoever is pleasant, is 'jolly.' He says, 'Blessed if he does this,' 'blowed if he does that,' 'hanged' if he does the other thing; or he exclaims 'My eye!'—'My stars!' If you ask him which were his stars, he would be 'flummoxed.' Then he swears 'By George'—by the piper'—on select occasions he selects 'the piper that played before Moses.' Now a good deal of this slang is harmless,—many of the terms are,



I think, very expressive; yet there is much in slang that is objectionable. For example, as Archdeacon Hare observes in one of his sermons, the word 'governor,' as applied to a father, is to be reprehended. I have heard a young man call his father the 'relieving officer.' Does it not betray on the part of young men great ignorance of the paternal and filial relationships, or great contempt for them? Their father is to such young men merely a governor—merely the representative of authority. Innocently enough, the expression is used by thousands of young men who venerate and love their parents; but only think of it, and I am sure you will admit that it is a cold, heartless word when thus applied, and one that ought forthwith to be abandoned."



## ADVENT HERALD.

BOSTON, AUGUST 7, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the Herald, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see Herald of July 3d.]

#### No. 7.

#### THE RESURRECTION OF "THEY THAT ARE CHRIST'S."

The affirmative proceeds to argue, in No. 4 of its opening argument, that Christ's kingdom precedes his coming, from 1 Cor. 15:22-6.

"For, as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits: afterward they that are Christ's, at his coming. Then cometh the end: when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet.—The last enemy that shall be destroyed is death."

From this scripture the affirmative learns,

1st. "That the time is coming when the dead—all the dead—shall be made alive: 'For as in Adam all die, even so in Christ shall all be made alive.' This embraces the whole human family. As all die in Adam, the same all, will be raised and made alive by Christ."

The negative learns from it, that this teaches the certain resurrection of all men, beginning with Christ, and including all the tenants of the tomb; but that they will not all be raised at one and the same time—the resurrection being in the following order: "Christ the first fruits: afterward they that are Christ's at his coming;" and afterward, as it limits the resurrection at Christ's coming to those who are Christ's—the rest of the dead, who will be raised at the end of the 1000 years.

The affirmative, learns that,

2. "The time is clearly established by the Apostle when this great event shall take place. Mark the time,—at his coming—every man in his own order."

The negative, on the contrary; learns that the time specified, viz, "at his coming," is clearly, explicitly, and positively limited to the time of the resurrection of "they that are Christ's." Christ's resurrection is included in this resurrection of all—"Christ the first fruits;" but his resurrection antedates that of "they that are Christ's at his coming," by more than eighteen centuries; so that if the order of the resurrection takes in an event 18 centuries in the past, when they that are Christ's are raised at his coming, so may it take in the resurrection of the wicked, ten centuries in the future—v. 22 being only a declaration of the fact that all will

live, without specifying their time and order; and v. 23, that every man will live in his own order, Christ the first and alone, and then at Christ's coming, they that are Christ's—the time of that of the wicked not being here designated,—the subject of Paul's discourse being designed only to comfort the saints in the hope of a glorious immortality.

The affirmative learns, that,

3. "Then cometh the end, when he shall have delivered up the kingdom to God the Father."—Which it interprets as a surrender by Christ of his kingdom. We have already shown that he will never surrender his kingdom, but will reign "forever and ever;" and that "delivering up," is a rescue, a recovery from Satan, and a transfer of the dominion of earth to its rightful Sovereign. And this is to be "then"—i. e. when they that are Christ's are raised at his coming; when, also, cometh the end, that is of this aion, age or dispensation, so often rendered world, at which all things that offend are to be gathered out of the kingdom, when Christ will take to himself his great power and will reign—the kingdoms of this kosmos (world) having become our Lord's and his Christ's, who is to reign over them for ever and ever: the period of which reign constitutes that aion, or world, the world to come, where in they neither marry nor are given in marriage—they being the children of God and of the resurrection.

#### CHRIST'S SOVEREIGNTY.

The affirmative continues:

4. "We learn from the Apostle, verse 25, that Christ now reigns, and that he will continue his reign with increasing power and glory, until his reign becomes universal over all the kings and rulers of this world, who have long held their thrones of power and authority over the nations of the earth. 'For he must reign until he hath put all enemies under his feet.'"

Yes, Christ does now reign; but not in the sense brought to view when the kingdoms of this world, are become our Lord's and his Christ's—when he takes to himself his great power and so reigns that all opposing rule and power vanishes from earth forever. He now reigns in the sense that He upholdeth "all things by the word of his power," (Heb. 13). When God raised Him from the dead, he "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave Him to be the head over all things to the church." Eph. 1: 20-22.

Thus Christ now reigns in all things over the church: and he will thus reign till he shall put all enemies under his feet at his coming; for the declaration that "he must reign till he hath put all enemies under his feet," is given as the certain demonstration that they will be put under his feet. Being thus affirmed as the evidence that they will be subjected to him, it is not stated, as some suppose, in antithesis with his then discontinuing to reign. Because he will reign till then, it no more follows that then he will cease to reign, than it does that the declaration: "This iniquity shall not be purged from you till ye die," (Isa. 22:14), is to be understood as teaching that it will then be purged! As Christ will reign till he shall have put all enemies under his feet, it follows that there will never be any interruption to his reign—For, "Unto the Son he saith: Thy throne, O God is for ever and ever." Heb. 1: 8.

The affirmative adds:

5. "We learn, that this universal reign of Christ over all the kingdoms and powers of this world will precede the destruction of death the last enemy of man.

"It therefore, must precede the resurrection of the dead; for death the last enemy of man will not be destroyed, until destroyed by the resurrection."

As we have already shown that the resurrection precedes and ushers in Christ's universal reign, the lesson here recited as learned, is one that is not found in the text.

The idea is again repeated respecting the delivering up of the kingdom; but this we have also shown is the epoch of its recovery from the Prince of the power of the air who has so long had a usurped dominion here.

#### THE NEW SONG.

The affirmative next quotes Rev. 5:9-13

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten

thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

The comment on this is:

"This last portion of scripture from Revelation seems to be a perfect fulfillment of the prayer of David in the 148 Psalm where he calls upon every thing to praise God."

The Psalm referred to is quoted, and then the affirmative adds:

"This response of Saint John the Apostle is a most sublime representation of the praises and glories of the upper world, and of the redeemed on earth in their shouts of praise to the Father and the Son, who fill the heavens and the earth with their presence and glory, and who have established their government over the kingdoms of this world. A voice from heaven is heard from the angels round about the throne the city of our God, sounding and reverberating far and wide, over the adoring millions until it reaches the remotest parts of Jehovah's empire—proclaiming with loud voices the joyful conquest of our Saviour over all parts of this world, encompassing both land and sea. Immediately after the shout in heaven Saint John hears the response from this lower world."

Again, we are obliged to chronicle that in our judgment there is an entire misapprehension of the occasion and import of this song. A moment's examination of it will show that it is a song of praise and thanksgiving called forth by the fact that the Lion of the tribe of Judah had prevailed to open the sealed Book.

The written book must have been symbolic of God's purposes, respecting the future of the church which were about being unfolded to and recorded by John. Its being sealed, was symbolic of the fact that its contents were hidden; and to unseal it, is to make them known. On the announcement of Christ's ability to take the book and to open the seals, the rejoicings of this song immediately follow. This shows that these rejoicings are not the result of victories on the earth, but of the fact that a revelation of the future is to be made to John. And the universality of these praises is only indicative that the revelations were to be of universal interest.

And that it is not a rejoicing over the conquests made by the Lamb, is evident from the fact that those who unite in the song are not then on the earth; they ascribe their redemption from the tribes and kindreds of the earth to Christ, which shows that they symbolize the redeemed of our race; and their uniting in the song, "We shall reign on the earth," shows that that reign is future. The order of it in the vision, also shows that this outburst of praise is before the opening of the first seal, and thus that its place in the prophecy was not after the conquest of the earth by Christ.

Thus far in reply to No. 4 of the opening argument of the affirmative.

#### THE DASHING TO PIECES OF THE NATIONS.

In No. 5 of the opening argument, (in Herald of June 12) the affirmative first quotes:

Psalm 2:6-12. "Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling, kiss the Son lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

In commenting on this scripture, the affirmative says,

"This Psalm most clearly refers to the reign of Christ, and teaches us that he shall have the whole world for his kingdom, and threatens with destruction all people, kings and judges, who will not submit to his glorious reign."

Then follows an analysis of the Psalm with the conclusion:

"Hence we learn that the breaking, and dashing in pieces of those kingdoms must refer to the subjugation of them to his government, because he is to have them for his inheritance and possession, notwithstanding he shall break and dash them in pieces like a potter's vessel. A fulfillment of what is here specified in this Psalm, can be nothing less than the transformation of this world into the kingdom of Christ."

To this we reply, that this Psalm certainly does

teach the transformation of this world into the kingdom of Christ; and that, by the dashing in pieces of all the rebellions. It cannot however teach the mere subjugation of the nations, in the sense of their conversion, or in the sense of their transformation into obedient subjects. For,

1. The breaking in pieces like a potter's vessel is a trope that illustrates, not a benefit conferred on the subject of it, but an injury inflicted. Thus God said, "I will break this people and this city, as one breaketh a potter's vessel that cannot be made whole again." Jer. 19:11

2. The same idea is quoted in the Apocalypse as applicable to the final destruction of the nations.—Said the Saviour, "Him that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in shivers." Rev. 2:27.

And,

3. It is because the nations are to be thus broken and dashed in pieces, that it is added, "Be wise now therefore, O ye kings &c. . . . Kiss the Son lest he be angry and ye perish by the way,"—that is with those that will be broken and dashed—those only being blessed that put their trust in Jehovah.

No more explicit or emphatic affirmation of the ushering in of Christ's kingdom by the destruction of the impenitent and rebellious can be needed or expressed. And this is in harmony with all the Scriptures that bring to view the same event and epoch.

In support of the view taken by the affirmative of the 2d Psalm, we find quoted:

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations." Psalm 22:27, 28.

Again, "All nations whom thou hast made shall come and worship thee O Lord, and shall glorify thy name." Psalm 86:9.

The affirmative adds:

"If these last texts, also, do not prove that this whole world will be converted to God and his worship in the fullest sense of the word, I should be at a loss to know how to frame a sentence that would express the doctrine."

We reply that in Ps. 22:27, "the ends of the earth" is a metaphorical phrase denominative of the most distant places, which are put by a metonymy for the inhabitants of the countries far removed; and for them to turn unto the Lord is put by a substitution for their reception of the Gospel. The significance of the first clause, literally expressed, would read, then, as follows:

There shall be people, even in the countries the most remote from Judea,—as in America, Australia, Micronesia, etc.—i. e. in all parts of the earth, who shall embrace the religion of Jesus; and all the kindred of the nations,—i. e. converts from every nation, shall worship Jehovah, whose the kingdom is, and who is the Supreme Ruler over them. And such will be accomplished, in all places where it has not been; but it does not affirm the conversion of all the inhabitants of all the countries, nor all the kindreds of the nations. If we wish for an inspired commentary on this text, so as not to be left dependent on our own fancy as to the universality of the reception of the Gospel, we may turn to Rev. 5:9, where we shall learn, if we never knew it before that the redeemed to God are,—not the entire number of all, nor of any of the nations, but they are—gathered "out of every kindred, and tongue, and people, and nation."

Again, in Rev. 7:9, they are described as "a great multitude which no man could number of all nations and kindreds, and people, and tongues." Thus all nations and lands will be represented in the kingdom, for the gospel was to be every where preached "to every nation, and kindred, and tongue, and people," (Rev. 13:6); or, as the Saviour said (Matt. 24:14), "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." All the nations were to have the gospel preached to them, the offer of salvation made to them, that they might receive or reject; some in every land and country, of every kindred and tongue, would accept of the offers of mercy; and, when it should have been every where proclaimed—not every where in one age, nor to all men in the same country in every age, but when, to some parts of the world in one age, and to other kindreds in other ages, it shall have been proclaimed in every land, then was the end to come. And all that the end now waits for, is the completion of this proclamation of the gospel to the ends of the earth.

Psa. 86:9, must have a similar significance. All the nations whom God has made were to come and worship before Him—but not all in one age in this world; for many of the nations which God has made have disappeared from the earth, and any other nations that reject him may likewise disappear.



Nor does it mean that all in any nation would thus come; but all nations were to share in the rich effusions of God's grace by which some of their number would be gathered out, to represent them in the kingdom of the redeemed, in the world to come.

#### The Penalty Inflicted in the Day of Adam's Sin.

"MR. EDITOR:—A neighbor of mine denies that Adam did 'surely die' in 'the day' of his eating of the forbidden fruit,—unless that day was 1000 years long. He says the text, of Gen. 2:17, 'Thou shalt surely die' is a false rendering, and that it should read, 'thou shalt begin to die'—the marginal reading being, 'Dying thou shalt die.' His position is that the marginal reading contradicts the text, and that either God did not threaten certain death on that day, or his threatening was not fulfilled; and that Satan's words, 'thou shalt not surely die,' were nearer the truth.

"Will you therefore harmonize the marginal reading with the text?" T."

The above, is the position necessarily taken by materialists, who deny that anything is death, except it be the dissolution of the body, and the unconsciousness of the mind.

The significance of the marginal reading, is precisely that of the text, as we shall show; so that God actually declared that man should surely die in the day of eating. Whatever change, therefore, befell our first parents, in the day of their sin as the result of their act, must be recognized as the fulfillment of the declaration, "Thou shalt surely die"—the primary sense of the root the of verb "to die" being "to plunge, fall, or sink."

As Adam thus fell, or sunk from an highly exalted position to one of deepest degradation, and became "alienated from the life of God," and an enemy to him by wicked works, the moral and physical change produced in him, was death; and so the event proved such to be the signification of the word "die," in the first and primary instance of God's use of it,—notwithstanding Satan denied before hand that man should then "surely die," or that so many have denied since, that man did then die.

To show the harmony of this position, we enquire, 1. What is the Hebrew use and significance of the marginal reading, "Dying, thou shalt die?" 2. When was the Penalty expressed in that declaration to be inflicted? 3. Was it inflicted as threatened? 4. What consequences were necessarily to follow and flow from it? and 5. Is there any recovery from those consequences?

#### I. THE SIGNIFICANCE OF "DYING THOU SHALT DIE."

It is a mistaken supposition that there is any antagonism between the text of Gen. 2:17, and its marginal reading—the two phrases, "dying thou shalt die," and "thou shalt surely die," being precisely equivalent, as Gesenius shows, and as we shall demonstrate from Hebrew usage.

The Hebrew word rendered "surely," in the text, and "dying" in the margin, is the infinitive of the same verb, that in the future is here rendered "die." Had the text simply read, "In the day thou eatest thereof thou shalt die," there would have been no controversy respecting it. And this is the meaning that Eve attached to it, when she said (3:3) "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." But the addition of the word rendered "surely," has strangely mystified some—they fancying that a term which is only added to give force and significance, or additional emphasis to the certainty of the event, takes from its completeness! This is a fallacy which can very easily be shown, to the conviction of all possessed of common candor and discernment.

The Hebrew mode of giving emphasis, is by a repetition of the word that is to be made emphatic; than which there is no more forcible form of expression. Thus when God said to Adam (Gen. 2:6) "Of every tree in the garden thou mayest freely eat," the margin gives the Hebrew, "eating thou shalt eat:" the import of which is, "Thou mayest surely, certainly, or freely eat,"—the repetition of "eating" serving simply to give additional emphasis to the permission to "eat." When the men who came to bind Sampson, (Jud. 15:13) pledged themselves to him saying, "Surely we will not kill thee," it is in the Hebrew, though not so given in the margin: "but killing we will not kill thee." When Solomon said (1 K. 3:25, and also in v. 27), "Give her the child and in no wise slay it," the Hebrew is, "and slaying slay it not." Also when Jeremiah asked (Jer. 28:15), "Wilt thou not surely put me to death," it is in like manner in the Heb.: "putting to death wilt thou not put me to death?"

This significance of any Hebrew repetition is so universally recognized, that no one compliments his own intelligence by being ignorant of it; or his candor by questioning it.

The Hebrew phrase, "dying thou shalt die," occurs in one and the same form, twenty-one times in the Scriptures; and in every instance—except in 2 Sam. 14:14, as seen below—it is rendered, "thou shalt surely die." Nor is there an instance, in the entire Hebrew Scriptures, where "thou shalt surely die" is expressed in the Hebrew, except by the Hebraism of "dying thou shalt die,"—as in the following Scriptures:

Gen. 2:17, God said, Thou shalt surely die.  
 3:4, Satan said, Thou shalt not surely die.  
 20:7, If thou restore her not, know thou that thou shalt surely die.  
 Num. 23:65, They shall surely die in the wilderness.  
 Jud. 13:22, Manoa said unto his wife, We shall surely die.  
 1 Sam. 14:39, Though it be Jonathan my son, he shall surely die.  
 1 Sam. 14:14, Thou shalt surely die, Jonathan.  
 22:16, Thou shalt surely die Ahimelech, thou and thy father's house.  
 2 Sam. 12:14, The child that is born unto thee shall surely die.  
 2 Sam. 14:14, "We must needs die"—i. e. must surely die.  
 1 K. 2:37, On the day thou goest out, and passest over the brook Kedron, thou shalt know for certain that thou shalt surely die.  
 1 K. 2:42, Know for certain, on the day thou goest out and walkest any whither, that thou shalt surely die.  
 2 K. 1:4, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. See the same also in vs. 6, and 16.  
 2 K. 8:10, The Lord hath showed me that he shall surely die.  
 Jer. 26:8, The people took Jeremiah, saying, Thou shalt surely die.  
 Ezek. 3:18, I say unto the wicked, Thou shalt surely die.  
 Ezek. 18:13, He shall surely die.  
 33:8, O wicked man, thou shalt surely die. See also v. 14.

The foregoing, we believe, are all the passages where the phrase, "thou shalt surely die" occurs in the Old Testament; and they are also all the places where the Hebraism of "dying thou shalt die," occurs in that precise form.

As, in each instance, with the one exception named, the same expression is rendered in precisely the same manner, it demonstrates that the reading in the margin is accurately rendered in the text, and that "dying thou shalt die," literally and emphatically signifies, "Thou shalt surely die."

The word rendered "surely," occurs in the same form in twenty-eight other texts, where it is repeated in a Hebraism slightly differing from the above, and correspondingly rendered as follows:—the infinitive being still joined with the future to give emphasis, though in a different voice.

Gen. 26:11, He shall surely be put to death.—The Hebraism of which is "Dying thou shalt be caused to die."

Ex. 19:12, Whoso toucheth the mount, shall be surely put to death.

Ex. 21:12, He that smiteth a man, so that he die, shall be surely put to death.—See also vs. 16 and 17 and 22:19, and 31:15.

Lev. 20:2, Whoso giveth any of his seed unto Moloch, he shall surely be put to death.

Lev. 20:9, Every one that curseth his father or his mother shall be surely put to death.—See also vs. 10—13, 15, 16 and 27, where the same repetition is in like manner rendered.

Lev. 24:16, He that blasphemeth the name of the Lord, he shall surely be put to death. See also v. 17, and 27:29.

Num. 16:35, The man shall surely be put to death.

Num. 35:16, The murderer shall surely be put to death.—See also the same in vs. 17, 18, 21, and 31.

Jud. 21:5, They had made a great oath concerning him that came not up to the Lord to Mizpah, saying, He shall surely be put to death.

In each of these twenty-eight texts, as well as in twenty before quoted, the word rendered "surely," is the same word, and in precisely the same form of the verb, that is rendered "dying" in the margin; and "must needs be," in the other text, has the same significance. So that to deny that it is correctly rendered "surely," is to deny that sure and certain death is anywhere threatened in the Scriptures.

The same form of the verb that is there rendered "surely," still occurs in twenty-eight other passages, where the word is not repeated; and in each of these passages it is rendered "die," "died," "dead," &c., thus:

Gen. 25:33, Esau said, Behold, I am at the point to die.

Gen. 47:29, The time drew near that Israel must die.

Ex. 14:11, Hast thou taken us away to die in the wilderness.—See also v. 12.

Ex. 16:3, Would to God we had died.

21:14, He may die.

Num. 18:22, Lest they bear their sin and die.

20:4, Our cattle should die there.

21:5, Out of Egypt, to die in the wilderness.

35:30, One witness shall not testify against any person to cause him to die.

Deut. 2:16, The men of war were consumed and dead.

Deut. 31:14, The Lord said unto Moses, Behold, thy days approach that thou must die.

Josh. 2:14, Our life for yours (margin "instead of you to die.")

Jud. 5:18, Jeopardied their lives unto the death.

16:16, Her soul was vexed unto death.

1 Sam. 4:20, The time of her death.

2 Sam. 18:33, Would to God I had died for thee.

20:3, Unto the day of their death.

1 K. 2:1, The days of David drew nigh that he should die.

1 K. 13:31, When I am dead, then bury me.

19:4, Elijah requested that he might die.

2 K. 20:1, Thou shalt die, and not live.

2 Chron. 32:11, To die by famine.

24, Hezekiah was sick to the death.

Ecd. 3:2, A time to be born, a time to die.

Jer. 38:26, Return to Jonathan's house to die there.

Jonah 4:8, Jonah fainted, and wished in himself to die.

Thus of the 77 instances of this precise form of the word rendered "dying" in the margin, and "surely" in the text, of Gen. 2:17, in 49 places it is a repetition of the word rendered "die" in the same connection, and is invariably rendered "surely," except in the one instance where it has the same precise significance;—and in the twenty-eight places of its use, where it stands without being thus repeated it is invariably rendered "to die," "died," "death" &c. So that the verb "to die," when standing alone, signifies "to die;" but when repeated, as it is in forty-nine texts it affirms the absolute certainty of the death threatened.

Any one therefore, who attempts, from the form of the Hebrew as given in the margin, to deny that God threatened Adam with sure and certain death in the day of eating, entirely misapprehends the use and force of that expression—the text being not only correctly, but necessarily rendered, "Thou shalt surely die."

We have gone so fully into the use of this word, because so many lay such stress on the marginal reading, as if a Hebrew repetition took from, instead of giving emphasis to the words used; and thus boldly deny that God said, "In the day that thou eatest thereof thou shalt surely die."

For this combination of the infinitive and future of the same Hebrew verb intensifies the language, and gives an emphasis to it, that could not be as forcibly expressed in any other phraseology—a fact which all who talk of the marginal reading as taking from the certainty of the event, must be entirely ignorant of!

#### II. WHEN WAS ADAM THUS SURELY TO DIE?

The text answers this: "In the day that thou eatest thereof, thou shalt surely die." The time of the infliction of the penalty, is thus declared identical with the very day in which Adam should sin.—There is nothing equivocal in the period named, any more than there is in the penalty threatened. The very day in which man should eat, was to witness the execution of the penalty.

What the penalty was, Adam could have no adequate conception of, except as it may have been explained to him by his Maker; for it was utterly outside of anything he had then witnessed. Not so with the period named. Adam was fully cognizant from his own experience, of what constituted "a day." God himself had "called the light, day; and the darkness he called night," and an "evening and morning,"—one of these periods of light and darkness,—was a full "day" (Gen. 1:5.) Adam had doubtless seen a succession of these before he ate the fruit; and so could not have been ignorant of the full significance of the word "day."

Some fancy that as "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8,) that the "day" included in the threatening, may have been such a period of time; before the end of which Adam was to die the death threatened. This supposition, however, is fallacious. For, (1) those who thus reason confound the penalty with its consequences—not all of which have yet been experienced, though nearly six thousand years have elapsed; whereas the penalty is entirely distinct from the results that necessarily follow and flow from it. And, (2) Adam could have had no conception of a day of such duration; there is no instance on record where a day measures any such period, or where the events to be fulfilled in a given day were fulfilled in any such length of time; and (3) Peter does not say that one day is with the Lord

thus extended, but is only like it, to illustrate that time does not seem long or short to God as it does to mortals. Also God's address to Adam is not symbolic, but literal, and therefore the time designated can be understood only as a literal day,—in which, the eating of the forbidden tree should before its close, be followed by the infliction that God declared was to "surely die," in "the day" of eating.

#### Book Notices.

"THE EMPHATIC DIAGLOTT:—containing the Original Greek Text of the New Testament, according to the recension of Dr. J. J. Griesbach, with an Interlinear Translation, in which every Greek word is literally and Grammatically Construed as it stands in the book: A New Emphatic Version, based on the literal Translation, the labors of the most Eminent Biblical critics and translators, and the various readings of the Vatican Manuscript (No. 1209 in the Vatican Library), together with Philological and Exegetical foot notes, and a choice selection of references: to which is affixed an Alphabetical Appendix, containing all the Geographical and proper names occurring in the New Testament, with difficult Greek words and phrases critically Examined. The whole forming a Complete Guide to the Correct Reading and study of the Books of the New Covenant. Geneva. Ill.: Published by Wilson and Cockroft. 1858."

We have received the first No. of a work with the above title, which the publishers propose to issue in about 27 Nos. of 32 pages each. Price single Nos., 20 cents or 12 Nos. for \$2. Prospectus and specimens of the work, will be sent free of charge to all who address, Wilson and Cockroft, Publishers, Geneva, Kane Co, Ill.

We are not now prepared to speak of the accuracy with which the proposed rendering is to be made; but will state that each page contains the Greek text a corresponding English word under each Greek word, and then a new version in the margin, with accompanying foot notes. Such a work, ably and faithfully done, would be a great desideratum. It is not stated under whose literary auspices this is being conducted.

TRUTHS FOR THE TIMES, No. 5. Our Bible. By Nehemiah Adams, D. D., Pastor of the Essex st. Church. Boston: Gould and Lincoln, 50 Washington st. New York: Sheldon, Blakeman and Co. Cincinnati: George S. Blanchard, 1858."

This is a very valuable pamphlet of 64 pages,—a continuation of the series that we noticed in the Herald of July 31.

Portsmouth, N. H., July 27th, 1858.

Mr. Editor:—Dear Sir:—Would you please to give your views in regard to the punishment of the wicked, unless it is a question that you would not like to discuss? Whether it is to be eternal torment in hell, or, whether the wicked are finally to be destroyed? As this point is being agitated now, I think that your paper would be read with interest, by many on the subject. Yours in truth,

A SEEKER FOR TRUTH.

P. S. Is the annihilation of the wicked necessarily connected with the doctrine of the sleep of the dead?

Ans.—Our view of the punishment of the wicked, is that it will be eternal. We have no objection to discuss it with any one who is competent to manage the opposite side; for we never shrink from defending truth on any occasion. The annihilation of the wicked is necessarily connected with the sleep of the dead; for if death is necessarily unconsciousness, both the first and second deaths must be—so that man, if annihilated at all, is annihilated at death, as well as the wicked at the second death.

We have answered the above very concisely, for the reason that we have no kind of an idea who is the writer, and we never expend a great amount of ammunition without knowing who our correspondent is. We prefer to have all write over their own signatures.

THEOLOGICAL DISCUSSION.—Rev. Sylvanus Cobb, one of the ablest theologians among the Universalist clergy, has invited Rev. Dr. Nehemiah Adams to prove the scripturalness of endless punishment in the columns of the *Christian Freeman*, which Mr. Cobb edits. Dr. Adams has accepted the invitation, and in a few weeks will enter upon his work. Mr. Cobb will of course reply to the arguments of Dr. Adams, and says that this discussion of this important subject will be conducted in the spirit and manner of Christian manliness, such as will promote rather than diminish reverence for the Bible and Christianity.—*Boston Journal*.

These combatants are among the ablest writers of their respective sides; and the discussion which follows will doubtless be one of interest. We should like to see a full presentation of this question, as this will probably elicit.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

F.—By ETA.

**FEET-WASHING:** In the East, where sandals are worn, the feet in travelling soon become dusty and foot-washing is commonly practiced as an act of hospitality: "After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded," John 13:5.

— A Substitution, for some analogous act: "I have washed my feet, how shall I defile them?"—Cant. 5:3. "The righteous shall rejoice when he seeth vengeance: he shall wash his feet in the blood of the wicked," (Psa. 58:10,) i. e. he will see them destroyed.

**FELL, v.** A Metaphor, expressive of suddenness: "While the word was in the king's mouth, there fell a voice from heaven," Dan. 4:31. "There fell a noisome and grievous sore upon the men who had the mark of the beast," Rev. 16:2.

— A Substitution, for loss of favor: "From which Judas by transgression fell," Acts 1:25.

**FETTERS, n. Lit.** Chains to bind the feet: "And the Philistines took him and bound him with fetters of brass," Judges 16:21.

— A Substitution, when their use is put for analogous restraints: "To bind their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints,"—Psa. 149:8,9.

**FIELD, n. Lit.** A piece of ground inclosed for pasture or tillage: "Six years thou shalt sow thy field," Lev. 25:3.

— A Simile, when a likeness to what it under-goes illustrates what would be done to one of the sacred mountains: "Therefore shall Zion for your sake be plowed as a field," Micah 3:12.

— A Metaphor, expressive of the cheerful and pleasant condition of the earth in "the restitution": "Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord, for he cometh to judge the earth," Psa. 96:12,13.

— A Synecdoche for fields: "And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field," Ex. 9:25.

— A Metonymy for its fruits: "If a man shall cause a field or a vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field shall he make restitution," Ex. 22:5.

**FIERY, a. Lit.** Consisting of fire: "Then these men were bound in their coats, their hosen and their hats, and their other garments, and were cast into the midst of the burning fiery furnace," Dan. 3:21.

— A Simile, illustrative of the condition, or appearance of the object designated: "Thou shalt make them as a fiery oven in the time of thine anger," Psa. 21:9. "His throne was like the fiery flame, and his wheels as burning fire," Dan. 7:9.

— A Metaphor, expressive of strictness, or severity: "From his right hand went a fiery law for them," Deut. 33:2. "Think it not strange concerning the fiery trial which is to try you," 1 Peter 4:12.

— A Substitution, for the nature of Satan's temptations: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked," Eph. 6:16.

**FILL, v. Lit.** To put or pour in, till the thing will hold no more: "Fill the water-pots with water. And they filled them up to the brim," John 2:7.

— A Metaphor, expressive of satisfaction: "Wilt thou fill the appetite of the young lions?" Job 38:39.

— An Hyperbole, expressive of abundance: "To-morrow will I bring the locusts into thy coasts . . . and they shall fill thy houses," Ex. 10:4,6. "They shall draw their swords against Egypt and fill the land with the slain," Ex. 30:11.

**FILTH, n. Lit.** Dirt, or anything that defiles or soils.

— A Simile, illustrative of the estimation in which the apostles were held: "We are made as the filth of the world," 1 Cor. 4:13.

— A Substitution for guilt: "When the Lord shall have washed away the filth of the daughters of Zion," Isa. 4:4.

**FILTHY, adj.** A Metaphor for vile: "Put filthy communication out of your mouth," Col. 3:8. Lot was "vexed with the filthy conversation of the wicked," 2 Peter 2:7.

To "ETA."

Isa. 40:31. The explanation of the Simile of "Eagles" in this passage appears to be incorrect and far-fetched. The text is generally referred to as indicative of faith, or the fulfilment of the rich promises of God to those who fully wait on Him. To understand it as having reference to the "ascension of the saints" would seem to conflict with that word in Thess. where they are said to be "caught up," (4:17.)

See the promise in Isa. 23:16. (margin.)

"Praise the mount, oh fix me on it!  
Mount of God's unchanging love."

"Wings," here, may possibly denote faith, love, hope, and holy affections, cherished by the believing soul.

Yours,

GAIUS.

## The Effects of Preaching the Word.

Our Lord has assured us that the faithful proclamation of the gospel shall be attended with his blessing, and prove successful in the work for which it is intended. "It shall not return unto me void, but shall accomplish that whereunto I sent it." Thus the various portions of gospel truth have in their time, order, and places been accomplishing their Author's design, although short-sighted mortals often fail to see and recognize the fruits of the seed sown, and in their unbelief feel that but little is being accomplished by all our efforts.

I have been reflecting a little on this subject of dispensational, or perhaps more properly, chronological development of truth, and its effects on the masses, when faithfully preached. My deductions may be new to some, and if you will follow me, and show that they are incorrect, I shall be benefited. If correct, then others may be benefited, though it sets hard on some who are slow to believe.

We are much inclined to look for immediate results of gospel preaching, yet those well skilled in gospel principles have learned better. It is true that immediate results do sometimes attend the publishing of the word of life. Individual cases of local reform have speedily followed the laborer's toil. But old national, or denominational habits, are not corrected, or changed in a day. Neither are their traditions exploded, conviction fastened, and faith generated by the great truths of the gospel in a few months or years. But long and continued exertion, with God's blessing, will do the work the Almighty God has intended shall be done.

Turn back to the days of John the Baptist. The people under God's special care, the repositories of his word, were turned out of the path of truth. It had lost its power on them; for they had made it void by their traditions. They were not at all prepared to listen to the whole of the message about Jesus of Nazareth being their Messiah. Yet they did listen to John's preaching with great attention, inasmuch that "all Judea and Jerusalem came to be baptized of him." John was rather popular for a time, but there was a principle in his message which destroyed his popularity. "Who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance and begin not to say, We have Abraham to our father."

John's preaching aroused the people, turned their attention, set them to thinking and musing, and some to repenting. They had as a nation, long looked for the promised Messiah; had waited for him; sung and talked of his glory. "They mused, and all men were in expectation." Jesus was baptized, and all attention was turned to him. He preaches, the people flock to hear him. His manner is singular, His announcements peculiar, His acts of mercy,—healing the sick of all manner of diseases—touched their sympathies and won the affection of the masses, "And his fame went throughout all Syria . . . and there followed him great multitudes from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." He was becoming popular. They had not

yet understood his mission, nor learned his doctrine. It was now time to controvert their traditions, to plant the standard of the truth respecting the opening dispensation, and commence the war upon the errors of doctrine which were leading them from God, and righteousness. Choosing a few fishermen as his helps in this mighty work, lowered him in the estimation of the populace, and thus he begins to spread before the vast multitudes those great and glorious doctrinal and practical truths recorded in Matt. 5th, 6th and 7th chapters. There is a great difference between referring to, and rejoicing over past mercies and promises of God, and opening up new, or undeveloped truths which stand in array against the ruling ideas of the masses, and putting our whole force to work to defend them. Each are proper and important in their place. Jesus and his twelve and his seventy wrought in the latter field chiefly. They faced a blind church and an ignorant world. A standard of truth was to be reared which had fallen down, and new developments to be defended.

The work went on, opposed at every step it advanced, and the multitudes often trembled under the sound of the voice of Jesus. At one time it was said "the world are gone after him:" at another time all forsook him but the twelve. It might have been said, (and perhaps was,) If he was of God, greater reformation would follow his labors. But this is premature judgment. The truths he and his apostles were preaching must have time to take root before the harvest appeared. John preached several years; then Jesus and his chosen ones preached several years, passing various changes of circumstance when Jesus was taken and crucified, and only a very few claimed to be his disciples. Even after their fears were dispelled, and their hopes renewed by the resurrection of Christ, we find their number only one hundred and twenty. But was this all the fruit of the labor which had been done? No, verily. The fame of Jesus had gone all abroad. The multitudes had heard of him. Some hoped, many feared. When anything new took place, they thought of Jesus of Nazareth. The news widened, conviction deepened. The testimony of those who said he was risen from the dead, fell heavily on the ears of the people. Their hopes that they were free from him failed them. New evidences constantly accumulated, that he was the Christ.

The memorable day of Pentecost came, the promised descent of the Holy Spirit was fulfilled. But was this a new revelation? No. It was the Spirit of truth sent to bring all things that Christ had said to his disciples' minds. John 14. To convince the world "of sin, because they believed not on Christ." The Spirit then was to back up what had been proclaimed for several years to the world. Its effects were very visible: the various national representatives present on that occasion did not need to be taught all the items which had been announced before; Peter gets up and alludes to the promise God had given of this thing, makes a general statement of the mission of Jesus, quoting a few proof-texts, declaring their fulfillment in Jesus; affirming his resurrection, &c. They knew what was meant, they had heard all about these things before. Truth had taken root; evidence now amounted to demonstration. No farther excuse could be urged. They cried out, and three thousand were converted. From this point conversion and reform marched rapidly onward. But it was not the result of the gift of the Holy Spirit only; nor was it that the apostles had better weapons, greater truths; or were better men. But it was the results of the truths preached by John, Jesus, and his chosen ones, constantly, perseveringly, faithfully, until the public mind was enlightened, former errors exposed, truth set home to their hearts by the Spirit, and thus confirmed.

I. C. WELLCOME.

## Feet-washing.

Our Lord Jesus Christ after the last supper, girded himself and washed his disciples' feet, and said, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." From this, it is argued by some, that washing the saints' feet, is of the same binding obligation as a religious institution, that the Lord's supper and baptism are. That our Lord did it, and said that his disciples should do it to each other, is a sufficient reason why it should be regarded and practised in accordance with his instructions. But there are several considerations to be taken into the account in settling the question of duty on this point, such as,

1st. When is it to be done, when necessary or when unnecessary and merely for a form? That it is when necessary, the remark of Jesus settles, "He that has been bathing," (So Campbell renders it) "needeth not to wash his feet, but is clean every whit." John 13:10. Here it is expressly put on the foundation of need.

2d. The next question is how did the apostles

classify it when speaking of it, with religious ordinances, or good works? clearly with good works.—1 Tim. 5:10. "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

This should be decisive, that it is classified with good works, and not with religious ordinances, such as baptism and the Lord's supper. Had that been the design of feetwashing, it should have been classed thus: "Well reported of for the observance of the ordinances; if she has been baptized, if she has broken bread, if she has washed the saints' feet," &c. But it is nothing of the kind; "but if she have diligently followed every good work."

On this subject Dr. Wilbur Fisk has an interesting incident in his Travels in Europe in 1835-6.—"Narrative of a visit to the Hospital of the Trinity in Rome, on Holy Week." He says:—

"The Hospital of the Trinity is a place for the entertainment of the pilgrims who visit Rome on great festival occasions, for religious purposes.—Here they are washed, fed, lodged for a term of time not exceeding three days, for the greater portion, although those who come from a great distance, as from Spain, Portugal, &c., are entertained four or five days. The institution is a charitable one, and supported chiefly by donations and contributions from the more wealthy. A long list of names of the more prominent benefactors are recorded on public tablets at the hospital. There are two grand divisions to the apartments of the Hospital, one section being set apart for males, the other for females. In the male apartment they make up two thousand beds; and ample provision is made for their entertainment. One of the rules of the institution is, that all who come in the course of the day, must have their feet washed at night, which washing is performed partly by regular attendants, and partly by the nobility of Rome and other countries. The pope himself we were told, sometimes officiates in this, menial service. The evening we were at the Hospital the highest dignitary who officiated was Don Miguel, ex-king of Portugal.

"I left Mrs. F., whom I conducted to the entrance of the female apartment, and went down into the bathing-room of the males. A number presented themselves to be washed. The range of foot-baths was quite around the room, with pipes to conduct both cold and hot water. The ceremony commenced by reading a short religious service. What followed was no more of an exhibition than any other case of washing dirty feet. There was a large room full of spectators from all parts of the world, to see kings and noblemen perform the work of ablation on the lower extremities of some of the dirtiest, roughest looking subjects that Italy can produce. Some of them had sore feet from the badness of their shoes and their pedestrian journey; for these, plasters were provided and applied. The Don had a hard case, but however, he scrubbed away with might and main, and when he got to the skin, he wiped it, kissed the foot, and encoined it again in its sheath. All kissed the feet when they had done washing them."

This appears to me to give the true idea of feet-washing. In Oriental countries, where journeys were performed mostly on foot, and the weary traveller stopped for the night, his limbs weary and his feet sore and blistered, one of the most grateful attentions he could receive would be just what these Roman pilgrims received, to have their weary and sore feet washed and dressed. And the love and humility which would induce and perform the service, is what I understand our Lord to teach.—There is much more of the Spirit of Christ in such a proceeding than in washing feet already clean, and made so for the express purpose of attending to feet-washing as an ordinance of the church.

No instance occurs in the whole history of the apostles where it is even intimated that either they or the church of their day, ever observed it as an ordinance. Why, then, should it now be enjoined as such?

J. LITCH.

## Pride.

What is pride? An undue esteem of ourselves. In the 3d chapter of Genesis, I think we have an introduction of this sin to the mind of our first parents in connection with unbelief. Immediately after the serpent assured them they should not die (thus giving the lie to the Lord of heaven,) he assures them that they shall be as gods, knowing good and evil. Thus puffing them with pride and unbelief, his object was accomplished. "Pride goeth before destruction and a haughty spirit before a fall." In order to have right views of God, we must in some degree have a right view of ourselves. The Apostle James says, "God resisteth the proud, but giveth grace to the humble." Solomon said, "A man's pride shall bring him low; but honor shall uphold the humble in spirit."



Pride has not only marked the destruction of individuals, but of families, churches, states, nations, countries and kingdoms. It has separated husbands from their wives, parents from their children, brothers from their sisters, and has brought both sexes of all ages to an untimely grave.

How many are ready to confess their pride? How oft we hear it said, we ought to have pride enough to be decent. Alas! How mistaken. Nothing will make us more decent than humility in the sight of God, for "He knoweth the proud afar off." And they are to be stubble in the burning day to be consumed by the fire of his indignation. "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." God has declared that he hates pride, and that the proud in heart are an abomination to him; that he will destroy not only the house, but the heart of the proud.

Pride begets envy, jealousy, malice, and oftentimes perverse disputations: for only by pride cometh contention, the Scripture declares. Again: "anger resteth in the bosom of fools, and the rod of pride is in their mouth."

O beloved brethren and sisters, flee this deadly poison to the Christian, and seek to be humble.—Let this mind be in you that was in Christ, who came in the form of a servant, was obedient unto death even the death of the cross. "Let nothing be done through strife or vain glory, but in lowliness of heart esteem others better than ourselves."

When I look back to the year of 1844, my heart is pained while I contrast it with the present.—What searchings of heart then; how we strove to humble ourselves, and although we had come out from a number of different denominations, we did not contend for our favorite tenets, which had separated us into different sects before. We did not ask, do you believe in Wesley, Calvin or Luther, nor did we ask, do you believe the dead are conscious or unconscious? But our great work was to be ready and persuade others, too, to seek the salvation of their souls, and be ready to meet the Lord.

Now, brethren in the ministry, I warn you in the name of the Master, to attend to your calling, and seek to feed the flock of Christ. Strive not about words that gender strifes. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, correction, &c. Let us seek to be approved unto God; rightly dividing the word, giving every truth its proper place, and see that we hurt not the oil nor the wine. Make no test but what Christ made. "If any man have not the Spirit of Christ he is none of His."

A SERVANT OF THE CHURCH.

#### Letter from Sylvanus Jndson.

DEAR BRO. HIMES:—Since I embraced the religion of Jesus, I have frequently been led to inquire, what would the Lord have me do, although I have felt my own weakness and my own deficiency. But that God who takes notice of the weak, has manifested His approval of my being a laborer in his vineyard in my weak way. But more recently, while I have been enquiring, "What wilt thou have me to do," it has come home with weight on my mind, "Strengthen the things that remain, that are ready to die." I think I can say, that when I have gone in the name of my Master to do others good, I have always shared in the blessing. The Lord of the vineyard does not say I must do as much as another one, but do what I can. And I need the Holy Spirit to do work in my sphere, as much as another does to work in his sphere. As a limb having no exercise becomes useless, so do we, unless we grow in grace and in the knowledge of the truth.

I frequently ask myself, Am I living up to the light which I have? I have learned from the Scriptures that Christ will come according to a promise. But to believe the fundamental doctrines of the Bible is not enough. Am I willing to suffer with him, to have a right knowledge of the Bible, and practice accordingly? That seems to constitute the qualification of a true heir of that kingdom.

My sympathies have been very strong for the ministry, realizing the great responsibilities that are resting on them as ambassadors for Christ. They need great grace. They that go forth weeping, have the promise, that the seed which they sow will bring forth fruit. May the Lord speed on such as go in His name. As to the necessary qualifications to accomplish this work, our Saviour has not left us in the dark. Christ says, "Abide in me." That seems to be the secret. Then God works in, and we are co-workers with him. It is easy to work then. The soul that is laboring, will not look so much at what is accomplished through his labors, as to know that he has pleased God, and be willing to leave the event with him.

Soon after I saw you at Homer, I visited the church at McDonough, raised up through the labors of Bro. Chapman. I purposed to go from house to house, and to hold prayer-meetings. But my

health was such, that I was obliged to return, and was confined to my house for two months. When the Lord restored me to my usual health, it was like fire shut up in my bones, to pursue my mission. I can do but little or nothing on my farm, but gain strength by riding. I think I can claim the promise, "He gives strength equal to our day." And while I am cheered with the prosperity of some, my heart is saddened by others, who seem to be sickly, and are not in a state to labor for the Lord. And the query arises in my mind, whether in some instances the responsibility has not been thrown too much upon the ministry, to do most of the work, the members not feeling their own responsibility to do their share. And if any have turned aside, may they come back on gospel ground; and that all God's little ones may mingle their prayers in the exercise of living faith in the speedy coming King is my prayer.

Lincklaen, N. Y., July 13th, 1858.

Bro. W. S. Moore writes from Cheraw, S. C., July 10th, 1858:—

Dear Bro.:—I am not allowed to express an opinion of our views among many in this vicinity, any more than if I was a mad man. How can I join such, when there is no union of feeling at all? If I mention the return of our Lord, I am scoffed at. If I could go with them in a worldly and loose way, in the Latitudinarianism of the age, I could be all at ease, so far as popular and worldly friends are concerned; but I should rather be a door-keeper in the house of my God, than to be acting so contrary to the plain oracles of the Lord our God. From the learned to the peasant, of all my acquaintance, they acknowledge that they are not able to contradict our views of the Advent faith, and they say that I am better posted up in the Scriptures than they are! I was asked the other day by one of the first merchants, how I got time to read the Bible so much, as he was told by one, that I was the best read Bible man in the place. The promise is plain, with the admonition to be ready for his approach. So let us hold fast to our profession, until the Lord comes to take each one to rest from his labors.

We hope our brother will still be strong, and let his light shine. He will receive our thanks for his aid, in sustaining the cause, and diffusing the light elsewhere. If his neighbors will not hear, and receive the truth, others will.

Bro. J. Earnshaw writes from Glencoe, July, 1858:—

SIR:—There are some things in the Herald which I do not agree with. Last spring I saw it stated that Judas was always a devil, and was raised up to perform the work he did. Now, sir, I think if he did the work he was intended to do, he was an obedient servant and not a devil. I am of the same opinion as St. Chrysostom who said, "Judas at the first was a child of the Kingdom, and heard it said to him with the disciples, you shall sit upon twelve thrones; but at last became a child of hell." St. Ambrose said, "both Saul and Judas were once good, who afterwards became and continued evil." In once being good and becoming evil again, they are said to be written in the Book of Life and blotted out of it.

REMARKS.—Judas was not created for the purpose of doing that work, but was admitted among the disciples because he would do it of his own choice,—in direct rebellion against his Master. If any suppose that Judas was once a holy saint, and from that became a child of wrath, we have no quarrel with them. We simply don't believe it.

#### The Parable of the Sower.

The sower went forth to sow the Word; He sowed the good seed, the word of God: Some fell by the way-side and the fowls of the air, Soon gathered it up and devoured it there.

Some fell upon stony-places of ground, And it withered away and never was found, Some fell among thorns, and were choked with the cares

Of this present world and no harvest bears; While some fell upon good ground, And forthwith a harvest with plenty abounds—From thirty, to sixty, or a hundred did yield, The word was the seed, the heart was the field.

Christian, sow all waters beside, And withhold not thy hand at evening tide, Sow hopefully, bountifully, at morning or even—The seed scattered here, may be garnered in heaven!

F. B.

Stanstead, C. E.

#### OBITUARY.

DEAR BRO. HIMES: On the 7th of July, our little daughter, CORNELIA AUGUSTA, fell asleep in Jesus, aged 5 years and 10 days. She died of convulsions;

was taken at 12 o'clock A. M. and breathed her last at half-past 11, evening. Her constitution being delicate, though her health was good, had given us more anxiety, while we considered her ours as a future comfort, by careful management.

But the storm of disease arose, and the frail bark was driven upon the shores of death. How afflictive this visitation from our heavenly Father! How sudden; and when for the time we saw all hope lost, how terribly the rod fell upon us!

For some weeks before her death, she wanted to die, and go where God was. When I told her she must be buried in the ground first, she seemed willing, if by this means she could be taken to see Jesus in the resurrection. Her mind seemed to be in a state of devotion almost constantly.

"Gentle Jesus, meek and mild,  
Look upon a little child;  
Suffer me to come to thee;  
Pity my simplicity,"

seemed to be the fervent prayer of her heart, for many days before her death.

"And now in deepest anguish,  
Our hearts with sorrow riven,  
Hope, full of consolation,  
Is streaming down from heaven.

Though death could coldly sever  
This loved one from our sight,  
She'll come again with Jesus,  
Clothed in immortal light."

Yours in Christ, ARIEL & MARY CROSBY.

Union Grove, Whiteside Co., Ill., July 21, 1858.

Bro. Himes:—It falls to my lot to inform you of the death of my husband, JONATHAN TALFORD, who died May 21st, in his 57th year. His disease was consumption.

He had been a resident of Chazy for thirty-nine years, and for a number of years a member of the Methodist church; but since '42 he has been a firm believer in the Advent faith. He did desire to live till Jesus came; but a few days previous to his death, as he saw disease making rapid progress, he gently gave up all, and ardently desired the time to come when his weary body would find rest in the grave. We believe that he sleeps in Jesus, and those that sleep in Jesus will God bring with him.

I ask the prayers of the faithful, in my loneliness, for me and my family, that we may be preserved from sin, and prepared for the kingdom when Jesus comes.

S. TALFORD.

East Chazy, N. Y., July 13th, 1858.

DIED, in Laborlaw, Canada West, July 3d, SARAH, wife of I. ALBERSON, aged 56 years.

She enjoyed perfect health up to the day of her death, when she was suddenly taken ill. She embraced the faith of the Coming One in 1843. She leaves a husband and three daughters to mourn her loss. May this voice from the dead have its desired effect on the family.

DANL. CAMPBELL.

DIED, in Tyendunaga, C. W., July 4th, MARY, wife of Bro. JOHN LOOMIS, aged 51 years. Also, July 6th, ALEXANDER LOOMIS, aged 29 years.

This is a very deep affliction for Bro. Loomis and family. May God support. Sister Loomis left a husband, one son and two daughters to mourn their loss. A. Loomis left a wife and two children, with a numerous circle of friends and neighbors.

D. C.

#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

may 29, '58

#### TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

#### Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

#### As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

#### For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

#### Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

#### Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

#### Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

#### Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plethora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

#### Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it is under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs—Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—1y



## ADVENT HERALD.

BOSTON, AUGUST 7, 1858.

## ITEMS AND NEWS.

The lightning struck, Friday the 23d ult., the house of D. C. Fisk, in Shelburne, Mass., and, says the Worcester Transcript, made wild work as it passed through the house. It knocked the chimney and an iron fire-frame into the kitchen, tumbled a clock from the mantel-piece, grazed a bed on which some children were sleeping, made the circuit of a number of other rooms, tipped over a pail of water, threw the hearth and lids off the stove, knocked the top off the stove, knocked the top off the churn, and after cutting up several other shines, burned its way through the front door, and buried itself under the door-stone. No one in the house was injured.

Another mathematical phenomenon has appeared. His name is Meredith Holland, and he is a native of Monroe county, Ky. It is said that he can answer any mathematical question without a moment's delay. He declares that he is conscious of no mental effort, but the answer is presented to his mind almost simultaneously with the question. Aside from this wonderful faculty he has a very ordinary and uncultivated mind.

In Canton, Mass., on the 28th ult., at the machine shop of Franklin Reed, one of the workmen, Edward Rice, as he was sharpening some tools, was killed by the explosion of the grindstone, living but three hours after being found upon the floor insensible, and blood gushing from his nose. A wife and two children survive him. As a gentleman who went to inform Mrs. Rice of her bereavement met her at the door she exclaimed, "You need not say a word; you need not say a word. I dreamed all about it last night!"

On Friday the 28th ult., there was a snow-storm on Mt. Washington. The roof of the house on the mountain-top was completely covered, and the party, thirteen in number, who passed the night, indulged themselves before breakfast in a game of snow-balling. The mercury fell to 30 deg., and ice was found in the pools on the summit.

A daughter of Henry S. Wooder, of Mount Hawley, Ill., eight years of age, died of hydrophobia recently. She had been bitten by a cat.

A girl of fourteen years, named Emma Evans, was frightened to death in New York on Sunday evening the 25th ult. As she was entering the hall of her house, the servant girl suddenly uttered an exclamation in such a way as to cause Miss Evans to fall to the ground in a swoon, in which she continued until she died. It was found that a blood-vessel of the brain had been ruptured.

In Baltimore on Tuesday, the 27th, a youth aged 16 years, named James Shannessy, while passing through the street, was assailed by a vicious dog, belonging to H. Thomas. The dog rushed upon him, but without inserting his teeth in his person. The youth fell to the pavement, then arose and staggered against the wall of the house, and fell down again. Several persons passing raised him up, when it was discovered that he was already dead. The dog was afterwards killed by police officers with their revolvers.

Some English farmers have discarded the ordinary sithes in their mowing this year, for an implement in all respects the same, except that it is fifteen inches shorter. It is stated that the result is a saving of one-third in the labor.

An island, about five rods square, covered with a luxuriant vegetation, floated down Lake Ontario a few days since. The soil was sufficiently firm to bear up a man, and was inhabited by small birds.

At Thornton Gore, N. H., on the 14th ult., John Merrill, about 18 years of age, son of Peter Merrill, during a halt while searching for a bear, stood with the muzzle of his gun pointing towards his head, and accidentally hitting the hammer with his foot the weapon was discharged and the contents went through his head, killing him instantly.

The "Dalles," a word which occurs frequently in the news from Oregon, is a name given to a narrow passage on the Columbia river, some fifty miles above the Cascades, where the stream passes between immense walls of basaltic rock, only three hundred feet asunder. The name, which is pronounced as if written dolls, means "slabs;" and was given, doubtless, by the early French trappers, as descriptive of the remarkable masses of basalt, which are not dissimilar to flag stones set upon end, and cemented together.

The wadding factory of George Boardman, in Bennington, Vt., was burned on the 22d ult. The loss is estimated at \$10,000; insurance \$2000.

The Winsted (Ct.) Herald gives discouraging accounts of the iron business in Litchfield County. It says that from 20,000 to 30,000 tons of ore from the Salisbury mines is stacked up around the Canaan furnaces, for want of a market.

The Darlington (S. C.) Flag says the "black tongue," which has made such havoc among the cattle in our Southern and Western States, has made its appearance in that section, and the disease is spreading rapidly in every part of the South. This disease is said to render the meat of the animals suffering with it poisonous.

Dispatches from St. Joseph's, dated 23d ult., state that advices from Salt Lake City to July 3, have been received. The Mormons had all returned to the city and their houses in different parts of the Territory. Gen. Johnston had passed through the city with his forces, and encamped 30 miles on the other side of it. No troops were in the city. The government officers had been duly installed in their various offices, and were preparing for the proper discharge of their duties. Brigham Young was anxious to be tried for treason, but insisted that the jury should consist of Mormons only.

The St. Louis Democrat says that the steamer Editor, on the Illinois, the other night, at 9 o'clock, was visited by a stream of the Mormon or shad fly, pouring on her decks to the depth of six inches, and it was difficult to shovel them overboard. The trees along the shore were loaded with these short-lived insects.

On the 26th ult. in New York, a child ten years of age, named George Pretner was found dead in a chest in his father's house. It is supposed that he hid himself away in the trunk for some unexplained cause, and the lid falling, the lock being self-acting, he was fastened in and died from suffocation.

The Memphis (Tenn.) Avalanche says that a negro man, slave of Mrs. Stork, in that city, recently came to his death from the brutal treatment of a fensish overseer, named Wm. S. Montgomery, who administered a series of whippings extending over ten days. The first punishment consisted of five hundred stripes. When it was ascertained that the negro would die, the scoundrelly overseer made his escape.

## Foreign News.

Accounts from Athens state that a terrible reaction of the Mussulmen against the Christians has taken place in Candia.

A young Greek of the Canea killed a Turk in self-defense. The body of the Mussulman was conveyed to the Mosque, and a general rising took place.

The European Consulates, as well as the Catho-

lic Churches, were insulted. The French flag was fired on, and the hotel of the Turkish Admiral was threatened unless the Greek was put to death.

The Greek was strangled by order of the Admiral, and his body was given up to the populace, and was dragged by them before the houses of the Consuls.

The Christians were leaving the Canea in crowds.

The Turks at Retimo have devastated the churches in that town, wounding several of the clergy, and taken possession of the citadel, the artillerymen stationed in it taking part with the mob.

The Paris papers publish the following dispatch from Alexandria: "It appears that the first intelligence of the massacre was given on board the Cyclops by several Greeks, who swam to the vessel during the night. She sent two boats the next morning (the 16th June) to the town, but they were obliged to fire on the natives, who strove to cut off their retreat. The French Consul, his wife, and several of the household were beaten to death with clubs. The daughter of the Consul, M. Emeral, the Chancellor and two servants, escaped by a miracle, and safely arrived at the French Consulate-General here (Alexandria) on the 6th. The English Consul and his household were literally hacked to pieces. The murderers were about 5000 in number."

A Marseilles dispatch says: "The Calcutta Englishman and the Bengal Hurkaru state that the rebellion is more general. The army was in very good spirits, but its numbers were rapidly decreasing. The deaths at Lucknow had reached 90 in one day. Twenty died of apoplexy. Colonel Thompson died of cholera. Reinforcements amounting to 1500 men had arrived. The garrison at Lucknow had been reinforced with one regiment."

The Times Bombay correspondent says:

"I do not often write of the weather, but it is at this moment the most important element in the campaign. For twenty years no such season has been known. The little rains fell a fortnight before their time, and then ceased; and the land is one huge steam bath. At Calpee the thermometer in tents is 134 deg.; in Jugdespore it is 130 deg.; and in Lower Bengal, within the reach of the sea breeze, it is 126. In Calcutta, in a house hermetically sealed against the light, and with the punkah going, it stands steadily at 96 deg. Sickness is all but universal. The small pox is bursting out here and there, half the European community have fevers, and a moiety of the other half only escape the curse by an infliction which, though not unhealthy, is even more unbearable—innumerable boils. In Allahabad, out of 1600 Europeans, not 900 are fit for duty, and the number of deaths from 'apoplexy'—that is, sunstroke—exceeds the mortality from all other sources. In the midst of all this there are regiments in which the stock is maintained, and in which punkahs paid for by the government are forbidden. The duke of Cambridge should stop all this by forbidding the stock in India at once—its use is optional I believe—and compelling commanding officers to leave the punkahs alone. The Royal Artillery, for instance, are losing men at the rate of 14 per cent. per annum, exclusive of fighting casualties. Again, the men are now dressed in light colored cotton cloth, capital stuff to resist the climate; but their heads are still unprotected. They receive, it is true, a white cover for their caps, but it is no protection, except so far as its color is concerned. Routine and the sun together are beating us, and I was told this morning, that with all the reinforcements and recruits sent out, we cannot muster even now 26,000 effective Europeans. By October a third of them will be off duty, for though the soldiers do not get apoplexy in barracks, they do get liver complaints and low, debilitating fevers."

The famous comet which has been so long missing has at length made its appearance. Professor Donati, of Florence, certifies that he saw it for the first time on July 2. He has observed it frequently since; it looms daily larger and more luminous, and he expects that from the middle of August to September it will be visible to the naked eye.

PREACHING TO THE DEAF AND DUMB.—In the New York Observer for the present week, we find a pleasing account of a visit of deaf mutes to the Presbyterian Church at Fort Washington, during divine service. Of course they were unable without assistance to comprehend what the minister was saying. Mr. Lewis Peet, one of the instructors at the Deaf and Dumb Institution, accompanied them, and interpreted the sermon to them. The officiating clergyman, describing the scene, says:

"My visit to the institution I shall not soon forget. I had engaged to preach at the Presbyterian Church at Fort Washington, not knowing that some of these deaf mutes would constitute a part of my—shall I say audience? Yes, audience—for they hear with their eyes. They came late, and took seats near the door. They were accompanied by Mr. Lewis Peet, who was ears to them all.

While preaching, I could not imagine what that

young man was doing. His eye was not upon me, but down in the pew; and his hands were at work upon something there—what, I could not tell. There was something going on between him and his companions, whose eyes were fixed, and over whose countenances a gleam of satisfaction occasionally stole. I was annoyed by it. I thought it irreverent, to say the least. But how often are we mistaken in our judgment of persons as well as things!

The service being ended, I was introduced to this circle of supposed Gallives; when, lo! they were found to be among the most serious and interested portion of the congregation.

Mr. Peet was the young man who had annoyed me so much, and his wife, whose fine countenance sparkled with intelligence, was one of the number to whom he had interpreted the discourse.

I inquired of Mr. Peet how much of the sermon he was enabled to communicate? He replied, 'Almost every word.'

A Boston gentleman, now in London, writes thus of Mr. Spurgeon, the celebrated preacher:

"We went last Sunday morning and heard him, at the Music Hall, Surrey Garden, and I found afterwards that he outdid himself even in his discourse, and for this reason, that his heart was very glad and grateful. I will tell you why. The proprietor of the Garden let them for concerts, and fetes, and all kinds of such amusements, and they had agreed, or were going to agree, to let them for some kind of public entertainment on Sunday evening. Mr. Spurgeon intimated this in the course of his remarks, and added that he had been able to prevail on them to refuse, as he said he could not possibly preach there any longer if they were to be thus desecrated. Thus, as his preaching there on this occasion was an uncertainty last week, he was overflowing with joy that the obstacle was removed, and alluded to it specially in prayer, thanking God for removing it. Thus, although he still preaches as acceptably as ever and to equally vast throngs, he even outdid himself. His text was Luke 15:10—'Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth.' As ever, he deals in his own peculiar manner with his discourse, the theme being the sympathy of Heaven with Earth, and the impression one receives on hearing him is that he is plainly a man sent by God.

"His speech is perfectly natural, not the least straining at effect, apparently; his language plain and forcible; his style heightened and commanding, rather than particularly argumentative or entreating. Yet it has the true temper—the genuine Gospel ring, and a peculiar penetrative force, seemingly inherent, which it is impossible to withstand.

"He charges the ramparts of sin, so to speak, with a boldness and confidence which is heaven-gifted and triumphant. I cannot write more, and only add here, that when he expressed in his earnest, hearty manner, the idea that he had a passion for men's salvation, I thought I discovered the key to his unparalleled success as a minister of the Gospel of Christ."

In regard to Mr. Spurgeon's coming to America, Rev. Mr. Eddy of this city, who is now in England, says that he thinks such a visit doubtful.

LONDON DILAPIDATED. According to the London Times, considerable portions of the city are in a state of dilapidation already beyond the power of renovation, except by re-construction. The Times proposes large expenditures for this purpose. It says: "If things go on in the present way we shall soon have to leave off boasting of English comfort. The word will be as inapplicable to the country as the epithet 'merry' in the old ballads. Here are 3,000,000 of us living in London in a manner which is every day becoming more and more unbearable. Foreigners have always been disappointed in London, but now-a-days they are astonished, not to say disgusted. No doubt some improvements have been made: new districts have arisen, better built and better drained than the old, but they are at the extremities, and London proper is becoming more foul and dingy and dilapidated and stinking every day. The Parisian, the Viennese, the New Yorker is surprised at the meanness of the houses, the closeness and smallness of the shops, and the general slovenliness and want of care which meet the eye on every side. The Londoner seems to have no idea of pulling down a house. Whether from want of enterprise, or from a bad system of tenure, vast districts in the most advantageous situations are covered with worthless houses, which are allowed to stand and become worse and worse yearly, until they tumble down or otherwise cease to be habitable."

EFFECTS OF NOVEL READING. A whole family brought to destitution in England, has had all its misfortunes clearly traced, by the authorities, to an ungovernable passion for novel reading, entertained by the wife and mother. The husband was sober and industrious, but his wife was indolent and ad-

dicted to reading everything procurable in the shape of a romance. This led her to utterly neglect her husband, herself and her eight children. One daughter, in despair, fled the paternal home and threw herself into the haunts of vice. Another was found by the police chained by the legs to prevent her following her sister's example. The house exhibited the most offensive appearance of filth and indigence. In the midst of this pollution, privation and poverty, the cause of it sat reading the latest "sensational work" of the season, and refused to allow herself to be disturbed in her entertainment.

FUTURE LABORS.—I shall preach in Worcester, Sabbath, Aug. 8th, and 15th; in Springfield, Ms., Tuesday evening, Aug. 10th, as Bro. Ladd may appoint; Wednesday and Thursday evenings Aug. 11th and 12th, in Hartford, Ct., as Bro. Clapp shall appoint.

After this time I shall preach in Boston for the present.

My health is better.

J. V. H.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 10TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, } Secretaries.  
A. PEARCE, }

GROVE AND CAMP-MEETINGS.—There will be a Grove-meeting held at Cooper's Settlement, Clearfield Co., to commence Aug. 12th, and continue one week. Bro. J. Litch will be present.

In behalf of Brn.

M. L. JACKSON.

There will be a Grove-meeting held on land owned by Daniel Miller, on Bennett's Branch, to commence Thursday, Aug. 19th, and hold one week. Elders J. Litch, I. R. Gates, and T. Holland are expected to be present.

J. D. BOYER.

Also, a Grove-meeting on the Little Toby, on land owned by Mr. Josiah Earle, to commence Aug. 26th, and hold one week. The above named Brn. will be present.

J. D. BOYER.

A camp-meeting will be held at Marsh Creek on the old camp-ground, owned by Bro. J. Eckley, to commence on Sept. 2d, and hold one week, and longer, if practicable. Brn. J. Litch and J. D. Boyer are expected to be present. Bro. T. Holland is also invited. In behalf of Brn.

M. L. JACKSON.

By Divine permission, I shall preach Sept. 5th, evening at Colburn; 6th, P. M., Clark. The following in the evening, with the exception of Sabbath appointments: Scarborough 7th, Griggs 8th, Karnes 9th, W. Campbell 10th, I. Campbell 12th, 10 A. M., W. Willard 12th, evening, I. Lampkin, 14th, George Beemer 15th, G. Robinson 16th, W. Minster 17th, Henry Borden 19th, 10 A. M., I. Lawrence 19th, 4 P. M., Dunwich 21. On my return I can attend to appointments by addressing me by letter, I. Campbell, Freeport, C. W.

DAN'L CAMPBELL.

WILBRAHAM CAMPMEETING.—Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 23d, and continue one week. All are invited to attend and participate in this feast of tabernacles. The fare, on the Western railroad, to the campmeeting, is reduced to half-price, which is 2.50 from Boston, for both ways. It is expected that similar arrangements will be made with other roads, which will be noticed in due time.

R. E. LADD, } Com. Arr.  
HIRAN MUNGER, }  
GEO. T. ADAMS, }

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings.

J. MORSE, Pastor.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

D. Campbell—Have cr'd you \$1.50 on old account, and so balanced it. Then we have cr'd you \$5.50 on new account, and have charged you 56 cts. for H. to P. Beddell, and \$1.00 for H. to A. Clark—so that when you send, it should be put to your credit.

J. F. Boyer—Sent 200 Stories the 29th ult. We do not find that we have any ac't with you except for Herald which is paid to No. 1000, and for this book, which, with postage, is 47 cts.

To Aid this Office.—A. S. Barber \$1, I. Yocum, \$2.

Elder O. R. Fassett's P. O. address is Westboro', Mass.

## RECEIPTS.

UP TO TUESDAY, AUGUST 3RD.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

J. Thompson 919, H. Montgomery 919—are out of the 1st No. of Reply to P.; M. D. Proctor 919, L. Bolles 906, A. Clark 916—have none of the 1st No. of Bro. Bliss reply to P., Thomas Sweet 919—did not give P. O. address, but we have cr'd to T. S. of Byron, Mich. As we have another of the name, if wrong, we will rectify. D. Curtis 919, R. Jackson 919, T. Ward 906, S. Manuel 919, D. H. Watkins 919, D. Bosworth 932—no div. till Jan., C. Stone 919, F. Smith 906, E. D. Clark 919, C. Parmalee 919, W. G. A. Guild 919—each \$1.

Mrs. A. B. Covell 919, E. Lloyd 924, A. S. Barber 934, A. Fassett 971, J. Earnshaw 946, B. Garrett 919, A. Byxbee 893, Mrs. H. Story 976, U. F. Arnold 898, A. P. Nichols 914, L. M. Lowell 919, J. Kinney 945, J. Bearbower 956—each \$2.

W. S. Miller on ac't, \$4.

P. Beddell 906—56 cts.—We are out of the first No. of Bro. Bliss' reply to Mr. Peaslee; I. Yocum 893, \$1.50; J. Litch on ac't, \$8.50.



# ADVENT GAZETTE

MILLENNIUM.

WHOLE NO. 900.

BOSTON, SATURDAY, AUGUST 14, 1858.

VOLUME XIX. NO. 33.

Original.

"QUIT YOU LIKE MEN."—1 COR. 16 : 13.

Stand up, Faint-heart ; face thy foe ;  
Deal him many a well-aimed blow ;  
Let the cringing worldling know,  
As you can,  
That thy spirit has a will,  
That thy soul hath metal still,  
And thy arm's not lost its skill,  
Be a man !

Act !—and hindrance flees away ;  
Speak !—and cowards shall obey ;  
Make your mark as well you may,—  
Rouse ye, then !  
Up !—and play the hero well ;  
Smite the dastard powers of hell ;  
Strike !—and every stroke shall tell—  
Be a man !

Heaven-born courage never cowers.  
True hearts in this world of ours,  
Scorning ease and beds of flowers,  
Lead the van.  
Let the timid faint hands fold ;  
Victory is for the bold,—  
Bow to neither power nor gold :  
Be a man !

Heaven helps those who themselves aid.  
God is for thee,—draw thy blade ;  
Ne'er be faithless nor dismayed,  
Once again.  
If on Him ye fix your eye,  
If Excelsior be thy cry,  
Ye shall conquer though ye die !  
Be a man !

D. T. TAYLOR.

Waterbury, Vt., July, 1858.

## Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

### CHAPTER XIII.

The very first incident recorded in this chapter is, that in the church or congregation that was gathered together at Antioch, there were certain prophets and preachers, whose names are here given : Barnabas, "the son of consolation," Simeon, probably an African, being called Niger, or black ; and Lucius of Cyrene ; and Manaen, who was a servant in the house of Herod, and whom he consulted about his prosperity, and continuance on his throne,— "brought up with Herod the tetrarch ;" and Saul. Now, "while these ministered to the Lord," literally, served the Lord, or worshiped the Lord, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Paul and Barnabas already were preachers of the Gospel ; but it seems to have been the law or usage of the ancient and primitive Church to lay their hands upon every one they sent to a special missionary station, and to implore on those they thus sent the consecrating influence and blessing of the Holy Ghost. Paul, an apostle, and Barnabas, a preacher, were sent by the teachers and prophets of the Church of Antioch to preach the glad tidings in that country in which henceforth they were to labor. These two, full of the Holy Ghost, anointed richly for their mission, endued with a special sanctifying and enlightening power, departed, and came to Cyprus ; "and when they were at Salamis, they preached the word of God in the synagogue of the Jews ; and they had also John to their minister." They had

no time to study its remains, its ruins, its temples, its magnificent architecture,—and such there were at many of the places they visited,—but full of their commission, men of one thing, and with one object and design, absorbing and consuming every thought, they felt it their only duty and their privilege to preach the blessed Gospel everywhere. The synagogue of the Jew, the temple of the Gentile, were equally consecrated for their work, and for the fulfilment of their mission.

"And when they had gone through all the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew." It is notorious that in ancient days the Jews were scattered throughout most regions of the Gentiles, and generally, deeply to their disgrace, exercising the office of pretending prophets, and sorcerers, and soothsayers, and fortune-tellers, and indicating a character in that day anything but creditable to their race ; not the pious Jews, but the Jew by birth ; not the Jew by circumcision of the heart and of the spirit, which is of God. This Jew, this profligate Jew, whose name was Bar-Jesus, was found with the deputy of the country, Sergius Paulus, "a prudent man ;" a man discerning the time, a thinking and reflecting man ; who, having heard that Barnabas and Saul had been preaching the Gospel to others, and anxious to know what was the nature of their message, and the grounds on which they made it, sent for them, and desired to hear the word of God. Elymas the sorcerer—so was his name by interpretation—withstood them, because his craft was in danger : if the Gospel was preached to Sergius Paulus, and his heart was turned away from vain and idle curiosity to serve the living God, then this miserable impostor was sure to be dismissed. And with all the tenacity of avarice, he resolved at all hazards to resist the intrusion of Saul and Barnabas into the good graces, by enlightening the mind and convincing the heart, of his master, Sergius Paulus. His name here is called Elymas, which is translated "a sorcerer." It is derived from a Hebrew word, which means "a wise man." You have all read in recent letters from the East, of those called in Constantinople the Ulemas. The Sultan never ventures to go to battle, or to engage in anything connected with his country, without calling together these sacerdotal or ecclesiastical heads of the nation, known by the name of Ulemas. Well, the name Ulema, a chief priest, or ruler among the Turks, is the same as the word Elymas, being derived from the same Hebrew word, and they might, with no great strain upon the word, be interpreted "Turkish sorcerers ;" as his name is here a sorcerer by interpretation. Now, this Elymas, we are told, withstood them. And Saul, who saw through him, not pronouncing a judgment as an individual ignorant of the state of this sorcerer's heart, but gifted as the apostles were with the Holy Spirit, and with a penetration which even the most vaunting of their alleged successors has not assumed, said to Elymas, "O full of all subtilty and all mischief, thou child of the devil"—as he was—"thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?" And immediately the judgment of God fell upon

Elymas, and he was justly punished for his sins by blindness coming on him ; not for life, but for a season ; the blindness a penalty to him, a proof to Sergius Paulus, and all that beheld it, that the arm of Omnipotence sustained the utterance of Gospel truth ; the miracle indicating God's power, attesting that the message was the wisdom, the inspiration, and the revelation of God also. This explains why "the deputy, when he saw what was done, believed." He said, "These men have the credentials of a mission from heaven ; their deeds are the seals of their embassy. God would not put forth his omnipotent power to attest a perfect lie. Because God's power attests these men's message, therefore we believe that the facts they narrate, the doctrines they preach, are true." And Sergius Paulus, with far less evidence than we have, and far fewer means of reaching that evidence, believed, and became a Christian.

After this we read, "they departed from Perga, and came to Antioch in Pisidia ;" and the first place they visited was the synagogue of the Jews. You will see, from the beginning of the Acts onward to this chapter, how the apostles offered the Gospel to the Jews first, and also to the Gentiles. They preferred the synagogue to preach in to the heathen temple, and the reason was abundantly obvious. The Jew admitted the Old Testament ; and on his own principles, and from his own premises, the apostles were enabled to prove, consistently and logically, that he must admit the Gospel also ; and the Jew becoming a Christian, would be a standing and striking proof to the Gentiles that the Gospel was what it professed to be—the wisdom of God, and the power of God. Well, now, "After the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying," with great liberality, and with great candour, "Men and brethren, if ye have any word of exhortation for the people, say on." The chapter supposed to have been read in the synagogue on this occasion, or, as we should call it, the lesson for the day, is understood to have been the 1st chapter of Isaiah, and also the 1st chapter of Deuteronomy ; and there is throughout this address of St. Paul a continual allusive reference to some of the statements in this remarkable chapter. Well, Paul was too glad of an opportunity of speaking. He was not afraid, as some are sometimes, to proclaim and advocate that cause which he knew to be true, because he was in the company of them who had reasons that needed to be convinced, and reasons that required strong arguments to convince them. He stood up at once, beckoned with his hand, gladly accepting the opening, and said, "Men of Israel, and ye that fear God, give audience." Now, why should it not be so still ? The minister of the Gospel should preach everywhere. He should not say, "I will only preach in my own place," he ought to go to the platform, and afford those who are opposed to him an opportunity of saying what they have got to say. I am sure I should rejoice if I were admitted by Dr. Wiseman into his pulpit, and allowed to address his congregation ; and if he had the liberality that was displayed in these ancient times, he would do so. And we may be sure of this, they that do not do so are conscious that they have a cause that will not stand such plain in-

vestigation. He that doeth the truth cometh to the light, but they that love darkness rather than light feel they have a cause that can prosper beneath, but cannot prosper above ground. Paul therefore accepts the invitation at once ; and said, "The God of this people"—and mark you, in the whole of his address, from beginning to end, there is not a single useless compliment, there is no attempt to gain their applause by the compromise of truth that was unpalatable to them ; but simply, faithfully, and fully, in their own synagogue, he tells them those great lessons they had not forgotten, but did not wish to have repeated in their hearing, "The God of this people, Israel, chose our fathers," in his sovereignty and in his freedom ; not because they were worthy, but because he was merciful,— "and exalted the people when they dwelt as strangers in the land of Egypt." Do you see how delicately he reminds them?—"Once you were slaves in Egypt ; if you be anything now, it is because God chose this people, and brought you out with a high arm from the midst of it." And yet he says it so delicately, that he could give offence by his language to none, and yet must convey very humbling truths to all. Now that is the perfection of preaching, when a man can so preach that not a single truth shall be diluted, but so preach it that it shall pass unarrested through every prejudice and prepossession, and lodge itself in the living heart, and become, almost without the consciousness of him that hears it, a living seed, springing up into everlasting life. Then he gives the whole history of God's dealings with them. "You are now in the land of Canaan ; but that is not to your credit ; for it was God that destroyed the seven nations. Then you got judges ; but it was not your wisdom that selected them, but God. You afterwards desired a king." Now, mark the difference. He says, "He destroyed seven nations ; he divided their land to them ; he gave unto them judges ;" but "they desired a king ;" gently and softly reminding them of their wickedness in so doing. "Then God even gave you what you desired, Saul the son of Cis, "a man of the tribe of Benjamin, by the space of forty years. And when he had removed him,"—mark how he gives God all the glory ; it is God that gives, God that sets up, God that removes, God that raised up unto them David,—he gets all the glory. "And you therefore, Jews, whom I address instead of being puffed up and exalted by your national privileges, should remember the rock from which you were hewn, and the hole of the pit from which you were digged. A Jew would not accept Christ as the Messiah unless he could see the promise made to the fathers thoroughly fulfilled in him.

Well, he says, "Of this man's seed"—that is, David—"hath God, according to his promise, raised unto Israel a Saviour, Jesus." Then he says, "John came, his herald and his pioneer, according to the Scriptures, preaching the baptism of repentance to all the people of Israel. Then, when the people spoke to John, he said, Whom think ye that I am ? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose." Then, after telling them this, he says, "Men and brethren, children of the stock of Abraham,"—I give you every credit for your genealogy ; you are



of an illustrious stock,—"and whosoever among you feareth God, to you is the word of this salvation sent." And then he goes on to say things that must have been unpalatable. "For they that dwelt at Jerusalem, and their rulers, because they knew him not"—what a compliment to the wisdom of them that sat in Moses' seat! Yet he does not say it violently; he does not say, "I speak to ignoramuses;" but, "Because ye knew him not, nor yet the voices of the prophets." Now how cutting is that, yet how quiet! "which are read every Sabbath-day"—a people hearing the prophets read every Sabbath day, and yet not knowing what they meant! How faithful! and yet how skilfully and gently was that faithfulness conveyed? "And though they found"—and here is the very severest of all. These very rulers, who heard the prophets every Sabbath-day, these children of the stock of Abraham—"no cause of death in him, yet desired they Pilate that he should be slain."

In a very able critical work upon the original of this text, it is said it ought rather to be translated—and this will show the wickedness of the people—"And because they found no cause of death in him, they desired Pilate that he should be slain." They asked him cruelly to put a man to death because they could find no mode of doing it in another way, or doing it legally, according to their law.

To be continued.

### An Advocate on the Throne.

Not only have we an Intercessor on the throne, but also an Advocate. "An advocate is one, who pleads the cause of another in a court of justice; one who defends, vindicates or espouses a cause by argument; one who is friendly to." In all these senses, Christ is our advocate in the court of heaven. How pleasing is the thought that we have an Almighty Advocate, to plead our cause—that we have an advocate on the throne! Who need fear when he has an advocate on the throne? How ought it to console us, that we have One who espouses our cause, who is perfectly able and willing to carry it through, and bring it to a successful issue. No difference how desperate may be our cause; with him for our advocate we have nothing to fear. But how passing strange is the mystery, that God in our nature should ascend to the throne of the universe, to be the sinner's Advocate—the rebel's advocate!—that poor, low degraded sinners of earth should have the most exalted Being in the universe, for their Advocate? Must it not be an astonishing mystery to angels.

Not only has he ascended into the heavens, and to the throne that is above all thrones, to be our Intercessor and Advocate, but he has gone there to prepare a place for us. Kings often send their servants before them, to prepare a place for themselves; but our King, the King of Kings, has himself gone before to prepare a place for us, his servants! Hence, we hear him saying, "I go to prepare a place for you." And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also." John iv. 2. 3. He goes and prepares a place for us! He does not send one of his servants to do it, but does it himself! What he does in preparing those mansions, we know not, and it would be only vain speculation for us to attempt to reveal that which he has not revealed. It is sufficient for us to know that he is preparing them, and that when they are all prepared for us, and we are all prepared for them, "He will come again and receive us to himself."

Here we behold a new wonder, the Lord of the universe, the King of all kings, leaves the throne of the Highest to come for us! "Though thousands minister to him, and ten thousand times ten thousand stand before him," ever ready to do his bidding, he comes himself! His heart is too much in it to trust it to others! Hence, though millions of holy beings would fly at his word, glad to obey him, and receive us and carry us to himself, yet he comes instead of sending! Though the armies of heaven follow him, yet he comes to receive us—*us*! Astonishing!—Yes, mysterious mystery, he leaves

his throne again for us! He comes the second time without a sin-offering, for the ultimate salvation of his people—he comes for the completion of the glorious work, which he has so gloriously commenced. But he comes not alone, the grandees of the universe accompany him. How different from that time, when as a babe he was laid in the manger, and the stalled oxen were his companions! But is not his object as astonishing as when first he appeared in Bethlehem? The King of kings, and the nobility of the universe, have descended to earth to exalt man to his throne! They have come to his coronation! Oh, the mysteries of that coronation day! Not a pope, as is sometimes the case among pompous mortals—not the most exalted archangel shall have the privilege of crowning him, but God in our nature will do it! Were the most exalted king on earth willingly to become a servant to the lowest of his servants, and exalt him to his throne, it would not begin to be so strange a mystery, for it would not begin to be such a condescension on his part. God in humanity will come down, attended by his mightiest servants, to exalt us to his throne! Rev. iii. 21—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."

Every thing about man's salvation from the beginning to the end, is exceedingly strange and mysterious; but which is the most so? Which is the most wonderful? Which is the most mysterious in all this mysterious mystery? I know not. Every step in the divine plan astonishes us. Every thing about it is worthy of God. Every thing about it is calculated to fill the soul with wonder and admiration and love. Every thing about it must more and more exalt the adorable One, in the estimation of all the holy of the universe. The crowning mystery is God in humanity received into the heavens—exalted above all; but he does not remain there—he comes again, not to be humbled for us, but to exalt us who are made partakers of his nature, to his throne!

And even there the mystery does not cease, but revelation leaves us. The revelation of eternity may show that then, the mystery is but begun. One thing is certain, the "far more exceeding and eternal weight of glory" will still be to be manifested; and nothing short of eternity will be sufficient to manifest it to the most exalted minds. It will be such as "eye hath not seen, nor ear heard, neither hath entered into the heart of man."—I Cor. ii. 9. It is doubtless such as no created eye has ever yet seen. It is such as the finite cannot yet comprehend.—*Christian Observer*.

### Fanaticism in Egypt.

The following account of the great fanatic close of the Moohed e' Nebbee festival, in Egypt, is from the "Memoir and Letters of the late Thomas Seddon, Artist," a work lately published in England:

"This morning the Sheikh rode over the prostrate bodies of the fanatics. After wandering about the fair with Fletcher, we met a Mr. (Lieutenant) Burton, who, knowing the Arabic language thoroughly, has taken the dress. Finding the door of the Sheikh's house open, we went in, and found a great many Europeans there, with a crowd of Arabs, Kwasses, dervishes, and men and boys of all nations. Seats were ranged on each side for Europeans. We came in at about eleven, and had to wait more than two hours before the Sheikh arrived. During the interval a number of jugglers and serpent-tamers performed their evolutions. Two men, very wildly dressed, went through some very bad sword-and buckler exercises. Then men came in with pointed iron spikes, about fifteen inches long, with a large knob of iron at one end, garnished with short chains. These they stuck in the corners of their eyes and twirled them round: then they dug the pointed end against their heads and bodies; then a man lay down and they placed the pointed end on his stomach, whilst a man stood upon it; then they held four or five on the ground, point uppermost, and the jugglers walked on them; they then brought in their skewers, and thrust them through their

cheeks and arms, and through the flesh on their bodies, having stripped to the waist.

The performance began now to be very disgusting; they foamed at the mouth, and seemed to become intoxicated, falling back into the arms of those behind them, apparently fainting. One man howled, growled like a lion, and raved like a maniac. This continued for some time, when the serpent men came in with the asp round their necks; and then some of the fanatics rushed on the snakes, and tore them with their teeth; and when four or five men held them each, they struggled fearfully, and tried to bite them. As the banners now appeared, the lower order of them lay down side by side on their faces, while the others better dressed, took them by the legs and shoulders, and pressed them closely together. By the time that a compact-mass was formed, half-a-dozen turbaned Dervishes, with long sticks, rushed in over them; and then the Sheikh, on horseback, a man leading his frightened horse, who trod heavily and quickly, like a horse passing through a bog. He swerved, and trod on one man's head, and on legs of others. The Sheikh sat lying back, as if stupefied and in pain, dressed in a huge green turban, and supported by a dervish on each side. Some of the men were lifted up as if hurt, and all seemed to be, or to sham an intoxicated ecstasy."

### Mathematical Mysteries.

Take a straight line one inch in length, and divide it into two equal parts or halves, divide the half into two quarters, the quarters into two eighths, the eighths into sixteenths, and so on, continually bisecting the fractions last arrived at. It is logically obvious that, by this process of perpetual halving, we can never reach the end of the line, although its length is only one short inch. There will always remain a fraction to bisect. By increasing the number of bisections indefinitely, we can approach indefinitely near to the extremity of the line but through all eternity we could not actually arrive at it! There is a geometrical curve called the hyperbola, which is so related to a straight line called the asymptote, that they approach each other continually and never meet.

The geometer will show you in a diagram both curve and line, not many hair breadths apart, and yet he can demonstrate, by logic the most vigorous, that the line may travel through all eternity toward the curve, and still no meeting take place between them. There is an eternal convergence across a space not broader than our pen, but no possible concurrence.

The algebraist will show you the commencement of a series of numbers, the terms of which are absolutely infinite, and yet the sum of the whole—the precise sum—may be no more than one, two, three or four. He will tell you respecting a progression beginning with unity as the first term—what the second term is, what the hundredth term is, what the hundredth-thousandth-millionth term is, what any term you please to ask him is; and he will further tell you that the whole infinitude of terms added together amounts to exactly four—no more, no less—and yet he will also tell you that eternity alone would suffice to write down the terms whose sum is really comprised in that insignificant number four!—an eternity of duration, and an innumerable host of ever busy writers!

Now the whole mystery and contradiction in these well known mathematical truths, arises from the presence of infinity. Expel that element and all mystery would vanish; retain it, and facts known to a school-boy are incomprehensible by a Newton. Newton admits them, uses them, knows them to be true, but cannot explain them—and never will be able to explain them, nor absolutely to comprehend them, even though his occupation in heaven were the study of mathematics and nothing else forever. It is a mistake to suppose that all mysteries will be solved hereafter; for every mystery of incapacity—which is the only real, ultimate incomprehensibility—must remain forever incomprehended by the creature. No progress can elevate the finite into the infinite. Happy for us that it is so! Were it otherwise, a period in eternity

might arrive when truth would be exhausted, and our felicity would be overclouded by grief to which the weeping Alexander's was a childish sorrow.

### Assuming the Responsibility.

Some days since, while calling upon one of my neighbors, I found the grandmother about to cut the little grandchild's hair, which, for some cause, was falling out, and which the good old lady determined to cut, in order, as she said, "to thicken its growth."

"It really does seem a pity," said the old lady, as she drew the long, silken ringlets through her fingers, "but what was to be done? We tried everything we could think of, and everything our neighbors told us of, and everything the papers said anything about, and all to no purpose. The hair keeps coming out, and I do believe that Sophronia will be bald in a month more unless something is done, and that pretty soon. See there," said the old lady, as she held up a large quantity of hair rolled up in a bunch, "see there! did you ever see the like?" and the old lady sighed like Shakspeare's lover.

Drawing the comb through the long ringlets, she settled the shears firmly into her fingers, opened wide the blades, and essayed to cut, but somehow the fingers refused to move, her heart died within her, and laying down the shears, she looked up with a queer look of diffidence. "I dare not cut," said she, "I'm afraid I'll spoil her looks to cut it. Here, child, here's a quarter; go down to Mr. Rath and have him cut your hair quite short. It's no use to try to do what one knows nothing about," said she, in a moralizing strain. "Every one to the business he's fitted for;" and she gathered up the stray hairs and burned them, and smoothed down her apron and adjusted her spectacles and resumed her sewing.

"I came in," said I, "to have you go in with me to see Mrs. Armstrong's child. I'm not acquainted with her, and don't like to go in alone; but the child is sick, I hear, and I want to be as neighborly as I can to a stranger and a new comer, so I came to have you go in with me." So, without more ado, in we went, and, after, a not very formal introduction, asked after the sick child, and got quite a circumstantial history of the case. It appeared that the child, a fat little chubby fellow, was taken the night before with the croup; the doctor had been sent for and used the usual remedies with a very beneficial effect, and, among other means, had applied the cold wet compress, covered with a dry towel, to the throat, and had directed the vapor of warm water to be inhaled through a sponge wrung out of that liquid.

"La me!" said the old lady, "who ever heard of such a thing? Cold water to the neck of a child with the croup! I should think he'd a caught his death of cold. And how is he now?" said she, as she bent over the crib and listened to the little patient's breathing.

"He got along very finely this morning, but this afternoon he seems a little hoarse," said the mother, "and I am anxiously waiting for the doctor. I expect him here every minute."

"Well, you may do as you're a mind to," said the old lady, "but I'd take off that cold wet towel, and throw away that sponge.—Steaming a child, as I live! Cold water outside and hot steam inside! Who ever heard of it before?" said she, waxing loud and indignant: and after much talking she persuaded the too credulous mother to give her the charge of her darling. Away went the sponge, and off came the cloth from the child's neck, and mixing up a large cupful of goose-oil and molasses, commenced pouring it down the little one's throat. The child, which up to that time had been resting quietly in his crib, with no fever and not a single unfavorable symptom, except, perhaps, a slight hoarseness, began now to struggle and cry, and in less than half an hour was in a high fever, and unable to utter a loud cry, and was rapidly approaching suffocation. The mother, now thoroughly aroused, wished to send for the doctor, but the old lady said, "No, as soon as the goose-oil and molasses came up it would bring up the phlegm with it, and the little one would be well." And so a precious hour flew by, the child each moment growing rapidly worse, and the old lady



pouring down the oil and molasses, until the child's condition grew so desperate that even she was alarmed, and I was dispatched posthaste for the doctor. But the doctor was out of the village, and his student did not know where he had gone, and so two hours more were lost before the doctor returned; and by the time he got to the house the little fellow was past all hope, and lingering through the night, died early the next morning.

The mother's anguish was extreme, and I was grieved and indignant at the old lady's folly, and the old lady was very self-complacent with the idea that she had done all she could to save the little child's life, while the doctor's wrath was terrible. He stamped and raved, and poured more invectives on the old woman's head than I had ever heard before in a lifetime. And, reader, barring the oaths, I could not but think that she deserved it all. She had sat quietly in her own house, and on attempting deliberately to cut her grandchild's hair had failed, because she feared to spoil the little one's looks. The responsibility was too great, and she sank under it. Rising up from this exhibition of her weakness, she went into a neighbor's house, assumed the responsibility of casting aside the means directed by a well-educated and successful physician, assumed the charge of a case of which she knew absolutely nothing, and committed a downright murder within a few hours from the time when she sent her grandchild to the barber's, with the words:

"It's no use to try to do what one knows nothing about; every one to the business he's fitted for."

Reader, do you need a moral? Just bethink yourself, the next time you find yourself giving advice on a subject you know nothing of, and my tale will have a practical application, and will bring forth practical good.—*Life Illustrated.*

### The Heart Sounder than the Head.

Pride of intellect often leads men to advocate dangerous errors, while their hearts still hold to the simple truths of the Gospel. In like manner, scoffers jeer at Christian experience and character, when they really revere and confide in a consistent Christian. The Presbyterian Advocate and Banner tells a good story of an infidel drover, whose fears were dissipated by the simple observance of family prayer:—

In a certain part of the country, a drover had disposed of his cattle, and was on his way home, with a large sum of money in his possession. Having passed the night at a tavern, in the morning the landlord advised him to avoid stopping at a certain place at about a day's journey distant. "Either go beyond, or stop this side," said the landlord; "for several drovers have disappeared there."

The drover was an infidel; but his money and his life were not the less dear to him on that account. He resolved to push on, and pass beyond the point of danger before nightfall. But it so happened that he lost his way, and at night found himself in the very place that he had been warned to avoid. He alighted at a log-house, and asked if he could stay over night. The woman told him her husband would be home soon—that she had no objection to his staying, if her husband had known. He entered the house and sat down. The husband soon came. He was a very rough-looking, athletic man. His huge beard and matted locks gave small indications of gentleness. A request to remain for the night received a curt affirmative reply. The horse was then taken care of, with an alacrity which the drover thought was prompted by the thought that the means of escape were now removed. He felt decidedly uncomfortable. He had run into the very jaws of the lion.

While food was preparing, his host sat apparently asleep, but the drover could detect him watching him from the corner of his eyes. He had small appetite for his supper. He felt sure that he was in the house of a robber. He resolved to retire early to his chamber, barricade the door as strongly as possible, put his pistols in order, and remain wakeful. Soon after supper, he complained of fatigue, and requested to be shewn to his bed. "Stranger," said his host, rousing

himself from his apparent slumbers, "I don't know how it may be with you, but we worship God here. We read a chapter in the Bible, and pray before we go to bed. You can do as you please; but we would like to have you join us."

"With all my heart," said the drover. His host got his Bible, read a chapter, kneeled down and prayed—among other things, for "the stranger that sojourneth for the night."

The stranger was delivered from all fear.

He felt perfectly safe under the roof of a praying man. He was shewn to his chamber; but he took no precautions to avoid surprise. He did not look at his pistols. He lay down and slept soundly till morning.

The events of that night awakened reflection. Reflection led to the conviction of sin. Finally he was led to the cross, and ultimately became a preacher of the gospel.

Infidels have really confidence in religion and religious men. If all professing Christians were consistent, the occasion of fault-finding would be removed and the confidence the unbelieving unwittingly repose in good men, would have its effects upon their consciences.

The performance of family worship led to the conversion of that infidel. If it had, from any cause, been intermitted that evening, the drover might have gone on his way, with his suspicions unremoved, and his heart unaffected. The faithful performance of that duty was rewarded by the salvation of a soul.

### History of the Atlantic Telegraph.

We compile from different sources at hand the following sketch of this grand undertaking over whose success the civilized world is now rejoicing:

In the year 1856 Cyrus W. Field visited England. The result of his visit was the formation of the Atlantic Telegraph Company, with a capital of £350,000, for the purpose of connecting Europe with America by a submarine telegraph cable. In August, 1857, an attempt was made to lay down the Atlantic Submarine Cable, resulting in a disastrous failure. The cable was 2500 miles in length, weighing nearly one ton per mile, capable of bearing a direct strain of over five tons without fracture. The centre of the cable was formed by seven fine copper wires, twisted into a cord 1-16 of an inch thick. This strand was coated with gutta percha, forming a small rope 3-8 of an inch thick: then coated with hempen twine twice soaked in pitch and tar; lastly, an external sheathing of 18 iron wires, each wire being a strand of seven finer wires, making in all 126 wires.

The submersion was commenced on the 5th August, 1857. There were present the six steamers, Niagara, Agamemnon, Leopard, Susquehanna, Willing, and Mind, intended to assist in various parts of the operation. The cable came up from the hold of the ship, around a central block, so to the open space above decks; it was there wound round grooved sheaths, geared together by cogs, and firmly planted on girders. Thence it passed over a fifth sheath, out over the stern into the sea, sinking by its own weight. A trifling accident happened on the 6th: this was repaired, and on the 11th, 380 miles (statute) had been submerged. The engineer here concluded that there was too much "slack" in the cable's course, and some modification in the machinery was consequently made. This appears to have been badly attended to by a subordinate. The cable snapped, and thus ended the attempt of 1857.

It having been concluded from Lieut. Maury's calculations that the average state of the weather was much better on the Atlantic in the early part of summer, it was decided this year to make the attempt of laying the cable in June. It was also thought best to begin the submersion in mid-ocean and pay out to either shore. Accordingly the telegraph fleet, consisting of the United States steam frigate Niagara and Her Majesty's steamers Agamemnon, Valorous and Gorgon, left Plymouth on Thursday, June 10, 1858. The Niagara had 850 tons, and the Agamemnon 450 tons coal, each about 1290 nautical, or a little less than 1500 statute miles of cable on board. The weather at first favorable, became unusually

boisterous, so that the fleet were not ready to commence operations until late on the 25th of June.

The first splice was made between the Niagara and Agamemnon on the morning of Saturday, the 26th of June, and after each ship had paid out about three miles the cable broke on board the Niagara, owing to its overriding and getting off the pulley leading on to the machine. Both vessels put about and returned, a fresh splice was made, and again lowered over at half-past seven. The paying out proceeded beautifully until early on Sunday morning, when the signals suddenly ceased. The cable was cut, and the Niagara repaired to the rendezvous. The cause of the rupture was equally mysterious to those on board the Agamemnon, and no satisfactory conjecture has since been made.

The cable was again spliced on the 28th, and the steamers parted. Everything worked beautifully during that night and the next day. But at 9 o'clock P. M. on the 29th, the announcement of "no signals" was made on board the Niagara. At the time 142 miles of cable had been paid out. It was subsequently ascertained that the cable parted, for some reason unknown, about six fathoms from the stern of the Agamemnon. About 400 miles of cable were lost during these trials, the effect of which upon the public confidence in the final success of the undertaking was most depressing.

But the managers continued indefatigable. The fleet sailed a second time from Queenstown on the 17th of July, joined the cable on the 29th, and on the 5th of August the world had news of success.

The cost of the telegraph cable has been put down as follows:

Price deep-sea wire per mile	\$200
Price spun yard and iron wire per mile	265
Price outside tar per mile	20
<b>Total per mile</b>	<b>\$485</b>
<b>For 2500 miles</b>	<b>\$1,212,500</b>
For 10 miles deep-sea cable, at \$1450 per mile	14,500
For 25 miles shore ends, at \$1250 per mile	31,250
<b>Total cost</b>	<b>\$1,258,250</b>

### Jeddah Massacre.

The Red Sea is now part of the highway from Europe to India, and of all European nations England has, incomparably, the largest interest in keeping that highway open and safe. Our Government is, therefore, careful to survey the coasts, ascertain the soundings, and correct the chart of that sea, of which the navigation is dangerous to any but the best pilots, and the wrecks were in old time so numerous as to mark the narrow outlet into the Indian Ocean by the portentous name of Bab-el-mandeb—"Gate of Affliction"—and proposes to lay down a telegraphic cable to put us into electric communication with the Eastern Empire. On the Arabian coast of the Red Sea is the town of Jeddah, chief port of the Hedjaz, "Land of Pilgrims," the Holy Land of Arabia. At this port pilgrims from the westward land, and pursue their way by a journey of seventy miles to Mecca, kiss the Caaba, perform their circuits round the Holy House, and return to their homes, adorned with merit, and exalted in bigotry. The money they can spend in Mecca and in Jeddah, or in other towns of the sacred province where devotees from afar love to end their days, constitutes the wealth of the country. In relation to the whole Mohammedan world Mecca is the metropolis, and all this Land of Pilgrims is but an extended suburb. Hence Islam is their only wisdom; the Caaba is morally, as well as really, the Kebla, or turning point towards which every Arab falls in his prostrations, and whither he looks for his gains. The personages are all sheriffs, or descendants of Mohammed; and zeal, bigotry, and avarice, mingled together in a compound of intense bitterness, are the very soul of every true believer. Just now is the season when devotees from all Mohammedan provinces are crowding to the Hedjaz; and if report be true, one of the pilgrims from India is a fugitive sheikh, a man who figured at

Delhi, in the atrocities of the mutiny, and not only boasts of his doings, but has found an opportunity for acting over again the massacre of Delhi on a smaller scale.

The occasion of this Jeddah massacre, so far as information enables us to judge, was anything but a momentary accident. The movements of the British war-steamer Cyclops, with the surveyors and draughtsmen, could not but be ungrateful to the fanatics who constitute the entire population, and yet more so to their equally fanatical rulers; but she might have paddled about in security, with no one on board conscious of hostile feelings on shore but for an incident which arose out of the proselytizing zeal which is as insatiable in those remote places now as in the days of the Khalifs. An unprincipled captain and half owner of a British vessel, the Irani, of Calcutta, of 700 tons burden, had been induced to declare his intention to become a naturalised Ottoman subject, which means, of course, a renegade from the Christian name, and proselyte to the religion of Mohammed. The laws of Mohammedanism, however they may seem to be subdued by external influences, as at Constantinople and Cairo, are everywhere held to be divine, and everywhere the mollahs teach that they are immutable; so that here, where the concentration of all that is deemed most holy fills every man with a notion of importance, and while Indian assassins were boasting of the triumph of Islam and the extirpation of Christians from, at least, one great kingdom in the land of Ind, the avaricious renegade is taught to cast off his British nationality, and purchase favor and license by transferring himself and his heavy ship to the jurisdiction—if jurisdiction there be—of the chosen people of the Prophet. As a measure he destroys the ship's papers, hoists the Turkish flag, and refuses a settlement of accounts with his partner in the ownership of the vessel, who is on board with him. The partner very properly applies at the British Consulate, and then, at the request of the Vice-Consul, Captain Pullen, of the Cyclops, convenes a naval court, consisting of three merchants, being British subjects, and, "according to the law by which it is enacted that if a British vessel attempts to conceal her nationality, or disguise herself with a foreign flag, she becomes liable to confiscation on behalf of Her Majesty," the renegade convicted of this offence is dealt with accordingly. Having refused to acknowledge British authority, he is placed under arrest for contempt of court; the vessel being illegally disguised, an officer is sent on board to haul down the false colors, and hoist again the English flag. Then begins a struggle. Six days have passed from the application to the Vice-Consul, Mr. Page, and in these six days the question of the renegade, the ship, the flag, the claims of Mohammedan law and of British right, have been under discussion. So unusual a prize for the Arab authorities, and so rich an accession for the religion of the country, must have brought every particular into the utmost publicity; and the Governor of the city could not have watched the progress of events without some anticipation of the issue. The Ottoman standard is hauled down, and the British ensign is hoisted. As if this had been fixed upon as the signal for preconcerted revenge, a mob instantly assembles, but without noise, or any appearance of tumult, and is marched in careful silence to the British Consulate. Murderers enter the house, seize upon Mr. Page, beat him to death with clubs, and hack his body to pieces. This done, they sack the house and take down the flag. Thence they go to the French Consulate—for that, too, is Christian—here they murder the Consul and his wife, and would have murdered their daughter also, but the heroic young lady slays the assassin of her father, and is rescued by the Governor of the town, who comes tardily with a few soldiers to the scene of blood. But this Governor, who seems to calculate all his movements, just interposes when his presence can at best but serve to disguise his guilt. But that cannot be disguised, if it be true that before going to the house of the British Vice-Consul, the leaders of the mob came to him and received the hint that there were other flag-staffs, besides that of the Irani, which they might take down if they



No. 8.

DISCURSIVE PROPHECY.

pleased. The hint could not possibly be misunderstood, and it was executed at once, not by popular tumult, but in such a stealthy manner as not to catch the ear or eye of any one on board the Cyclops, or even to raise much alarm among the Christians around. But the deeds of death were soon divulged. About half the Christians in Jeddah were at once slaughtered, and every one of them would have perished if some had not swam off to the Cyclops, or directly compromised the Governor by putting themselves under his protection. The crew of the Cyclops could scarcely be restrained from taking vengeance; but the cunning Governor prayed that Jeddah might be spared, or, as he suggested, the few Christians under his roof would certainly be put to death at the first report of a gun from the Cyclops. Captain Pullen, therefore, reluctantly refrained from any further action than that of sending a body of men to bury the mangled bodies of the victims, and hoist the British and French flags again over the desolated dwellings of the murdered Consuls.

Here however, the affair did not end. A Pasha at Mecca, who might have hastened to restore tranquillity, and, at least, execute the chief murderers, chose to consume five days in reaching Jeddah, and then made himself a direct accomplice in the outrage on the Christians. He demanded the Irani, which is given up to him, and must now be retaken by a stronger power than the Pasha from Mecca can resist. He refused to do any justice on the murderers, alleging that he has no power of life and death, but must refer the case to Constantinople. Nor is this all. The Christians in Suez are seized with terror on hearing the terrific tidings; the Mussulmans there were apparently ready to follow the example of those in Jeddah, when the last intelligence was dispatched, and we can only hope that a kind providence, with the Egyptian troops that were on the way from Alexandria for their protection, may avert the threatened catastrophe. Turkish and Arab fanaticism is raging all over Asia. The Arabs must now think that they have actually blotted out Christianity from their holiest land; and the inaction of Captain Pullen, whose great care was to save alive the remnant of the little Christian population, is probably mistaken for weakness, or maliciously interpreted as such. We have lately had the Cagliari question, for Sardinia; we had the Arrow question at Canton for ourselves; but now the affair of the Irani, which surpasses them all in importance, surely admits of no hesitating treatment; and all must agree that whatever procedure may be resolved on in the Queen's Cabinet, it ought to be sufficiently decisive to overawe the Mussulmans at Mecca, and to secure the pilgrim-port of Jeddah from becoming in future the scene of a similar atrocity.—*London Christian Times.*



## ADVENT HERALD.

BOSTON, AUGUST 14, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

## The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* of July 3d.]

The 72d Psalm is next instanced in No. 5 of the affirmative—the argument being, that it cannot apply to the reign of Solomon, nor to the new earth; and hence, that it must be applicable to the reign of Christ in the present earth.

An inspection of the chapter, will show that it is one of those discursive prophecies, of which Christ is the subject; and which illustrate the trophies of his grace, both during His mediatorial and Kingly supremacy—some of the expressions pointing to the one, and some to the other of those periods.

In the present chapter, His deliverance of the needy when he crieth, of the poor, also, and of him that hath no helper; his sparing them, and redeeming their soul from violence, (vs. 12-14) have manifest reference to his providential care of his children at all times. When it is said "his enemies shall lick the dust" (v. 9), and he "shall break in pieces the oppressor" (v. 4), his triumph is shown over the rebellious and finally impenitent, who persist in setting at defiance his authority;—the full subjection of whom consigns them to the lake of fire, and gives the kingdom to the redeemed and glorified. But when it says; "They shall fear thee as long as the sun and moon endure, throughout all generations;" that, "In His days shall the righteous flourish, and abundance of peace so long as the moon endureth;" that "He shall have dominion also from sea to sea, and from the river unto the ends of the earth;" that, "His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed," and "Let the whole earth be filled with His glory," (as in vs. 5, 7, 8, 17 and 19), reference can be had only to the period of His eternal, immortal, and universal reign over the resurrected nations.

In this connection we are treated to a succession of syllogisms, which subsequently appear to be a favorite mode of ratiocination, but which are exceedingly defective in premise and conclusion. The reader, however, will please to attach to them all the weight he may judge they merit; for, though they border on the sophomoric style of argument, we wish not to disparage by any disrespectful depreciation, but would leave the arguments on each side, to speak for themselves, as to their respective strength or weakness.

The affirmative supposes that the phraseology of "all generations," "from sea to sea," "from the river to the ends of the earth," &c. is incompatible with the new earth, unless there are to be successive generations, seas, rivers, &c. there. But in thus supposing, there is either ignored the fact—or else it is entirely unsuspected,—that the most elegant and correct speakers and writers use these and kindred terms, as illustrative of unlimited duration, and of unlimited extent,—entirely irrespective of whether there are, or are not, generations, seas, rivers &c. in the state illustrated. And the reason of such use of language, is founded in the fact that, not a succession of generations, or the presence of rivers and seas, are the subjects to be illustrated, but the endlessness of a period, and the universality of a dominion, which those terms do illustrate, are the subjects of illustration.

It is also proper to speak of generations, in the new earth, not of future successive ones, for there will be no generation or corruption there; but there will be all the successive generations of the children of the kingdom, from pious Abel down to those of the generation living at Christ's advent, who shall be changed in the twinkling of an eye at his coming. Nor is it so clear that there will be no river, sea, sun, or moon there. The Bible nowhere affirms this. In the Adamic earth there were all these, and there is nothing incongruous in the supposition that paradise restored will not lack any of the essential elements of beauty and glory, that lighted and adorned the paradise that was lost; and many passages support this.

The eternity of the existence of the sun and moon is not not only scripturally affirmed, but God's covenant with the day and with the night (Jer. 33:20) is made the token of his everlasting covenant with the seed of Jacob—the immutability of the one being made illustrative of that of the other. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold." And, "there is a river, the streams whereof shall make glad the city of our God."

## THE PROPHECY OF THE 11TH CHAPTER OF ISAIAH.

The next scripture adverted to by the affirmative, is the 11th Chapter of Isaiah—respecting which it is thus argued:

"In the fourth verse it is said, that he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Now to which world shall we apply these threatenings? Will Christ in anger smite that better world, the new earth, with the rod of his mouth, and with the

breath of his lips will he slay the wicked there? If we refer this state of blessedness predicted in this chapter to that world, then that world will be smitten by our Saviour, and its inhabitants will be slain by him on account of their wickedness."

We must again remind the affirmative, that for the renewed kingdom to be brought to view in this chapter, it is not necessary to suppose that the things preparatory and introductory to it must be treated as if they followed its full development and were a part of its subsequent economy! And yet the above objection has no force, unless the events here brought to view are to be denied any order, and may be jumbled at random, or placed in any juxtaposition. Let us then present our view of this chapter.

## THE BRANCH FROM THE STEM OF JESSE.

"And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." v. 1.

The terms here applied to Jesse, are literally applicable only to a tree, which has been cut down, and the stem or stump of which only remains;—that which makes their application to Jesse a metaphorical illustration of the royal line, then nearly extinct, and showing little outward probability of a future succession to David's throne. Such was the condition of the family of David at the time of Christ's birth. Like a decayed tree, it had lost its kingly power and become poor, so that it was likened by Amos (9:11) to "a tabernacle that is fallen." Its vitality, however was not extinct. Like the mutilated stem of a tree, which often reproduces itself, by the shooting forth of a scion or sucker from its decaying roots, which matures into a rod or branch, so was there to be raised up in the person of Christ, "a righteous Branch and a king" (Jer. 23:5) to the house of David,—even "The Lord Our Righteousness."

Thus, in v. 1. is brought to view, the humanity of the God-man—the Emmanuel-El. —The next verse describes His extraordinary endowments—their possession being denoted under the metaphor of "rest": "And the Spirit of the Lord shall rest upon Him,—the spirit of wisdom, and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear," i. e. the reverence "of the Lord" (v. 2).

That Christ possessed all these divine attributes in their full perfection the scriptures testify:—"in whom are hid all the treasures of wisdom and knowledge," (Col. 2:3). John also beheld, when, "Lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting," or resting "on Him," (Matt. 3:16).

These Divine endowments, made the Saviour independent of external appearances, or prepossessions, in his judgment of men, as predicted in v. 3: "And shall make him of quick understanding in the fear of the Lord: and He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." He was not swerved in his judgment by a regard for the wealth or splendor of the individual. He could say, "I am He which searcheth the reins and hearts" (Rev. 2:23); for he, "without respect to persons, judgeth according to every man's work," (1 Peter 1:17).

## THE DISPOSSESSION OF THE UNGODLY FROM THE EARTH.

In v. 4, "earth," by a metonymy, is put for its ungodly inhabitants;—while the sentence of death which the judge will utter against them, when he shall come to inaugurate his kingly rule and to "save all the meek of the earth," is metaphorically denominated a "rod" with which He will slay them, "But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of his mouth, and with the breath of His lips shall he slay the wicked."

Thus at the epoch of the establishment of the kingdom, at the close of the gospel dispensation, will the Man of Sin be dethroned: "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming," (2 Th. 2:8). "The remnant" of all the ungodly will be slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth," (Rev. 19:21). And then, will be left only the justified, who, changed at the epoch, and the earth renewed, will with the resurrected saints, inherit the kingdom prepared for them from the foundation of the world.

## THE GOVERNMENT, AND BLESSEDNESS OF THE KINGDOM.

In v. 5, the administration of that kingdom, its Sovereign, in beautiful metaphor, is illustrated as clothed in the habiliments of justice: "And righteousness shall be the girdle of His loins, and faithfulness, the girdle of His reins." In like manner Job said, (29:14) "I put on righteousness, and it clothed me: my judgment was a robe and a diadem."

And Isaiah said (61:10), "He hath clothed me with the garments of salvation, he hath covered me with a robe of righteousness."

We then come to v. 6-9: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fating together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. The shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Of this scripture, the affirmative asks respecting the new earth, "Shall we have little children there, leading and watching those flocks and herds, playing and sporting around the dens and holes of these serpent tribes, as predicted in the 8th verse—children weaned and unweaned, in that world where the marriage institution will never exist?"

The affirmative strangely supposes that

"Poisonous serpents will abound there also—dens and holes of the asp, and of the cockatrice tribes, all have their dwelling places in that world where this portion of scripture will be fulfilled."

How the conclusion could be arrived at, that there must necessarily be anything noxious or poisonous where this scripture is fulfilled, is not apparent—particularly in the face of the declaration of the text, that, "They shall not hurt nor destroy in all my holy mountain." Does not the affirmative see that these illustrations affirm an entire change in the character of the entire animal creation? and that it is the peacefulness and exemption from all vexatious influences that is here illustrated? as characterizing this period!

The affirmative says, "Let those believe it that can," that there will be children and animals in the new earth. Let us then, listen to what the scriptures teach!

1. Of children: The Saviour said, (Matt. 19:14) taking them in his arms and blessing them, "Of such is the kingdom of heaven." If the kingdom is constituted of such, shall not little children be found there? Shall all that have died in infancy, whether "weaned children" or "sucklings," be doomed to perish? Shall their inability to exercise saving faith, prevent their having a part in the glorious resurrection of the redeemed? or, may we not hope that the death of Christ and the renewing and sanctifying influences of the Spirit, embrace in their provisions the salvation of children without faith, as they do adults with faith? Certainly, the scriptures give us reason to hope for the salvation of all children, who die before they attain that degree of intelligence which renders man an accountable being. If so, they will come up in the resurrection, not infants of days, but as matured in intelligence as if they had died at the age of an hundred years; and yet they fill a place in the kingdom, in their relation to those who die adolescent, analogous to that of children of smaller and larger growths in the present world: which relation is the charm of the domestic circle. And, doubtless, as the joys of the kingdom must be necessarily enhanced by a harmonious gradation in the society of the redeemed, it is not improbable that the Divine economy, which has arranged for the death of persons at every age, and in every condition, may have been so planned by Infinite Wisdom,—in view of the social harmony of that state where generation and corruption will be unknown. When, therefore, pious parents lose their beloved offspring, and think it hard to give them up, they may confidently believe that their bereavement was wisely ordered, and that their present loss is for the purpose of their future recompense. Therefore, "Thus saith the Lord," to weeping parents, "Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy, and there is hope in thine end, saith the Lord, that thy children shall come again to their own border," (Jer. 31:16, 17). And if the weaned children and sucklings are thus to come from the dead, they will be there in the new earth—even though the affirmative may say: "Let those believe it that can."

2. Of animals: In the "restitution of all things," which God hath spoken by the mouth of all His holy prophets," (Acts 3:21), must the restitution of animals, which God has here spoken of by the mouth of his prophet Isaiah, be excepted? Animals had a place, subordinate to man, in the Adamic paradise; and will their presence be an incongruity incompatible with that paradise restored? Originally the lion browsed the field, as now the domestic ox. Said God to Adam, (Gen. 1:30), "To every beast of the earth, I have given every herb for meat." And the dominion that God gave to man, was the dominion of this earth, and of "every creeping thing that creepeth upon the earth." The Psalmist sung of it (Psa. 8:6-8) "Thou madest him to have dominion over the works of thy hands; thou hast



put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." But man, by sinning, lost this dominion. The greater portion of the animal creation rebelled against him, as he did against his Maker; and they, like man, were made subject to vanity by the fall, were filled with war and hate as man is, and savage animosity took the place of the harmony that before existed between diverse species. As man has lost this dominion, the apostle in quoting this Psalm, prefaced it with the remark that, "Unto the angels hath he not put in subjection the world to come whereof we speak," (Heb. 2:5); and then he adds to it, "But now we see not all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor," &c. (vs. 8,9) which teaches that in the "world to come" there will again be "put all things in subjection under his feet"; which must include, as in the first paradise, the "sheep and oxen, yea, and the beasts of the field"—the dominion over which was forfeited by the fall.

And why should not the animal creation, that has suffered and lost so much through the apostasy of man, recover, through man's restoration, the condition that the sin of man reduced them from? "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," Rom. 8:19-23.

Thus not only is it expressly affirmed, that "the creature itself shall be delivered from the bondage of corruption"; but the epoch of that deliverance is made synchronous with the resurrection,—the redemption of our body. And as that is to be at Christ's coming, this prediction—of the harmonious dwelling together of animal tribes, now so ferocious, and their voluntary obedience to the redeemed children of our race—is in perfect agreement with what might be anticipated of that era,—“let those” dis-“believe it that can.”

"The lambs with wolves shall graze the verdant mead,  
And boys in flowery bands the tigers lead.  
The steer and lion at one crib shall meet,  
And harmless serpents lick the pilgrim's feet.  
The smiling infant in his hand shall take  
The crested basilisk and speckled snake;  
Pleased, the green lustre of the scales survey,  
And with their forked tongue shall innocently play."  
Pope.

#### THE EVENTS INTRODUCTORY TO THIS KINGDOM.

"And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious," v. 10.

"In that day," must refer to the period brought to view in this chapter; which covers first the whole Gospel dispensation, as seen in vs. 1-4, and then shows its consummation as in vs. 5-9. The Gentiles who seek the Lord, are those that turn to him from their sins;—for which, seeking is put by a substitution. There can be no turning from sin to holiness, after the time has arrived when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." For with such a full and perfect knowledge of Jehovah, filling the entire earth, there can be upon it no individuals who have not already found the Lord; so that there will be none who need to seek him. And, consequently, His standing as an ensign to the people, and the Gentiles seeking him, must be in the part of that day brought to view in this chapter, that is preparatory, and introductory, to the filling of the earth with the knowledge of the Lord; as already described, and which is synchronous with "his rest," that "shall be glorious." This glorious rest, is that rest that remaineth to the people of God (Heb. 4:9-11) into which the apostle exhorts us to labor to enter, "lest any man fall after the same example of unbelief."

"And it shall come to pass in that day, that the Lord shall set his hand again, the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." vs. 11, 12

The affirmative imagines that "in that day" must refer to when the earth is filled with the knowledge

of the Lord as predicted in v. 9. And he argues, as the countries named will not exist in the new earth, that the time when the earth is thus filled, must be in the present. But does he not see, that when the earth is as full of the knowledge of God as the sea is of waters, that God's people, can not be a remnant, scattered in different countries from which they will need to be gathered? This gathering, therefore is preparatory to the filling the earth with the knowledge of the Lord, which state of things is conditional on and a consequence of that gathering. For, when they shall see "the Son of man coming in the clouds with great power and glory," "then shall He send His angels, and shall gather together his elect from the four winds, from the uttermost parts of earth to the uttermost parts of heaven," Mark, 13:26,7. And this gathering is followed, (Matt. 25:34) by the inheritance of the kingdom,—the glorious rest which Isaiah here so felicitously predicts.

#### The Penalty Inflicted in the Day of Adam's Sin.

##### III. WAS THE PENALTY EXECUTED IN THE DAY OF EATING?

God had said: "In the day that thou eatest thereof thou shalt surely die." The sentence included the time of the infliction, as well as the penalty to be inflicted. Any failure in the time, would be as much a failure in the threatening, as would a failure in the penalty.

That our first parents must have supposed the death threatened was something terrible, cannot be doubted; but in just what it was to consist, it is not certain that they had any just conception; for they had no experience or knowledge of evil of any kind. But if any punishment followed the act of eating, in the day of eating, they must necessarily conclude that it was the death threatened. And, therefore, what it was thus to "die," as God had said, would be proved by the event.

The lie of Satan had respect to both the time and the event. He said, ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil."

Satan lays the same stress on the term day, that God does. So that the day of eating in which God said they should die, was identical in duration with the day of eating in which Satan said their eyes should be opened. And as this last was a literal day,—and so proved by their eyes being actually opened on the day of eating, though in a sense different from what Satan had insinuated—it follows, that the literal day of eating was the day in which the penalty was to be inflicted. Hence the penalty inflicted on that day was the death which God had threatened.

Satan also uses precisely the same Hebrew formula, in denying that they should die on that day, that God did in threatening death then:

It is "dying thou shalt die,"—a Hebraism which affirms, as we have shown by its invariable use, that "thou shalt surely die,"—in each case; except that Satan puts in a "not," which makes his declaration a direct contradiction of Jehovah's. So that Satan denied the precise thing that Jehovah threatened, and as he connected it with the term day, as God had, he as much denied that they should die in the day of eating, as he did that they should die at all. And whatever God had affirmed should happen to them in that day was the precise thing which Satan denied should then happen.

As Satan backed up his denial that they should die in that day, by affirming what should in that day transpire as the result of eating, it is evident that he meant to affirm the very opposite of the death threatened. Thus he declared that, as the result of eating, their eyes should be opened, and they should be as gods, knowing good and evil.

The phrase, "Then your eyes shall be opened," is a very equivocal expression. The inspired record affirms, that when they had eaten, (v. 7,) "the eyes of them both were opened." This Satan had said, but his meaning evidently was, that their understanding should be greatly enlightened and improved, so that they should have a delightful knowledge of things of which they were before ignorant. Our Lord uses the phrase in this sense, when he said to Paul, (Acts 26:17, 18,) "I send thee to open their eyes, and to turn them from darkness to light and from the power of Satan unto God." But the eyes of our first parents were opened in a sense the reverse of this,—even to the discovery of their own degradation, misery, folly and sin,—having turned from the light to darkness, and fallen into Satan's power.

Satan's other falsehood, "ye shall be as gods,

\* "The particle *ki*, which we translated *for*, signifies here as much as *but* (as Abarbinel and others observe) just as in Psa. 115:1. So the meaning is, you shall be in no danger, but quite the contrary, ye shall be great gainers by tasting this fruit, as God himself knows, who only keeps you in awe by his threatening."—Bishop Patrick.

knowing good and evil," is also equivocal. The term here rendered "gods," is the same as that which is before used for God, which, as is usual, is in the plural. As our first parents probably knew nothing of gods, except as they knew Jehovah, what Satan affirmed, doubtless, was, that eating would make them like God—so that they should become his equal in knowledge; and as knowledge is power, it implied that, equalling God in wisdom, they would also equal him in power, and be able to exist independent of him!

To know good and evil is, as Bishop Patrick says, to know "all manner of things; Or, as some of the Hebrews understand it, know what is fit to do without any advice or instruction, or being subject to none, but to enjoy freely what you please. For to know, is sometimes as much as to enjoy—in the Scriptural language. So that according to this interpretation, he promises them likeness to God himself, who is absolutely free and subject to none."

That Satan had impressed Eve with a conviction of such an advancement in wisdom and knowledge, in the scale of being, and in consequent felicity, is shown by the record (v. 6) that "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her and he did eat." They did then have a knowledge of good and evil, but in a direction contrary to what Satan had promised: They knew what was good, by its loss, and what was evil, by its infliction,—so that Satan's promise was most equivocal and deceitful, like all his promises, exciting in them the highest hopes, only to plunge them into the deepest degradation.

The 22d verse, "And the Lord God said, Behold the man is become as one of us, to know good and evil," has somewhat puzzled commentators. Some have supposed that God spoke this ironically; but that would hardly be reconcilable with the solemnity of an occasion, when an event had transpired that was to entail such woes on the entire race, and was even to call the Son of God from heaven to die for us. Dr. Adam Clarke affirms that the rendering of "is become," is not sustained by the Hebrew. He says:

The Hebrew *hayah* "is in the third person preterite tense, and signifies *was*, and not *is*. The Samaritan text, Samaritan version, the Syriac and the Septuagint, have the same tense, and indicate that there is an ellipsis of some words which must be supplied in order to make the sense complete."

The idea, therefore, undoubtedly is something like this, "Behold, the man [thought that he] was to become as one of us, to know good and evil" &c.;—which relieves it of all difficulty. For instead of being elevated in the scale of knowledge, Adam had actually fallen; for (Col. 3:10), the new man is "renewed in knowledge," before he can begin to recover what was then lost.

As Satan endeavored to induce a belief, the opposite of what God had threatened, and as the change which our first parents experienced in the day of eating, was the reverse of what Satan had promised, though expressive by the use of the same terms with an opposite meaning,—it follows that the change which they did then experience, was the death that God had said that they should surely die in that day.

The question here arises, Was that change the death threatened? or, was it not? If it was, then man did "surely die" in the day of eating, as God had said, and as we believe. And as God's word could not fail, and as the moral, intellectual, and physical change which man experienced in that day was all the death that he did in that day die, there is no escape from the conclusion that it was the death threatened in that day to be inflicted. For to deny it, is to deny that God fulfilled his threatening. Satan had said beforehand that it would not be death, but life. And to deny that it was death, or that Adam did die in that day, is to claim that Satan told the truth and no lie, when he contradicted the declaration of Jehovah. Let God be true, though it make every man a liar. And as God is true, it cannot be safely, if understandingly denied, that man did, in the day of eating, die the death threatened.

"To die," is, literally from a root, "the primary sense" of which is "to plunge, fall or sink." In this primary sense of the term, Adam did die: he fell or sunk from his state of previous exaltation, to one of deep degradation. Any radical change of being,—by which is lost the principle that constituted its previous life, so that the subject of it falls into a lower position, antagonistic to that which it previously occupied,—is death. Thus a dead tree, is in contrast with a living one, and is so denominated when its sap has ceased to flow, and its foliage to put forth; but dead wood, in contrast with live wood, is that which has lost its cohesiveness, spring or elasticity. A dead epistle, is one that ceases to be effective; and a dead politician, is one whose in-

fluence has ceased. In all these instances, the subjects have fallen or sunk from their former state.

How was it then with Adam? Life in the highest sense of the term, is exemption from all evil, the enjoyment of unadulterated and uninterrupted felicity, existence in a perfect state of being, and participation in that love and favor of God which attends full and harmonious communion with him. The Saviour affirmed this, when he said to the Father (John 17:3) "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Paul also says (Rom. 8:6) that "to be spiritually minded is life and peace." The loss, then of this experimental knowledge of God and Christ, and of spiritual mindedness, is death.

That it was in this sense that God affirmed that Adam should "surely die" in "the day" of eating, is proved by the result. In that very day, "They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Their thus fleeing from God's presence, showed that they had lost their previous love and communion with him; for (1 John 4:18) "There is no fear in love; but perfect love casteth out fear." They had also lost their felicity; "because fear hath torment." \* *Id.* They had lost the favor and love of God; for God, because of their sin, sentenced them to sorrows and evils innumerable and drove them out of the garden. They had become "alienated from the life of God" (Eph. 5:18) and "dead in trespasses and sins; and from their previous incorruptible condition, they had become corruptible and mortal. Their whole physical, moral, and intellectual nature, had become polluted with the defilement of sin. Its deadly virus had infected and vitiated their entire being;—and they had, become liable to all the evils that since followed.

No denominative short of "death," would be expressive of this condition, in contrast with that which they had lost. And as this putting off of the incorruptible and putting on of the corruptible, this alienation of the affections from God, and the loss of his favor, and of the uninterrupted felicity before enjoyed—in the place of which they encountered, fear, torment, a sense of shame, guilt and danger,—all transpired in the day of eating, as this was the only change that then did happen to Adam in that day, and as the death threatened was to be inflicted in the day of eating, it follows that this was a penalty threatened, and that it was fulfilled as threatened in the day of eating.

\* The word, in 1 John 4:18, rendered torment, which Adam first experienced in the day of eating, is the identical word that in Matt. 25:46, is rendered, "punishment," into which the wicked were to be consigned forever as their second death.

"A STUPID BLUNDER."—From statistics carefully collected in England it appears that in that country three hundred and fifty-seven intemperate persons die for every one hundred and ten of temperate habits.—*Exchange.*

Then the drunkards must outnumber the sober people by more than three to one—an extraordinary condition of society, of the existence of which we had no suspicion. Somebody has perpetrated a very stupid blunder in the above sentence.—*Boston Journal.*

There may be a stupid blunder in the statistics; but there is no less a stupid blunder in the conclusion of the Journal. For the death of three intemperate persons to one sober, by no means requires that there shall be that ratio among the living!

If those who die of sickness should outnumber those who die without sickness, as 20 to 1, it would by no means follow that the sick outnumber the well in the same ratio. It is the same with the intemperate; for the ranks, the intemperate are all recruited from the sober; so that the conclusion of the Journal could hold good only on the supposition that men are born intemperate.

It is singular that a paper, usually so clever and keen-sighted as the Journal, should not have seen the error in its premises. But the keenest sometimes blunder.

A British officer writing from Teheran, Persia, to the London Times, remarks:—"A Cathartic Pill manufactured by 'an American chemist' (Dr. J. C. Ayer, of Lowell, Mass.) has cured the Shah, of a Liver Complaint that threatened his life. This simple fact, as might be expected, renders the Americans immensely popular here, while we English are overlooked. Doubtless our own scholars made the discoveries which he employs, and thus it is in every thing; we do the labor, then the mousing Americans put their mark on it and take the reward. Dr. Ayer, is idolized by the Court and its retainers here, which will doubtless be reflected to him on a gold snuff box, or diamond hilted sword, while not the name even of Davy, Christoson or Brodie—the great lights by which he shines, is known."—*New York Sunday Paper.*



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

F.—By Eta.

**FINGER, n. Lit.** One of the members of the hand: "Jesus stooped down and with his *finger* wrote on the ground," John 8:6.

— A Metaphor, expressive of power: "Then the magicians said unto Pharaoh, This is the *finger* of God," Exod. 8:19.

— A Metonymy, for the contempt which pointing the finger indicates: "If thou take away from the midst of thee the yoke, the putting forth of the *finger*, and speaking vanity," Isa. 58:9.

— A substitution, for something required to be done: "My little *finger* shall bethicker than my father's loins" (2 Chron. 10:10) i. e. the least thing which I will require you to perform will be greater than the greatest that my father commanded.

**FIRE, n. Lit.** "Light and heat, emanating visibly, perceptibly and simultaneously, from any body"—Webster: "Where no wood is there the *fire* goeth out," Prov. 26:20.

— A Simile, illustrative of what appears, or devours, like fire: "As the *fire* burneth a wood, and as the flame setteth the mountains on fire, so persecute them with thy tempest," Psa. 83:14, 15.

— A Metaphor, expressive of a destructive agency: "Behold, I will make my words in thy mouth *fire*, and this people wood, and it shall devour them," Jer. 5:14.

— A Substitution, when an act in connection with it is put for some analogous act: "When thou walkest through the *fire* thou shalt not be burned," (Isa. 43:2) i. e. when they encountered straits or difficulties of any kind, God would protect them:—"Walk in the light of your *fire*, and in the sparks that ye have kindled," (Isa. 50:11) i. e. Pursue the plan of salvation you have devised—words ironically spoken;—"And I will bring the third part through the *fire*," (Zech. 13:9) i. e. through violent persecution and trouble.

— A Personification: "Praise the Lord from the earth, ye dragons and all deeps, *fire* and hail," Psa. 148:7, 8.

**FLAME, n. Lit.** A blaze or burning vapor: "It came to pass, when the *flame* went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar," Judges 13:20.

— A Simile, when comparison to it is illustrative of the appearance of any thing: "Their faces shall be as *flames*," Isa. 13:8. "His eyes were as a *flame* of fire," Rev. 1:18.

— A Metaphor, expressive of whatever appears, or exerts an influence similar to flames: "His breath kindleth coals, and a *flame* goeth out of his mouth," Job 41:21. "Who maketh his angels spirits, and his ministers a *flame* of fire," Heb. 1:7.

**FLAX, n. Lit.** A well known plant of the genus *Linum*, used for making thread and cloth: "She seeketh wool and *flax*, and worketh willingly with her hands," Prov. 31:13.

— A Simile, comparison to it being illustrative of weakness: "The Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as *flax* that was burnt in the fire," Jud. 15:14.

— A Substitution, when an act in connection with it is expressive of the gentleness and forbearance of the Messiah toward those whose faith is weak and conscience tender: "A bruised reed shall he not break, and the *smoking flax* shall he not quench," Isa. 42:3; Matt. 12:15—20.

**FLEE, v. Lit.** To run with rapidity: "Then let them which be in Judea *flee* into the mountains," Matt. 24:16.

— A Metaphor, expressive of the entire absence, or disappearance of what is not material.

"My days are swifter than a post; they *flee* away, they see no good," Job 9:25. "They shall obtain joy and gladness, and sorrow and sighing shall *flee* away," Isa. 35:10.

— A Substitution, for loss of courage. "The wicked *flee* when no man pursueth, but the righteous are bold as a lion," Prov. 28:1.

**FLESH, n. Lit.** "A compound substance forming a large part of an animal, consisting of the softer solids, as distinguished from the bones and the fluids,"—Webster. "All *flesh* is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds," 1 Cor. 15:39.

— A Simile, when comparison to the flesh of another illustrates its value, or worthlessness.—"Now our flesh is as the *flesh* of our brethren, our children as their children," Nehem. 5:5. "She doth upon her paramours, whose flesh is as the *flesh* of asses," Ezek. 23:20.

— A Synecdoche, for the body or whole person. "My *flesh* also shall rest in hope," Psa. 16:9. "By the works of the law shall no *flesh* be justified," Gal. 2:16.

— A Metonymy, for our carnal natures. "They that are Christ's have crucified the *flesh* with the affections and lusts," Gal. 5:24, and 6:8.

— A Substitution, when the wasting away of man's flesh, by starvation, or sickness illustrates the diminution of the numbers and power of the ten tribes of Israel. "In that day it shall come to pass that the glory of Jacob shall be made thin and the *fattness* of his *flesh* shall wax lean," Isa. 17:4.

— An Apostrophe, the inhabitants of the earth being metonymically addressed. "Be silent O all *flesh*, before the Lord," Zech. 2:13.

## Lord's Day or first Day of the Week.

The apostle John, when on the isle of Patmos, was in the spirit on the Lord's day. What day of the week could this be? The Ethiopic version renders the Lord's day, the first day. This version was extant in the days of Chrysostom, who lived in the fourth century. Christ's enemies had triumphed over him on the seventh, or Jewish Sabbath, and he had said, "This is your hour and the power of darkness." But Christ marks the first day by his resurrection, triumphs over the powers of darkness, and truly becomes the Lord or ruler of the first day. Matt. 28:1; Mark 16:2; Luke 29:1; John 20—1. These four apostles bear testimony to the resurrection of Christ, and they speak of the first day.—John tells us in the 19th verse of the 20th chapter, "The same day at evening, being the first day of the week, the disciples were assembled together, and Jesus came and stood in their midst." What did he say? "Peace be unto you." He showed them his hands and his side. Again he repeats, "Peace be unto you. As my Father hath sent me, so send I you." Jesus then breathes upon them and said; "Receive ye the Holy Ghost." After eight days, (or another week. Dr. Hammond has proved from Josephus that the Jews used to express a week by the term eight days,) the disciples were met again and Jesus pays them another heavenly visit and repeats again his blessing of, Peace be unto you. Here it appears that Christ meets with his disciples on the first day of the two weeks following his resurrection and was pleased to bless them.

Again on the memorable day of Pentecost there was a great meeting, the disciples were all of one accord in one place, and the Spirit of God was poured out in a wonderful manner. Now who can doubt this being the first day of the week?

Lev. 23:15, 16. The day after the Sabbath being the first day of the week, was the day when the sheaf offering of the first fruits, and the lambs were offered. What could better typify Christ? He was a Lamb truly without blemish, and also the first fruits of them that slept. This chapter plainly typifies, I think, the change of the seventh day to the first or Lord's day. Now the day of Pentecost was fifty days after the Sabbath, which would bring it on the first day of the week.

In Acts 20 we read the disciples met together on the first day of the week to break bread, and Paul preached unto them. Their object must have been religious worship and to commemorate the death of Christ.

Paul says, "As I have given orders to the churches of Galatia, even so do ye, upon the first day of the week let every one of you lay by him in store as God hath prospered him." It appears that their collections were to be made on the first day of the week; also that they met together on that day.

As ecclesiastical history of the first and second centuries, fully agrees with the above examples of inspiration; it will not be improper to give a hint from the best authorities. Dr. Mosheim declares, that in the first century, all churches were unanimous in setting apart the first day of the week for public worship. Justin Martyr, who lived within fifty years of the apostle John, tells us on the day

called Sunday (by the Greeks) the Christians met in one place to pray and read the Scriptures and administer the Lord's supper, and this, he adds, is the first day in which God created the world, and our Lord Jesus Christ rose from the dead. Barnabas, the companion of the apostle Paul, calls this the eighth day in distinction from the seventh day Sabbath of the Jews, and which he says is the beginning of another world (dispensation), and therefore we keep the eighth day, he adds, joyfully, in which Jesus rose from the dead. This day was known to the ancients by the name of the Lord's day; as by Ignatius, Irenaeus, Origen, Tertullian and others.—These holy men most of them sealing their testimony with their blood, were martyrs of Jesus Christ, living in the second century and first part of the third, were prepared to give us the truth.

Some tell us Constantine took the Pope's Sabbath and introduced it for Christians to keep, and this is the first day of the week, and that we keep the Pope's day instead of the Lord's, and therefore we have got the mark of the Beast. But let us remember Christians kept the first day before Constantine became Emperor, and although Christianity began to be corrupted during his reign, and the Pope and all his followers may keep the first day, it is no argument against it. For we are to seek to be followers of Christ and his apostles.

Z. B.

St. Albans, Hancock Co., Ill. May, 1858.

Dear Brother:—In a late No. of the *Herald* I noticed an article entitled "The Holy God;" and thinking, that, so far, but little light had been thrown on the important subject of holiness, I would endeavor in this and perhaps other short articles, to give a full and thorough definition of the term Holiness, as connected with the other attributes of the Deity. Hoping that it may be true light, and light not given in vain, I would begin this, as

## The Holy God.

no. 1.

1st. Holiness in its broadest, and deepest sense, is intellectual and moral order acting in a given and legitimate sphere, and tending to one grand and glorious end, the honor and glory of God.

2nd. Holiness, in a comparatively limited sense is, natural and physical order as seen in all created objects.

In several articles I shall take the last definition of Holiness to illustrate the first. It will be the intent to show 1st, that Holiness is very necessary in the economy of God.

While body and mind are organized as they are, it would be inconvenient, perplexing and trying, if there were no fixed rules in created objects around us; nay, the effect would often be painful, and even deadly, both to man and beast.

How inconvenient and perplexing would it be to the farmer if at the coming harvest his crop of wheat should change its usual form to a twining vine, prostrated and tangled on the ground, so that no instrument yet invented could gather it, so as to save it. I say, what inconvenience and perplexity at first, and then what anxious thought, as the news came in from all parts of the land and world.

Let not these thoughts be in vain. Suppose all should go on apparently right, and the crop should stand erect and beautiful, and should ripen into golden fields; but when the reaping time should come, each stock of grain had drawn a property from the earth that made it resist all the implements of the husbandmen, so that ere new instruments could be made, the grain had fallen from the sheaf and mouldered on the ground. The perplexity and anxiety would be much the same in this case as in the other and the result would be deeply felt throughout the world.

But again.

Suppose our God were not a God of order. God is love. But what would the inference be, if the following contingency were possible? Let the grain of which we have now spoken, grow rich and strong as usual, and ripen to a pleasant harvest. Let husbandmen in every land where it grew, garner it for a time of need, while within each kernel (for once in the history of the world) was gathered poison, deadly as the fabled Upas tree. Were this ever to be the case, could human tongue measure the fearful end? Were this to transpire, would mortals curse their Maker so unjustly as now? Would infidels exclaim without reason that "hell is a fiction and the Bible a lie?" Men would know that stern order had ceased in one instance. That it betrayed a want of love, and that, apparently, deep injustice had been done them.

But how different is the case! All is unalterable. The husbandmen is safe while doing duty, beneath his maker's reign. Do I love him?

Bro. H. M. Stouffer writes from the state Conference at Maytown in Pennsylvania, July 30, 1858:—

The meeting is going on very pleasantly, both in

the Grove and Conference Room. There is a full turnout of the ministerial brethren. They have come together from every part of the State in the Spirit and power of their Blessed Master. And in having come together in the Spirit and the name of the Master, they have realized the blessing contained in the promise (Matt. 18:20) "There am I in the midst of them." When they speak, whether in the Grove or in the Conference room, they manifest great zeal for the Messiah's cause—the bringing about of God's purposes as "spoken by the mouth of all God's holy prophets and apostles" since the world began. Their hearts are big with love toward the fallen race of Adam—the purchase of Christ's precious blood, and earnestly entreat them to "Kiss the Son lest he be angry, and they perish from the way, when his wrath is kindled but a little." And they themselves are bound, and "knit together in love," without one single discord among them. The meeting bids fair to result in much good in Elder Peck's neighborhood. It is the most interesting and loving conference meeting I ever witnessed. I am not alone in saying so. From the union that is formed here and the oneness that has thus far exhibited itself in all the deliberations and discussions had we believe that its effects and doings, will be felt throughout the whole conference district. Each brother shall leave here for their respective fields of labor, having received a new impetus for the work of the Lord; and shall preach the Gospel of the Messiah's kingdom—the speedy and personal coming of Christ on the new Earth, with greater zeal than ever heretofore; and soon the glad news will be published to the ends of the earth, "for a witness unto all nations; and then shall the end come." When the great voices in heaven shall be heard saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever,"—Rev. 11:15. And the children shall hear the welcomed applaudit, "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." For "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him," Dan. 7:27. "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy, hath begotten us again unto this lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation to be revealed in the last time." I will close, by asking your prayers in behalf of us in Pennsylvania. Yours in the Lord waiting for his coming kingdom. H. M. STOFFER.

## Letter from D. Guild.

BRO. HIMES:—I appreciate the *Herald* and welcome its weekly visit. I may say it is the only Advent preaching, together with God's word, I and my companion enjoy in this place. There are three places of public worship in this village. We attend the Orthodox meeting most of the time; but there seems to be a want, a lack of knowledge or understanding of Scripture. It reminds us of Ezekiel's vision of the dry bones. Bone came to its bone, sinews and flesh came upon them, and skin covered them above, but there was no breath in them! The coming of Christ and the resurrection, which I view is the life of the Gospel, is left out. I often am led to say, How long, O Lord will it be, ere Israel shall know, or thy people shall understand? Is there any meaning in the expression of the apostle when he says: "Unto you that look for him shall he appear the second time without sin unto salvation," or in Isaiah that exclaims, Lo, this our God; we have waited for him? I believe God has much people that do not understand, but how or in what way, they are to be enlightened is rather in obscurity. Perhaps it may be brought about by the time of Daniel's great trouble, which may lead them when all earthly comforts and prospects are swept away, to flee to that Deliverer who before, in their great extremity in view of their last condition, spoke peace to their troubled conscience.

Be this as it may, God will accomplish his purposes, and bring about his designs in the best way for his people's good and his own glory. There appears to be a large amount of labor before us as a body who profess to have the light of truth, and of understanding the Scriptures. How necessary it is, we should take every possible advantage, of every means within our reach, to spread the light of truth and give that influence, that will have a salutary effect, let that brotherly love be in exercise, which is without dissimulation, abhorring that which is evil, cleaving to that which is good, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit, in the bond of peace. I think were



we as a body to realize, and feel the force of the truth we profess to believe, and viewing the state of the world as it is, and feel the worth of the soul, we should find no time I think to spend in jarring disputes which profit us nothing. And now, since we as Adventists believe that this dispensation is about to close, and he whose right it is shall come to reign, and we expect to be participants in that reign, let us gird on the whole armour of God, that we may be able to withstand all the temptations of the grand adversary, and escape all his deceitful wiles.

Yours in the bond of the new covenant blessing.  
Hubbardston, Mass., August 1, 1858.

#### A Vision.

As a thunder storm was passing over our city, I fell into a slumber, and my mind was carried away in a dream, or vision, and I looked towards the East and saw a multitude of angels, in a white cloud, as white as the whitest wax, and appearing perfectly transparent. I thought I could see through them, and they appeared not to be moved by wings, or by the motion of their feet, but to move by the power that moved the cloud; and they moved about ten knots an hour, and their journey was toward the west. I understood at the time that I was beholding this beautiful sight, that these were they that were on their mission to gather the Lord's elect, and I saw a great number besides myself, and they with me exclaimed in a rapturous shout, clapping their hands, giving glory to God in the Highest, and crying, "here they come, here they come."

Right there I awoke, and after meditating awhile upon this beautiful and interesting dream (for I was much interested in it), I fell into a slumber the second time. And the same heavenly host appeared in all that heavenly grandeur, and I thought greater, and they appeared to be nearer to me; and although there appeared an innumerable company, that could not be numbered, yet I had no knowledge of any particular one or individual; and as they moved it appeared that the glory of God descended from them towards the earth in the form of smoke, and whomsoever it touched he would immediately ascend.—And I found that I had no knowledge of my wife, and neither did I think about her, and as soon as this smoke, as it appeared to be, touched me, I found I ascended too; as I went up, I found that I lost sight of myself and my former consciousness; and I looked down, and saw thousands of my conductors below me, and thousands above me, and on either side of me, and yet they did not touch each other; and I thought I still felt anxious to get higher, to see Him who was the glory of this great and glorious scene. I had lost completely my own consciousness, neither did I know that they had turned about, and was journeying east; but when consciousness did return, I found that I was far east, and much nearer to the earth. And I saw the sun, and it appeared to me to be about 15 minutes high; and as I descended toward the earth, my knowledge of it returned, and as soon as I touched the earth I awoke. I am your Bro. in Christ,

ISRAEL WALLACE.

Washington City, D. C., April 20th, 1858.

Bro. John A. Reed writes from Jersey City, July 25th, 1858:—

Dear Bro. Himes.—My time is so occupied I do not read so much as I wish, yet I read the Herald with pleasure and profit, especially the Sabbath readings on the Acts, by Dr. Cumming. At times I imagine I again sit under the sound of his sweet voice proclaiming the Gospel in his own familiar and powerful manner. I shall not soon forget the impressions made upon my mind when I heard him read and expound the 2d chapter of 1st Cor. to a crowd of anxious hearers. It seemed hard to leave the place when the services had closed. All eyes followed him till he was hid from our view, and I was impressed with the fact that his hearers followed him as he followed Christ. This to me was an evidence that he did not labor in vain.

I begin to feel encouraged that Jersey city will yet do something that will entitle it to a place in the great vineyard. The Christian association have taken the gospel (to those who will not come to the churches) in hand, and are now getting a tent made for the purpose of pitching in the lanes and hedges, that the poor may have the gospel preached to them. I feel that I can unite in such a work with all my heart—a work too long neglected by all.

Bro. Wm. S. Cutting writes in behalf of the brethren in North Brome and East Farnham, C. E., June 6, 1858.

In North Brome and East Farnham the progress of religion has been small the past year, although we have seen some that twelve months in the past were aliens from the common-wealth of Israel and strangers from the covenant of promise brought nigh by the blood of Christ, and we hope they are sealed with the Holy Spirit of promise to the day of redemption.

tion." The twentieth of last June there were forty eight persons promised to watch over each other in love, taking the Bible for their only rule of faith and practice, the greater part of whom are waiting for the consolation of Israel; and there is a good number among us, that have not taken on them the above promises that are, we believe, established in the present truth, and as strangers and pilgrims they are looking for a city whose builder and maker is God. We have the labors of Elder P. V. West one-fourth of the time, and also the labors of Elder J. Chapman one-eighth of the time, and one eighth of the time in our section, where the Lord may direct, we sustain prayer meetings twice a week. When the time is not taken up by preaching we have a conference once a month, and a communion season every three months.

#### Yonder is All.

Yonder is all,  
And nought is here;  
Yea here I fall,  
And here I fear.

Yonder is home;  
It is not here,  
For here I roam,  
And all is drear.

Yonder is rest.  
It is not here,  
For here, at best,  
Are toil and care.

Yonder is wealth,  
Poverty's here,  
With failing health,  
And falling tear.

Yonder is fame;  
Reproach is here,  
An evil name,  
And the world's jeer.

Yonder is love;  
Its name is here,  
That holy dove,  
Is very rare.

Yonder is all;  
And here is nought,  
The gospel-call  
Has me this taught.

R. H.

Brooklyn, N. Y.

THAT'S ME!—A poor Hottentot in Southern Africa lived with a good Dutchman who kept up family prayer daily. One day he read, "Two men went up into the temple to pray."

The poor savage, whose heart was already awakened, looked earnest at the reader, and whispered,

"Now I'll learn to pray."

The Dutchman read on. "God, I thank thee I am not as other men—"

"No, I am not; but I am worse," whispered the Hottentot.

Again the Dutchman read, "I fast twice in the week. I give tithes of all I possess."

"I don't do that. I don't pray in that manner, What shall I do?" said the distressed savage.

The good man read on until he came to the publican, who "would not lift so much as his eyes to heaven."

"That's me," cried his hearer.

"Stood afar off," read the other.

"That's where I am!" said the Hottentot.

"But smote upon his breast, saying, God be merciful to me a sinner!"

"That's me, that's my prayer," cried the poor creature, and smiting on his dark breast, he prayed, "God be merciful to me a sinner," until like the poor publican, he went down to his house a saved and happy man.

A STARVATION RELIGION.—A sect has sprung up in Liverpool, England, under the lead of Mr. Thomas Angel, calling themselves "Angelites or Human Nature Conquerors," who live without food, and who meet daily, mornings, and evenings, in Sunderland street, to illustrate their doctrines and to enroll members, by signing a declaration that they will neither eat nor drink. They have put forth a printed pamphlet stating their views, and including a report of their sermons and the manner they adopt to overcome the languidness and the total want of food; also, the eminent Dr. Bickorsith's certificate of the excellent health of the members of this extraordinary society, with their apology for eating no food. Let them try it. We once heard of a stinging professor of religion who boasted he had been in the church five years and religion had not cost him a cent. But he had to eat and drink.—*New York Observer.*

A gentleman of nervous temperament once called on Dr. Dwight, President of Yale College. One of the Doctor's boys was rather boisterous, and pestered the nervous gentleman somewhat, whereupon he said to him, "My boy, if you will keep still while I am talking to your father, I will give you a dollar." Instantly the boy hushed down as gentle as

a sleeping lamb. At the close of the gentleman's remarks he attempted to leave without giving the boy the dollar; but Dr. Dwight was too fast for him. He put a dollar into the man's hands, saying, "You promised my boy a dollar for good behaviour. Give him that as you promised. If sir, we lie, our children will be liars also."

I consider your very testy and quarrelsome people in the same light as I do a loaded gun, which may by accident go off and kill one.—*Shenstone.*

## OBITUARY.

Brother Himes.—I feel the hand of God hath touched me—the sorrows of my heart are enlarged. My dear companion lies low in the silent grave. He died at his residence, near Fee Fee meeting house, St. Lewis county, Mo., March 14th, in the fifty-seventh year of his age. His disease was pneumonia which in about eight days terminated his earthly pilgrimage, and he was removed from all the ties of affection that bound him to earth. Oh, sorrow!—thou hast pierced my heart with thy most cruel dart!

He was born in Addison, Vermont. After his marriage he professed religion, and united with the Baptist church. He loved to hear Father Miller expound the Scriptures; but alas, he is no more. He died without a struggle or a groan, and I hope is now with Christ in Paradise.

CHARLOTTE S. BROWN.

Dear Bro. Himes.—I send this communication to inform you of the death of our old friend DR. NOAH KINCAID, father of the Burman missionary, Kincaid. The old Dr. was 84 years old the 15th of this month. He has been in the practice of medicine here for many years, and has had good success; is extensively known through this country, to the readers of your paper, and has a great many warm friends who would sympathize with the friends of the departed. He resided with his daughter and her husband, Mr. and Mrs. Develing of this place, who with their family, mourn the loss of a kind father and grandfather. He was not attached to any branch of the church at the time of his death, but he was warmly devoted to the Advent faith, the coming of Christ, the resurrection, and the millennium when Christ comes, were fully endorsed by our aged friend. The circumstances of his death were peculiarly afflicting to his friends, he having partly recovered from a spell of sickness, and with one of his little grandsons was thrown from the buggy, and so much injured by the fall that he died the same night. This from your Bro. in Christ,

T. HOLLEN.

N. B. The doctor was thrown from his carriage on the 22nd, and died the same evening. His funeral was the next evening, about 5 o'clock.

T. H.

#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores, and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

May 29, '58

#### TESTIMONIALS.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck.—It was cured by the Golden Salve in about ten days."

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting."

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.  
C. P. WHITTEN.

#### Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

#### As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

#### For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

#### Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

#### Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

#### Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promovers of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

#### Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plthora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

#### Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs—Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.  
Jan 2—1y



## ADVENT HERALD.

BOSTON, AUGUST 14, 1858.

## ITEMS AND NEWS.

In Florence, Italy, Protestant converts are allowed to meet without molestation from the police. Protestantism is spreading in all the villages around the capital, and, indeed, in all the cities of the dukedom. So much is this the case that the Pope has issued orders that, in connection with a jubilee which is about to be proclaimed, two sermons will be preached daily for a time, to warn the people against the danger of Protestantism.

A planter from Mississippi, named Allen Motley, recently appeared in the Probate Court of Cincinnati and took the necessary steps to emancipate a young lad who he said was his son. He said that the boy was about fifteen years of age, that he was his own son by a yellow girl who was his slave, and whom he purchased with the first money he saved in superintending a plantation. The counsel for Mr. Motley stated that he intended to give the boy the best education he could in this country, and then send him to Europe.

On Tuesday the 3rd inst., the wife of Cornelius Casey, living in Thornton, Ill., died in consequence of being severely beaten by her husband. The latter was lodged in Chicago jail, to keep company with three other wife-murderers now confined there—Jumpertz, Finn and Casey.

Chicago, Aug. 2. The Tribune learns from a gentleman just arrived from Minnesota that a bloody battle occurred between a band of the Sioux and Chippewas, near Big Stone Lake, on the 14th of July. Twenty of the Sioux and eleven of the Chippewas were killed.

Plutarch speaks of a long white beard of an old Laconian, who, being asked why he let it grow to such a length, replied, "It is that, having my white beard continually before my eyes, I may do nothing unworthy of its whiteness."

The Courrier des Etats Unis of July 29, states in a correspondence received from Epernay, in France, that a railroad train caught fire, and an American lady and her child, a Mrs. Villier, were consumed by the flames. Mr. Villier who travelled in the same car, saved his life by jumping out of a window, but by means of his fall on the road, broke his shoulder. After his recovery, he claimed damages to the amount of 50,000 francs, which the court allowed him.

The Cincinnati Gazette says the grape crop in the vicinity of that city is an entire failure.

Dispatches from St. Petersburg state that the Czar Alexander has not only withdrawn the decree prohibiting Bible societies, but has actually given them a subscription of twenty-five thousand roubles. Another decree permits the Polish language to be used in the schools of Lithuania, which had been forbidden by the Emperor Nicholas.

A very sad affair occurred at Hartford, Ct., lately. David O'Hern and eight other men were rolling out of a door an iron plate weighing 1200 pounds, which was allowed to fall on the chest of the young man, killing him instantly. He was to have been married in two weeks.

Francis Granger and William Whyer were suffocated in a well at Pittsburg, Pa., on the 29th ult. The well had been dug to receive the contents of a vault, and the two men foolishly remained in the well after tapping the vault, the noxious gases from which at once overpowered them. A third person who was let down to their relief, was also overcome by the foul air, but was rescued by means of a grappling hook.

An attempt to sink an artesian well at Columbus, Ohio, has developed a fact in geology which is new to the devotees of that science. The well has already reached the depth of 1708 feet, more than one thousand feet of which are through solid limestone.

Henry Foly, a German, met with a horrid fate in Saint Louis, week before last, being accidentally hung in an ice-house. During the night he fell down a hatchway, bringing up against some iron hooks. One hook severely lacerated his left hand and arm, and another hook caught his clothes at the back of the neck, drawing the collar band of his shirt so tightly as to cause death.

When you go to drown yourself, always put off your clothes; they may fit your wife's second husband.

The Indianapolis Journal says a young woman in that city committed suicide by taking strychnine, giving as a reason that she had been in better circumstances and could not bear to be working in a kitchen for a living.

A letter from New Braunfels, Texas, says the government camels are increasing in numbers, and that the young camels are thrifty.

Frogs are now a regularly quoted article in the New York market. The last report reads, "frogs are in demand, and sell at one dollar per dozen. These are fast becoming a favorite dish, and the demand for them is becoming constantly greater."

The dignitaries of the colored church at Elkton, Md., have resolved to turn out of their congregation "all ladies guilty of the immoral practice of wearing hoops."

## Foreign News.

FRANCE.—*La Presse* announces that the crew of a French ship, *Marie Caroline*, have been murdered, and the ship burnt, on the coast of Madagascar. It appears that she came to the island to take free laborers for the French colonies, which one of the Madagascar chiefs promised to supply. When the captain came on shore to receive them, he was treacherously murdered.

RUSSIA.—The Emperor has arrived at St. Petersburg from his visit to Archangel. The Central Committee for the Emancipation of the Serfs has drawn up regulations for the organization and administration of the rural communes, and for fixing the relations between the nobles and the serfs. This was done by the direction of the government, and the Central Committee confided the task to a certain number of its body. The organization recommended is of such a nature that, if adopted, it would render the emancipation of the serfs perfectly illusory, and would therefore produce consequences of the greatest gravity. For example it is enacted that each seigniorial estate shall form a commune, and that the noble owner shall be the chief of it. Each commune is to have an administration. One of its duties will be to divide the lands awarded by the noble, to impose taxes, and to decide on the admission of new, or the departure of old members of the commune. But no admission can be made, and no

permission whatever to leave be granted, except with the express consent of the noble; and most of its decisions are not to be valid unless confirmed by him. In cases of insolence, disorder, or drunkenness the noble can, of his own sole authority, inflict punishment not exceeding ten blows from a rod, or three days imprisonment. The chief of the commune can, in absence, transfer all his power to his steward. The project seems intended to fulfil a threat which many of the nobles make, and that is—to cause the situation of the serf to be not only no better, but even worse than before the emancipation.

Letters from St. Petersburg state that a Polish ile in Siberia has invented a means of applying steam power to the traction of the sledges, by which journeys may be made on the frozen rivers and steppe covered with frozen snow, which abound in the Russian dominions.

TURKEY.—The Sultan is seriously ill. Letters from Constantinople mentioning the fact state that the population are deeply moved. The mosques are crowded with the faithful, who offer up prayers for his recovery.

The Augsburg Gazette gives full details of the treatment to which the Christians of the Turkish province of Bosnia, adjoining Austria, have been subjected by the authorities. The difficulty between the Christian and Turkish populations, which has just been composed in Herzegovina, having extended into Bosnia, a deputation of Christians went to Vienna to ask the assistance or interference of the Austrian government. This excited the indignation of the Turks, who, at the instigation of some of the inferior chieftains, threatened the direst vengeance. In spite of the efforts of the Pachas of Bibacs, Benjalaka and Strebnik, and the Turkish Commissioner at Vienna, Kiani Pacha, 12,000 Bosnian Mussulmans, excited to the highest pitch of religious fanaticism, were organized to punish the Christians.

On the 26th, 27th and 28th of June, an attack was made on the Christian villages in the district of Unna, Verbas and Bosna, and one hundred and eighty young girls, between the ages of twelve and sixteen, were captured. On the 30th of June and the 2d of July these scenes of violence were renewed, houses and churches were pillaged, and old men, women and children massacred. The Christians defended themselves with all the energy of despair, but, pursued by fire and sword, were obliged to take refuge in the Austrian dominions.

Having placed their wives and children in safety at Kostanitz and Topola, within the Austrian frontier, they armed themselves with forks and other farming implements, and on the night of the 6th of July fell upon a body of Turks encamped in an open plain, and took from them a quantity of arms and munition. On the 8th the battle was renewed, and the Christians, defeated at all points, were driven back into Austria, where more than six thousand of them, suffering from hunger and exposure, have found an asylum. The Austrian authorities have undertaken to supply the fugitives with food and shelter.

Another correspondent of the *Gazette* states that in all these difficulties the Turks have been the oppressors, and by their insolence and tyranny have incited the Christian population to revolt. He adds that the western provinces of European Turkey are in the utmost confusion on this account, that all friendly relations between Turks and Christians have ceased, and that new organizations for attack or defense are forming all over the country. A despatch to the *Moniteur* announces that the troops under Kemal Effendi, which were employed in quelling the disturbances in Herzegovina, have been ordered to Bosnia.

INDIA.—The special correspondent of the *Times* in India, in noticing the fact that the cry for more blood is still raised by some civilians, states that since the beginning of the mutiny 30,000 Sepoys have been slain in the field or have died of their wounds and diseases incident to war, and that 8000 or 10,000 armed men and inhabitants of towns and villages have also perished in encounters with our troops. To this list must be added all those who have been blown away from guns or hanged.

CHINA.—The *Times* regrets the confirmation of the news that on May 29 the French were over the bar of Pecheli waiting for the English, our two dispatch boats being aground helpless, with only two feet of water round them. The French captains were civil and profuse in their condolences; the English captains were gnashing their teeth. The gunboats which ought to have been present to maintain the pre-eminence of England in operations which she commenced, and whereof she has always held the initiative, were somewhere else.

## The Atlantic Cable.

In another column we give a history of the great enterprise of this age, the successful laying of the

Telegraphic wire across the bed of the Atlantic ocean.

No one event since the discovery of America, is more astonishing than this linking together of the two continents, so that instantaneous communications can be now made from the one to the other.

The news came upon every one like a clap of thunder at noon. No one expected it, and no one was looking for it. The failure of the previous expedition was so marked and disheartening, that every one took it for granted that the present attempt would fail. The intelligence of its success, therefore, was about as unexpected, as it would have been had there been no intimation that any such effort was in progress.

The papers abound with graphic accounts of the manner in which the news of its success was received in various important places in the States and Canada, and of the incredulity, and then the applause that followed. No commercial event, has ever caused a more marked sensation.

The following dispatches of Mr. Field, who superintended the laying of the cable on board the American steam frigate Niagara, give a full statement of what has thus far transpired.

TRINITY BAY, August 6.

The Atlantic Telegraph cable was successfully landed here yesterday morning, AND IS IN PERFECT ORDER.

The Agamemnon has landed her end of the cable, and we are now receiving signals from the Telegraph House at Valentia.

The United States frigate Niagara and H. M. steamers Gorgon and Porcupine leave for St. Johns, N. F., to-morrow.

Due notice will be given when the Atlantic Telegraph Line will be open for public business.

CYRUS W. FIELD.

TRINITY BAY, August 7—P. M.

We landed here in the woods. Until the telegraph instruments are all ready and perfectly adjusted, communications cannot pass between the two continents; but the electric currents are received freely. You shall have the earliest intimation when all is ready, but it may be some days before everything is perfected.

The first through message between Europe and America will be from the Queen of England to the President of the United States, and the second his reply.

CYRUS W. FIELD.

TRINITY BAY, August 8.

Pray excuse what you may have thought neglect on my part in not giving more particulars about the laying of the Cable, but I have hardly had time to eat drink, or sleep. Mr. McKay, the Superintendent of the New York and Newfoundland Telegraph line, has been working day and night to get everything ready.

The people here seem to have had little faith in the Cable's arriving, and had made very slight preparation for receiving it.

The end of the Atlantic Cable was landed on the Irish shore from the Niagara on the 5th of August, 1857, and the other end from the same vessel on the 5th of August, 1858. The heavy shore end laid from Valentia by the Niagara last year still remain, and was to be spliced on to the main Cable, so that both ends of the Cable have actually been laid by the Niagara!

The Telegraph fleet sailed from Plymouth on the experimental trip on the 29th of May. The Cable was broken at the first attempt to lay it on the 29th of June, and the splice in mid-ocean on the last and successful attempt, on the 29th of July.

Hoping to soon see you,

I remain very truly

Your friend,

CYRUS W. FIELD.

THE DULCIMER, or new music book, with tunes and hymns suited to the wants of Advent churches, in connection with the Harp, is in progress, and will be got out early this Autumn.

Any persons interested in the work, who have new, or old tunes of merit, will confer a favor by sending to us.

We shall be glad to hear from any of our subscribers, who fail to get their papers. We do not mean that it shall be the fault of this office.

ELDER GEO. W. BURNHAM, has for several months past been engaged in the missionary work in Massachusetts and vicinity. He is employed and sustained by the Massachusetts Conference of Adventists. He receives such help from those, with whom he labors, as they are able to give, and the balance of his support is made up by collections from the churches.

Bro. B. is an efficient missionary, and we shall be sorry to lose his services. We learn that the Advent Church in Worcester, Mass., have given him a call to become their pastor, and in case he accepts the missionary society will lose his valuable labors.

Bro. B. prefers the missionary work: yet the pressing call of the church in Worcester, may induce him to change his field of labor. In either case, we wish our brother all success in his work.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, } Secretaries.  
A. PEARCE, }

There will be a Grove-meeting held on land owned by Daniel Miller, on Bennett's Branch, to commence Thursday, Aug. 19th, and hold one week. Elders J. Litch, I. R. Gates, and T. Holland are expected to be present.

J. D. BOYER.

Also, a Grove-meeting on the Little Toby, on land owned by Mr. Josiah Earle, to commence Aug. 26th, and hold one week. The above named Brn. will be present.

J. D. BOYER.

A camp-meeting will be held at Marsh Creek on the old camp-ground, owned by Bro. J. Ekeley, to commence on Sept. 2d, and hold one week, and longer, if practicable. Brn. J. Litch and J. D. Boyer are expected to be present. Bro. T. Holland is also invited. In behalf of Brn.

M. L. JACKSON.

The Lord willing, I will preach as follows: In school-house at Church Hill, Augusta, Me., Aug. 15th, Sunday; Wednesday evening at Gardiner, where brethren Hodgkiss and Thomas may appoint, 18th; Thursday eve, Richmond Read Meeting-house, 19th; Friday eve, Litchfield, where Bro. Robinson may appoint, 20th; Sunday, Richmond Read Meeting-house, 22nd; Friday evening, South Hope, school-house, 27th; Lincolnville, Sunday, Youngtown schoolhouse, 29th; Tuesday evening, North Searsport schoolhouse, 31st.

THOMAS SMITH.

I expect to preach at Lake Village, Sunday, Aug. 22nd.

T. M. PREBLE.

NEW HAMPSHIRE STATE CONFERENCE.—The State Conference is expected to be held at Lake Village, in the early part of October. Particulars hereafter.

T. M. PREBLE, Clerk of the Conference.

East Weare, N. H., Aug. 7, 1858.

CONFERENCE AT WARNER, N. H.—There will be a conference at Warner Village, in the Universalist meeting-house, to commence Thursday, Sept. 23, at 2 o'clock P. M., and continue over the Sabbath. This meeting is intended for a general gathering of all that may feel interested in such meetings. The friends at Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the gospel, and labor directly for the salvation of souls. With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Brn. D. Churchill, J. Couch and the writer expect to be at the meeting, and probably quite a number of other brethren in the ministry. In behalf of the brethren,

T. M. PREBLE.

East Weare, N. H., Aug. 7, 1858.

Elder Isaac Blake will preach (D. V.) in the Harvey school-house in Shefford, C. E., Thursday, Aug. 19th; Waterville, the 21st, and Sunday the 22nd at half-past 10 A. M. and 1 o'clock P. M.; Knowlton Falls, at 5 o'clock; Lawrenceville, the 25th; Melbourne Village 28th, and Sunday 29th. The week-day meetings will commence at 5 or 6 o'clock, as the friends in each place may arrange.

By Divine permission, I shall preach Sept. 5th, evening at Colburn; 6th, P. M., Clark. The following in the evening, with the exception of Sabbath appointments: Scarborough 7th, Griggs 8th, Karnes 9th, W. Campbell 10th, I. Campbell 12th, 10 A. M., W. Willard 12th, evening, I. Lampkin, 14th, George Beemer 15th, G. Robison 16th, W. Minster 17th, Henry Bordan 19th, 10 A. M., I. Lawrence 19th, 4 P. M., Dunwich 21. On my return I can attend to appointments by addressing me by letter, I. Campbell, Freeiton, C. W.

DAN'L CAMPBELL.

WILBRAHAM CAMPMEETING.—Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 23d, and continue one week. All are invited to attend and participate in this feast of tabernacles. The fare, on the Western railroad, to the campmeeting, is reduced to half-price, which is 2.50 from Boston, for both ways. It is expected that similar arrangements will be made with other roads, which will be noticed in due time.

R. E. LADD, } Com. Att.  
HIRAM MUNGER, }  
GEO. T. ADAMS, }

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

I. C. Welleome, \$5 on account—After cr. L. C. to Jan. 1, 1859, on H. and G. there are 62 cts. due him on last Jan'y's dividend. That unpublished paper was mislaid, till two days since, when in removing some other papers it was found. Will make that suggestion to the Committee.

J. Litch—Sent Harps the 4th.

G. Wise—Sent paper the 5th.

G. Shurtliff—Sent the 6th.

Jas. Gorman—The price of the Physiology of Marriage is 75 cts; postage 13—making 88 cts.

W. B. Schermerhorn—Sent salve the 9th.

Elder O. R. Fassett's P. O. address is Westboro', Mass.

## RECEIPTS.

UP TO TUESDAY, AUGUST 10TH.

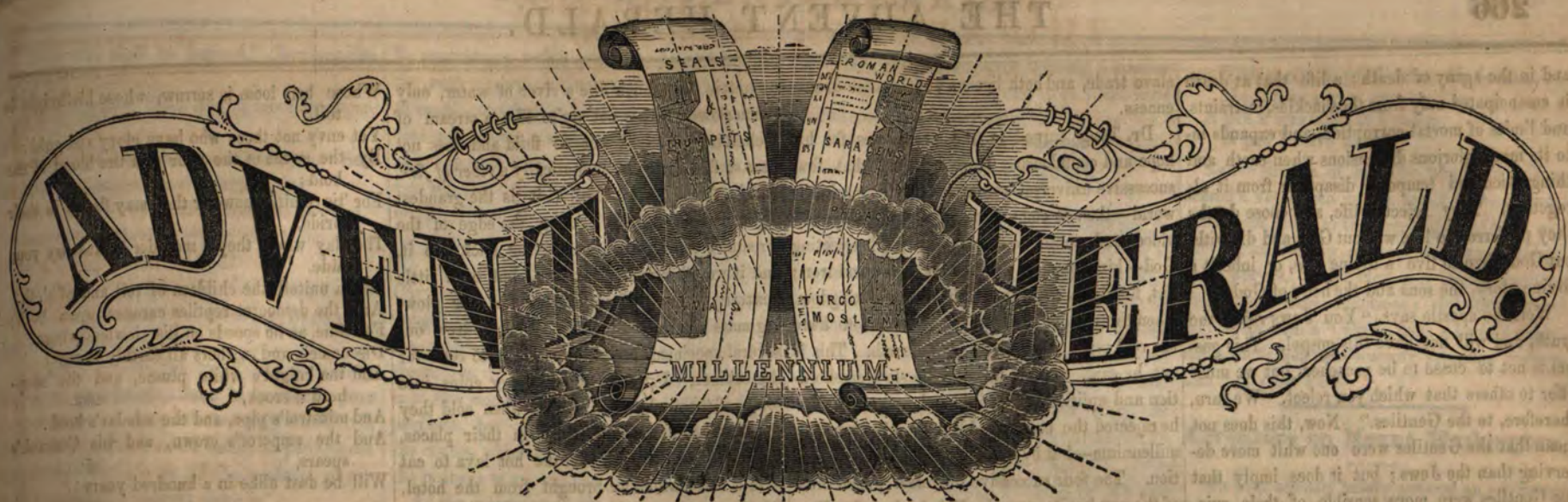
The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

E B Peck 924, Wm Weston 841, Wm B Schermerhorn 940, Sally Kears 885, J H Merriman 885, J W Heath 919, Mrs Ede Lee 919, E Keach 919, John Thomas 840, and changed G to Knowlton, C. E., J W Heath (of Worcester) 919, A D Whittemore 893, and G to 160, J M Willey 919, J S Nay 919, J Morrill 924—each \$1.

U Woodbury 867 — \$1 due to July 1st, Mrs J Danner 993, J L Witherell 919, or to Jan. 1, 1859, J Gorman 932, W Floyd 893, I Vies 939, J Taylor 945, A F Fuller 931, R Watson 919—each \$2.

R R York, on acct, \$6.15; D Heath 899, \$1.25; L W Phildel, on G to 144, 31 cts.





WHOLE NO. 901.

BOSTON, SATURDAY, AUGUST 21, 1858.

VOLUME XIX. NO. 34.

### THE LORD'S DAY.

Blest day of God, most calm, and bright,  
The first and best of days;  
The laborer's rest, the saint's delight,  
A day of mirth and praise.

My Saviour's face did make thee shine,  
His rising did thee raise:  
This made thee heavenly and divine  
Beyond the common days.

The first-fruits do a blessing prove  
To all the sheaves behind;  
And they that do a Sabbath love  
A happy week shall find.

My Lord on thee His name did fix,  
Which makes thee rich, and gay:  
Amidst His golden candlesticks  
My Saviour walks this day.

He walks in Robes, His face shines bright,  
The stars are in His hand;  
Out of His mouth, that place of might,  
A two-edged sword doth stand.

Graced with our Lord's appearance thus,  
As well as with His name,  
Thou may'st demand respect from us,  
Upon a double claim.

This day God doth His vessels broach,  
His conduits run with wine;  
He that loves not this day's approach  
Scorns Heaven and Saviour's shine.

What slaves are those, who slavery choose,  
And garlic for their feast,  
Whilst milk and honey they refuse,  
And the Almighty's rest?

This market-day doth saints enrich,  
And smiles upon them all:  
It is their Pentecost on which  
The Holy Ghost doth fall.

O day of wonders, mercy's palm,  
The weary soul's recruit,  
The Christian's Goshen, Heaven's dawn,  
The bud of endless fruit.

O could I love as I have loved  
Thy watches heretofore:  
As England's glory Thou hast proved,  
May'st Thou be so yet more.

This day must I for God appear,  
For, Lord, the day is Thine:  
O let me spend it in Thy fear,  
Then shall the day be mine.

Thro'out the day, cease work and play,  
That I to God may rest:  
Now let me talk with God, and walk  
With God, and I am blessed.

John Mason, (1670.)

### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

#### CHAPTER XIII.

"And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulchre." How striking is that language. They that thus crucified the Lord of glory fulfilled all that was written of him! Though it was predicted thousands of years before who should bury Christ, who should condemn him, who should crucify him; and though it was absolutely impossible that Christ should not be crucified, or not buried, or not condemned, yet the parties that condemned him, that crucified him, that buried him, were as guilty in the sight of God, and did it as consciously, as if no decree or prophecy had been uttered at all. You say it is very difficult to reconcile these. Let it be so; we are not to judge that false which our puny intellects cannot grasp; but to hold to be true that which God has inspired in his own blessed word. There are thousands of things

in our world that we cannot comprehend, but that we must nevertheless admit to be true.

It is a very monstrous and illogical conclusion, to which a very eminent writer, novelist, and orator came, when he said, advocating the race from which he descended, in very eloquent but in most mischievous terms, that if there was merit in Christ the victim, there was merit in the Jews that immolated that victim; and that if we are to praise Christ because he suffered, we ought to thank the Jews that sacrificed and crucified him! What a monstrous conclusion is that! and how completely is that conclusion swept away and overturned by one single statement of the apostle Peter, when, addressing these very Jews at the beginning of the Acts, he says to them, "Him ye have taken and crucified by wicked hands." The apostle Peter alludes to the fact, that it was according to the purpose and foreordination of God; and yet he tells them that it was with wicked hands that they crucified and killed the Prince of life, and desired a murderer to be granted in his stead. "But," says the apostle, "God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled."

Now, the apostle dwells here especially upon the resurrection of Christ, because, if he proved his resurrection, he proved all. Throughout the Four Gospels you will always notice the great opponents of our Lord were the Pharisees; but if you read the Acts of the Apostles, you will notice that invariably the great opponents of the apostles are the Sadducees. Now, how does this happen? Because in the Gospels the resurrection from the dead is rarely alluded to; in the Acts of the Apostles the resurrection of Christ from the dead is dwelt upon as the crowning top-stone of Christianity. Now, the Pharisees accepted the resurrection; the Sadducees denied the resurrection; and hence the Sadducees, not the Pharisees, turn out to be the chief persecutors and opponents of the truth as preached by the apostles in the Acts.

Paul then explains how David could not describe himself, but Christ; and that God raised him from the dead, and by him all that believe are justified from all things from which they could not be justified by the law of Moses.

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed."—Acts xiii. 45—48.

We perceive from this, that when the Jews saw the increasing multitude of converts to the Gospel, instead of rejoicing at the extension of

the truth in all directions, in the language of this passage "they were filled with envy"—that is, that unholy and impure spirit which does not seek to raise its possessors to the higher level of a brother, but seeks to pull down that brother to the low level at which the envious persons himself is lying. And not only were they filled with envy, but they spoke against the things which they could not refute, and blaspheming, in the irritation of their temper, against that God who had declared himself to be the God and Father of our Lord and Saviour Jesus Christ.

On this occasion, the apostle Paul, when he saw all this, felt it his duty to state explicitly and fully, once for all and for ever, that the light which the Jews were seeking to quench in their own land was not to be put out, but must only be kindled in another land, and blaze and shine until the whole earth should be covered with its glory and its splendour. The apostles Paul and Barnabas, we are told, when they met with this severe treatment from their own countrymen—that is, the Jews—were not at all put down. They did not feel that the cause was lost because its popularity was small; on the contrary, it is said "they waxed bold;" they remembered that Scripture itself, and that the blessed Master who inspired that Scripture, had predicted the resistance of some, the persecution of others, and the apathy of many more; and remembering this, they felt that the envy, the blasphemy, and the contradiction of the Jews, was only fulfilling the express predictions of God, that the Jews should reject that testimony which the Gentiles in large measure would, by God's grace, accept. Besides, Paul and Barnabas knew very well the approaching doom of Jerusalem—the scattering of the Jews; and they saw, therefore, in their conduct, their own preparation, as predicted by the Holy Spirit, for that dreadful catastrophe, the shock and the effects of which the Jew at this day feels, and feels most bitterly. The opposition, therefore, that they experienced from the Jews only increased their energy; they became bold in speaking, as the Jews became more bitter in opposing, the truth. And the ground of this is very plain.

These two men, Paul and Barnabas, rested their course and their conduct not upon the popularity or unpopularity of their cause, but upon its intrinsic excellence. Its success would not make them presume; its failure for a season would not make them despair. They had made up their minds on the surest and clearest grounds that the Gospel was the wisdom of God, and the power of God; and the momentary unpopularity in one place, the momentary persecution and opposition in another place, made them pity men, but not pause one single moment in spreading that cause which was true if all men should oppose it, and must prevail in spite of the false patronage of its friends and the furious opposition of its foes. "They waxed bold," and spake only the more decidedly.

And the very first thing, therefore, they told the Jews, in speaking thus boldly and decidedly to them, was that "it was necessary that the word of God should have been first spoken to you"—that is to say, the Jews were to have the precedence, but they were not to have the monopoly, of God's precious word. It

was the command of Christ, "Begin at Jerusalem;" it was the practice of the apostles to preach the Gospel to the Jew first, and next to the Gentile. The Jews had God's holy word in their hands—they were really and truly the outward and visible Church of that day; and to them, therefore, as thus privileged, the first offer of the Gospel was given. And this, too, vindicated the goodness and the mercy of God. He had showered down mercies upon that people from the day he brought them out of Egypt with a high hand, unto the day that Christ was born; and he showed that he was ready to continue those mercies and to shower down those privileges, and to give them still the blessings that he had distributed for two thousand years, if only they were willing to accept them. It was necessary, therefore, that it should be preached to them; and also all this was necessary that it might be seen that it was not God that withdrew the Gospel from the Jew, but that it was the Jew that put away the Gospel from himself. It was necessary that God should show to all mankind that this people, so favored, had every possible opportunity of knowing the truth, and keeping their candlestick bright and burning in its place for ever; but that the only reason why the Jew was scattered, and broken, and degraded, and a by-word this day, is not that God was unfaithful to his promises, but that the Jewish nation committed national suicide, and deliberately and determinately destroyed itself. The apostles said to them, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life." They did not judge God unwilling, but they judged themselves unworthy. God did not forsake them, but they forsook God. They renounced the ancient compact, cut the bonds of the ancient covenant, rejected the Son of God, despised the offers of his mercy, and are now, in their apostasy and exile, living but reluctant witnesses not only to the truth of God's word, but to the mercy that God vouchsafed to them.

Now, all this that happened to the Jews, still happens in the case of individuals. It is not God that first leaves man, but man first leaves God. None are driven from Christ by an irresistible centrifugal force; but all that perish, ignorant of the truth, detach themselves from Christ, and deliberately perish. It is not implied here that these Jews, or that any besides, are worthy of eternal life, and that they themselves judged themselves unworthy. It does not mean they were really worthy of life, but that they made the mistake of judging themselves unworthy. What it means is, that they passed sentence on themselves—they deliberately excluded themselves—they anticipated the judgment seat; they said, "We are not the people of this Gospel, and this Gospel is not the good news for us: we will not be saved." It is still true, in every one that rejects the Gospel, he is not cast off by God but he casts off God. He is not driven out of the means of grace, but he takes himself deliberately away from communion with God. And what a glorious blessing did the Jew reject! and what a glorious mercy does every one that imitates the Jew still reject! He rejects life to a soul dead in sin—life everlasting; a life that suffers not the interruption of its pulse at the grave, and falters not in its beat in the moment



and in the agony of death; a life that at death is emancipated only from the shackles, restraints, and limits of mortal corruption, and expands into its most glorious dimensions when earth and things seen and temporal disappear from it altogether. They rejected life, and chose death; they preferred to live without God, and die without God, than to live a divine life, or inherit a divine glory, the sons and the heirs of God.

Well the apostle says, "You Jews reject the truth, and will not have this gospel. This gospel is not to cease to be preached, but we must offer to others that which you reject. We turn, therefore, to the Gentiles." Now, this does not mean that the Gentiles were one whit more deserving than the Jews; but it does imply that the Gentiles were more sensible of their ruin, more humble under a despairing sense of its effects; and therefore more prepared by a sense of their need, their ruin, to hear the glad tidings, "Through this man is preached unto you the forgiveness of sins." The apostles, therefore, left the synagogue, and turned to the pagan temple; they left the Pharisee in his sanhedrin, the Sadducee in his scepticism, the Jew in his wilful unbelief, and turned to the Gentiles, expecting a reception from them that they had not at that moment from the Jews. Now, this conduct of Paul and Barnabas was not an arbitrary arrangement of their own—a spiteful desertion of the Jews because of their treatment of them, and turning to the Gentiles because it would thus irritate the Jews; but it was according to the declaration of that very prophet whom the Jews held in their own hands, and read daily in their own synagogues. For what does Isaiah say, in speaking of this very thing?—"And God said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Here is the prophecy of the very event that transpired on this occasion, that the apostles should go to the Gentiles, and preach that salvation which the Jew was unwilling to receive.

To be continued.

### Dr. Tyng on the Millennium.

Dr. Tyng has recently delivered a sermon at the annual gathering at Williams College, in which his millenarian views are very apparent, and the discourse seems to be regarded by some who heard it, and by the public prints, as very "remarkable." The reason of this, no doubt, is, that the Doctor gave a thorough refutation of the favorite popular notion of a millennium before the advent. A correspondent of the *Springfield Republican* gives the following version of the sermon:

"I hardly know how to either characterize, describe or report the discourse of Rev. Dr. Tyng of New York, in the evening. His fame as an extempore popular preacher, whetted by the taste of his quality in a speech at the missionary jubilee two years ago, had quite raised public expectation, and something in that line was anticipated. Instead of this, however, he read a long, learned and labored discussion of the Prophecies of the Bible as to the Inauguration of the Kingdom of Christ upon the Earth, altogether novel in its character, and somewhat remarkable in its views and conclusion.

He held that all human government, ancient, modern and intermediate, was but the organization of man's apostacy from God, whose will has never been adopted as the rule to any human government. Britain and America no more adopt the divine authority than did Babylon and Persia. They tolerate and respect the religion of Jesus, but not out of regard to God, but from respect to the rights of man. The Mormons, the Mussulmen, the Idolater and the Christian are all alike and equal in the eye of modern and much vaunted "Christian kingdoms." They profess no religion, and their people may worship one or one hundred gods, if they so please. Thus God in his authority, is banished from earth. England bows to the coarsest superstitions in India, and fosters idols among its subjects; while America is preparing to sustain the African

slave trade, and both licence and legalize drunkenness.

Dr. Tyng turned to the prophecies for his hope and confidence. Here he found that four successive universal monarchies were to rule the world—then to come broken, fragmentary, divided and contentious kingdoms; all rejecting God—kingdoms of gold, silver, brass and iron; but, finally, and as the fifth universal kingdom, when the nations shall be as one, we are to have the real reign of God upon the earth. This is not, he said, to come through the slow amelioration and uplifting of people and government—he rejected the ordinary ideas of progress to a millennium—but by a mighty and sudden revolution. The four successive universal monarchies of the prophecies were the Babylonian, the Persian, the Grecian and the Roman—all had past, and we were now going through the chaotic stage, with the world divided among rulers and into kingdoms, all of man, and illustrating his apostacy, and none of God. The succession of the universal reign of God he held from prophecy to be near at hand—the lines of prophecy are nearly run out; and he exhorted the young men, whom he especially addressed, to go forth to their Christian life, prepared and expecting to be made the instrument of the new revelation and the great revolution.

"This you see is a sort of Second Advent doctrine, and as expounded by the learned divine, did not seem to me very flattering to human effort, under the New Testament dispensation, for the last 1800 years, nor very encouraging to a continuance in well doing for the benefit of the race and the government of men. Dr. Tyng ought to put his views,—which he confesses are new to the world,—into a more concise and popular form, and present them to the public in print. They would certainly attract attention and discussion, and might make him friends in new quarters."

### Vesuvius in Eruption.

We have seen no description of the late eruption of Vesuvius, and the attending phenomena, more graphic and exciting than the following. It is from the pen of our friend, Prof. Eaton, of the Packer Institute, Brooklyn. He is now travelling in Europe, and writes this letter which we are permitted to publish.—*New York Observer*.

It has been the desire of my life, especially after studying Geology, to see a real active volcano. During all our journey I had been hoping that Vesuvius would "get up" an eruption for our special benefit, and though I had oftentimes been reproved by my companions for such a wish, it did actually take place. There has been no such flow of lava for six or seven years. Vesuvius, during our stay in Naples, had been sending up great volumes of smoke and vapor, and I watched it for hours and hours, but the wind not being favorable for an ascent, I had postponed my visit to it till the day before leaving Naples, when lo! on that very morning at 20 minutes past 4 o'clock, there was a slight shock of an earthquake, a new crater burst open on the side of the cone constituting the old crater, and a stream of lava flowed out like a river, and moved down a ravine along the side of the mountain. Soon as the news came I immediately prepared for the ascent.

We were anxious to get a night view and so provided ourselves with horses and torches. We reached the stream of lava about 5 P. M., and traveled along its edge until we were within about 80 rods of the crater from which it was flowing. Here we were interrupted by another stream that had burst from another crater within a few hours. As we were on the leeward side we were somewhat annoyed by the smoke of burning bushes, the vapor, sulphurous gases, and other fumes that rose from the lava. The stream of flowing lava was on three sides of us, and as it moved slowly down the mountain, strange and unearthly sounds were heard in every direction. I cannot describe these sounds. They seemed somewhat like quenching red hot cannon balls in cold water, only much louder. One who has never seen a stream of lava can hardly get a correct conception of it. It flows down the

mountain very much like a river of water, only much slower. It is not quite like a stream of melted iron, for it is not so fluid and does not flow so fast, but it is emphatically a *river of fire*, and in the night especially, it is the grandest sight I ever beheld. Along the edge of the stream, I could thrust my walking stick into it, and it would instantly take fire, but by a little dexterity I could lift up a portion of the glowing mass like thick molasses. I thus drew out several specimens and allowed them to cool for the cabinet. I pressed some copper coins into some of them while hot, so that when cold they would of course be held firmly in their places. I also cooked two eggs over the hot lava to eat with a lunch which we brought from the hotel. The lava cools rapidly on the top, forming a crust, and this keeps the stream below from cooling, and it continues to flow underneath until the pressure becomes so great as to burst this crust, when it flows over the top like a river until another crust is formed. Sometimes it falls down steep declivities, forming a grand fiery cascade. In many places the red hot stream was flowing apparently at the rate of four or five miles an hour. Soon after the crust was formed it would be so hard I could walk on it without breaking through, though it was so hot I could not bear my hand on it. You may think it presumptuous, but it was perfectly safe, provided I did not venture too far from shore. It was pretty hard upon my boots, but I could afford to spoil one pair for the sake of science. I walked a long distance where I could look through the crevices and see the red hot lava, below a crust not more than 8 inches thick. Several times I thrust my cane through the cracks and set it on fire. The sulphurous and hydrochloric acid which constantly exhaled from these crevices was very disagreeable and rather suffocating. In many places the vapor of sulphur escaped and condensed as flowers of sulphur on the cooled lava. By trying the firmness of the crust before me with my heavy cane, I went to a small island where the stream of lava had separated and then united again. There came up a shower of rain, and the drops made a constant hissing, as they fell on the hot crust on which I was walking. Night came, and O, I wish I could convey some idea of the grandeur of the scene. The wild fastnesses of the mountain with their lonely rocky cliffs were lighted up by the lurid glare of the flowing stream, while the dense clouds of vapor that rose from the crater reflected the light in fantastic hues from their folds, making the darkness more dark by a strange contrast with the ever changing light of the fiery stream. The strange sounds before alluded to, and caused as I suppose by the cracking and crushing of the crust as the stream moved on did not lessen the sublimity of the scene. While we gazed the stream of lava burst some barrier, (or made a new crater near the old one), and rushed out with new violence. It dashed against the rocky cliffs like the waves of the ocean, and threw its liquid fiery spray a hundred feet or more into the air.

### All The Same in a Hundred Years.

'Twill be all the same in a hundred years!  
What a spell-word to conjure up smiles and tears!  
O, how oft do I muse, 'mid the thoughtless and gay,  
On the marvellous truth that these words convey!  
And can it be so? Must the valiant and free  
Have their tenure of life on this frail decree?  
Are the trophies they've reared and the glories they've won,  
Only castles of frost-work, confronting the sun,  
And must all that's as joyous and brilliant to view,  
As a midsummer's dream, be as perishing too?  
Then have pity, ye proud ones—be gentle, ye great,  
O remember how mercy besemeth your state;  
For the rust that consumeth the sword of the brave  
Is eating the chain of the manacled slave,  
And the conqueror's frowns and his victim's tears  
Will be all the same in a hundred years!  
'Twill be all the same in a hundred years!  
What a spell-word to conjure up smiles and tears!  
How dark are your fortunes, ye sons of the soil,

Whose heirloom is sorrow, whose birthright is toil.

Yet envy not those who have glory and gold:  
By the sweat of the poor and the blood of the bold;  
For 'tis coming, howe'er they may flaunt in their pride,  
The day when they'll moulder to dust by your side.  
Death unitheth the children of toil and of sloth,  
And the democrat reptiles carouse upon both;  
For time, as he speeds on his viewless wings,  
Disenamels and withers all earthly things;  
And the knight's white plume, and the shepherd's crook,  
And minstrel's pipe, and the scholar's book,  
And the emperor's crown, and his Cossack's spears,  
Will be dust alike in a hundred years!

'Twill be all the same in a hundred years!  
O most magical fountain of smiles and tears!  
To think that our hopes, like the flowers of June,

Which we love so much, should be lost so soon!  
Then what meaneth the chase after phantom joys?

Or the breaking of human hearts for toys?  
Or the veteran's pride in his crafty schemes?  
Or the passion of youth for his darling dreams?  
Or the aiming at ends that we never can span?  
Or the deadly aversion of man for man?  
What availeth it all? O, ye sages, say,—  
Or the miser's joy in his brilliant clay?  
Or the lover's zeal for his matchless prize—  
The enchanting maid with the starry eyes?  
Or the feverish conflict of hopes and fears,  
If 'tis all the same in a hundred years?

Ah! 'tis not not the same in a hundred years,  
How clear soever the case appears;  
For know ye not that beyond the grave,  
Far, far beyond where the cedars wave,  
On the Syrian mountains, or where the stars  
Come glittering forth in their golden cars,  
There bloometh a land of perennial bliss,  
Where we smile to think of the tears in this?  
And the pilgrim reaching that radiant shore,  
Has the thought of death in his heart no more,  
But laying his staff and sandals down  
For the victor's palm and the monarch's crown,  
And the mother meets in that tranquil sphere,  
The delightful child she had wept for here;  
And the warrior's sword that protects the right,  
Is bejewelled with stars of undying light;  
And we quaff of the same immortal cup,  
While the orphan smiles, and the slave looks up!  
So be glad, my heart, and forget my tears,  
For 'tis not the same in a hundred years!  
Dublin Telegraph.

### Dr. Johnson on Future Punishment.

Rev. T. Starr King, in his recently published *Sermons upon the Unreasonableness of Endless Punishment*, makes a great many bold assertions, that are destitute of proof; but among them all, there is none more noticeable than the statement that Dr. Johnson doubted the reality of endless retribution. He remarks (p. 19), without, however, giving any reference by which his reader may certify for himself,—that Dr. Johnson, with all his reverence for the Scriptures, conceded that, "those texts which speak of endlessness punishment, allow of a mitigated interpretation." Of course the writer means to have his reader infer from this, that Dr. Johnson himself put this "mitigated interpretation" upon them: otherwise he would not class him as he does, with those who have doubted or disbelieved the doctrine of endless retribution. Now we propose to let the Dr. speak for himself, in a striking extract from Boswell's life of him—a life which lays bare the heart and its inmost convictions, more than most biographers do. It will be found in chapter XI., y. 1784, and is as follows:—

Mr. Henderson, with whom I had sauntered in the venerable walls of Merton College, and found him a very learned and pious man, supped with us. Dr. Johnson surprised him not a little, by acknowledging with a look of horror, that he was much oppressed by the fear of death. The amiable Dr. Adams suggested that God was infinitely good.

Johnson—"That he is infinitely good, as the perfection of his nature will allow, I certainly believe; but it is necessary for good upon the whole, that individuals should be punished. As to an individual, therefore, he is not infinitely good [i. e. compassionate;] and as I cannot be sure that I have fulfilled the conditions on which salvation is granted, I am afraid I may be one



of those who shall be damned." (Looking dimly.)

Dr. Adams—"What do you mean by damned?"

Johnson—(Passionately and loudly): "Sent to hell Sir, and punished everlastingly."

Dr. Adams—"I don't believe that doctrine."

Johnson—"Hold, Sir; do you believe that none will be punished at all?"

Dr. Adams—"Being excluded from heaven will be a punishment; yet there may be no great positive suffering."

Johnson—"Well, Sir, but if you admit any degree of punishment, there is an end of your argument for infinite goodness simply considered; for infinite goodness would inflict no punishment whatever. There is no infinite goodness, physically considered; morally there is."

Boswell—"But may not a man attain to such a degree of hope as not to be uneasy from the fear of death?"

Johnson—"A man may have such a degree of hope as to keep him quiet. You see I am not quiet, from the vehemence with which I talk; but I do not despair."

Mrs. Adams—"You seem, Sir, to forget the merits of our Redeemer."

Johnson—"Madam, I do not forget the merits of my Redeemer; but my Redeemer has said that he will set some on his right hand and some on his left." He was in gloomy agitation, and said, "I have no more on't," [meaning that he wished the conversation stopped.]

The writer of these two sermons probably never saw this passage in one of the most widely read of English biographies! He seems to be equally ignorant of the fact that Johnson, though a very earnest and conscientious man, was all his lifetime in fear (like a certain other man of irreproachable morals) "lest he should be a castaway," and in his last hours as in the above described conversation, found no repose for his active and self-reproaching conscience but in the atoning blood of Christ. "For sometime before his death," said Dr. Brocklesby, "all his fears were calmed and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus, as necessary beyond all good works whatever, for the salvation of mankind." (Boswell's life, sub fine.) Mr. King surely knows how to put things together that belong together; and we would like to ask him if disbelief in the sinner's desert of endless punishment, and of the reality itself, is the natural, and logical accompaniment of such a trust in Christ's atonement as Johnson died with? We submit that in his next edition, Mr. King must erase the name of Dr. Johnson from the list of Universalists.

And now what can Mr. King, or any candid and thoughtful man, make out of such a case as this? Here was a remarkably earnest and serious minded man who feared least he "should be sent to hell, and punished everlastingly,"—who pondered with misgivings that shook him to the center, (and yet before the face of clay he was one of the boldest of men,) those words of Christ: "I will forewarn ye whom ye shall fear; fear Him who after he hath killed, hath power to cast into hell; yea I say unto you, fear Him." Was this life-long fear a mere whimsey? was there no true and valid reason for this mortal anxiety and anguish in that clear brain and robust heart? And what shall be said of the thousands, and tens of thousands, and millions whose experience has been of the same sort? There is but one solution. Either they were deceived, and their religious experience was an utter delusion, or else Mr. King and those who think with him are deceived, and their views of sin and retribution are fatally erroneous. There is a tremendous mistake upon one side or the other.—*Boston Recorder*.

### Pressing Towards the Mark.

"I press towards the mark, for the prize of the high calling of God in Christ Jesus."—Phil. 3:14.

The most remarkable parts of the stadium were its entrance, middle and extremity. The entrance was marked at first only by a line drawn on the sand, from side to side of the stadium.

To prevent any unfair advantage being taken by the more vigilant or alert candidates, a cord was at length stretched in front of the horses or men that were to run; and sometimes the space was railed in with wood. The opening of this barrier was the signal for the racers to start. The middle of the stadium was remarkable only by the circumstance of having the prizes allotted to the victors set up there. From this custom Chrysostom draws a fine comparison. "As the judges, in the races and other games, expose in the midst of the stadium, to the view of the champions, the crown which they were to receive, in a like manner the Lord, by the mouth of his prophets, has placed the prize in the midst of the course, which he designs for those who have the courage to contend for them."

At the extremity of the stadium was a goal, where foot-races ended; but in those of chariots and horses, they were to run several times round it without stopping, and afterward conclude the race, by regaining the other extremity of the lists from whence they started.—It is therefore to the foot-race the apostle alludes, where he speaks of the race set before the Christian, which was a straight course, to be run only once, and not, as in the other, several times without stopping.

According to some writers, it was at the goal and not in the middle of the course, that the prizes were exhibited, and they were placed in a very conspicuous situation, that the competitors might be animated by having them always in their sight. This accords with the view which the apostle gives of the Christian life; "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, I press toward the mark of the prize of the high calling of God in Christ Jesus." L'Enfant thinks the apostle here compares our Lord to those who stood at the elevated place at the end of the course, calling the racers by their names, and encouraging them by holding out the crown, to exert themselves with vigor.—*Paxton*.

### One Word.

Harlan Page once went through his Sabbath school to take its spiritual census. Coming to one of the teachers he said: "Shall I put you down as having a hope in Christ?" The teacher frankly replied, "No." "Then," said Mr. Page tenderly, "I will put you down as having no hope." He closed his little memorandum book, and went on to the next young man, but that word was enough: "No hope." God's spirit strove with that teacher's soul, until he found a hope at the cross of Jesus.

"Make one honest effort for your soul's salvation," said a professor of Brown University to young Malcom, then a student in the institution. The student went to his room, and shut himself up with God. The expression, "make one honest effort," sounded in his ears. He obeyed. He struggled. He cast himself on Christ. He came from that room an altered man. In after years the preaching of our dear friend Malcom has been blessed with revival influences, that have brought scores to the cross—among them two now in the Presbyterian ministry. A word fitly spoken, is like apples of gold in baskets of silver.

"I never can forget that word which was once whispered to me in an inquiry meeting, said a Christian to his friend. "What word?" "It was the word eternity. A young pious companion, who was yearning for the salvation of my soul, came up to my pew, and simply whispered 'eternity' in my ear with solemn tenderness, and left me. But that word did not leave me; it drove me to the cross of salvation."

It is said that Henry Martyn was first drawn to the missionary work by a single remark of the Rev. Charles Simeon on the results of Carey's work in India. His mind began to stir under the new thought: then came the perusal of Brainard's Life, and Martyn's soul was consecrated to his apostolic toils. How many missionaries Martyn's biography has made, the judgment day alone can determine.

Reader! have you never yet spoken one word for Christ? Have you never invited one sinner to the Saviour? Then I fear that, though you may at last reach the New Jerusalem, you will

tread those golden pavements wearing a starless crown. A single sentence may save a soul from perdition.—*Chris. Intelligencer*.

### The Hebrew Prophets.

You think of the old Hebrew seers and prophets of the Lord, and are almost ready at times to envy the overwhelming glories of those visions; the eminence of that rapture which beheld the splendors of Emanuel, and the "land of far distances," and the grandeur of their commission who were sent equipped so marvelously to comfort the downcast, and warn the wavering, and confirm the strong, and reclaim the apostate, by their testimony of glory and of judgment. Sublime, indeed, that calling; blending the exultant powers of the poet with the yet loftier aspirations of the saint; beholding all nature with an eye kindling from the inner spirit's light, and seeing in the forms, the changes, and the aims of all things in the heavens above, and in the earth beneath, the signs that mark the course of the Almighty; the universe their zodiac, and God their sun! Envious, indeed, seems the mantle of prophetic power—that hearing harmonized and raised to catch every heavenly utterance and hidden meaning in their present and their past; that insight which beheld the stars walking in their Eastern brightness, and saw in them the emblems of those earthly powers which should be shed like leaves from their heights of pride by the shaking judgments of the Almighty arm; which marked in the wasteful winter flood, and woodland beast roaming for his prey, the symbols of devastating visits from angered loving kindness: which gladly recognized the types of the Messiah's kingdom in the pastoral calm of flocks, in the rich and rocking grain, in the cliff-built villages, amid savage, snowy heights, (pictures of rural quiet wardered by stupendous strength,) and in the mountains covered with aromatic plants—those vast rock-citadels hung with banners streaming out sweet colors;—saw in all this the quietness, the safety, and the wealth of that far off day, when the soft-falling dew of peace, and the cloudless shining of incarnate love, should fill the compass of the reign of mercy, and the reign of might.

Envy them not! The least in the kingdom of Christ hath a fuller light. The eyes of their age grew dim with watching for that Sun which is our childhood's morning.—They made ready the foundations of Christ's kingdom by prophetic words; it is for you to build it toward the top-stone by memorial deeds.—*Rev. Robert Alfred Vaught*.

### Wonderful Pens.

Dr. Warren some years ago happened to be in the shop of an eminent stationer in the Strand, London, when a member of the House of Commons purchased a hundred quills for six shillings. When he was gone, he exclaimed—"O, the luxury of the age! Six shillings for a hundred quills! Why, it never cost me a sixpence for pens in my life." "That is very surprising, Doctor," observed the stationer; "your works are very voluminous." "I declare," replied the Doctor, "I wrote my Ecclesiastical History, two volumes in folio, and my Dissertation on the Book of Common Prayer, a large folio, both the first and second copies, with one single pen. It was an old one when I began, and it is not worn out now that I am finished." This relation was spread abroad, and the merit of this pen was esteemed so highly that a celebrated Countess begged the Doctor to make her a present of it. He did so, and her ladyship had a gold case made, with a short history of the pen written upon it, and placed it in her cabinet of curiosities.

Byron wrote his celebrated poem of the "Bryde of Abydos" in one night, and without mending his pen. This pen is yet preserved in the British Museum.

John Eliot translated the entire Bible into the Indian language, and wrote the whole of it with one pen.

We have somewhere, though we cannot now remember where, seen an account of some ponderous MS., folio, which contained on the last page these lines:

"With one gude pen I wrote this booke,  
Made from a grey goose quille;  
A pen it was when it I tooke,  
A pen I leave it still."

Before the era of metallic pens, which have caused a revolution in the art of writing, great pains were given to the preparation of pens, and very extraordinary exclusiveness was indulged in by writers. Some used only ostrich feathers; others were more ambitious; still others would only write with a "plume from a heron's wing," while the ladies used scarcely any other description than crow quills.

### Adventure on Mount Washington.

We have already briefly noticed an adventure on Mount Washington in which a much respected clergyman of Concord, N. H., and his wife, were actors, and which came near repeating the tragedy that resulted in the death of Lizzie Bourne. The lady, in a letter to the New Hampshire Patriot gives the following account of her adventures:

"Our troubles began with the very beginning of the ascent. The path was narrow, trees and shrubs completely hemmed us in; the air was close and oppressive in the extreme, while the mosquitos and little black flies annoyed us intolerably. In spite of these discomforts, we could not fail to be interested in the scene around, and we often turned to gaze upon the valley beneath us, reposing at our very feet. But we were soon deprived of this consolation, for the elements were evidently at work below us. The clouds floated in fantastic shapes beneath, the lightning flashing in and out, while the thunder rolled far below us, reverberating from peak to peak. Nothing could be more impressive. Distance indeed lent enchantment to the view, for as the storm approached us, we ceased to gaze on the sublime spectacle, and began to think somewhat of ourselves and our own situation. Upward and upward rolled the mists, till we literally seemed to be walking in 'cloud-land, gorgeous cloud-land.'

"Soon the rain fell, not in drops, but in sheets, till in less than five minutes we were wet through—a damper certainly to our enjoyment and our comfort. It was of no use to debate as to our future course; there was no alternative but to go on, though one can readily fancy it is not the easiest thing in the world for a lady to walk with her skirts not only saturated with water, but dripping around her feet. Night came on with rapid strides; nature was becoming exhausted and loudly demanded rest; but the moments were too precious to be wasted even in needful repose. It was impossible to tell how far we had gone, and the top of Mount Washington being hidden by the mists, we had no way of judging how near we were to the wished for haven. And so we went on, no voice save our own heard in that drear solitude, in that terrible storm which beat with fury on our defenseless heads. Onward and upward we toiled, but on my part with fast diminishing strength of body and mind. And as strength decreased, the way became more and more difficult, the ascent becoming exceedingly toilsome, the soft earth being replaced by jagged rocks and stones that wounded my feet at every step.

When I flattered myself we had nearly reached the top, and the Summit House must soon meet my longing gaze, another peak would loom up suddenly out of the mist, and of course that must be surmounted before the rest so greatly needed could be obtained. In vain we shouted for help; our voices rang out on the chill night air, but brought back no response save their own echo. We could not refrain from speaking of the melancholy fate of her who two years ago, lost her life upon this very mountain, overtaken, like us, by a storm and by night. I urged my companion to leave me under the shelter of a rock and go, while his own strength lasted, to the summit, sending back assistance to me; but to this he would not listen, not daring to leave me for fear of losing his own way, or of not being able to find me again. No; we must stick together for weal or for woe. I dragged myself along, one foot slowly following another, often staggering and falling upon the rocks, till I could



not move another step, but sank down completely exhausted and almost despairing of reaching shelter, at least for that night. I could not even think; in vain I tried to recall the familiar lines of a hymn which in childhood I was wont to repeat when frightened by thunder storms; my memory completely deserted me, and my mind seemed a perfect blank. When urged to make new exertions, and told that if I did not, I must perish where I was, far away from those I loved so much, my only answer was a childish petition to be let alone. 'All things come to an end if we have only patience to wait,' has always been a favorite motto of mine, and the end came at last, for suddenly my companion, whose courage held out to the last, and whose strong arm often kept me up, exclaimed that he saw a light ahead, and that the house must therefore be nigh at hand. Again and again he shouted for help, and oh joyful sound! at last there came an answering cry. After a little, emerging, as it seemed, from the clouds, came the dim outline of human forms, and in a moment we were surrounded by three men, who took turns in carrying me the next half mile, to the Summit House.

The next morning, one of the men took me to see the spot where he found me, and where he had erected a pile of stones to commemorate the event. Need I say I could not refrain from shuddering when I saw it was a few feet from that built over the place where Miss Bourne was found dead in August, 1856?

Mrs. Hall, the wife of one of the proprietors of the Summit House, treated me as kindly and tenderly as though I had been her sister, bathing me and rubbing me, putting dry clothes on me, and at last enveloping me in a hot blanket, and laying me in a warm bed, for I was too exhausted to help myself in the slightest degree. So effectually did 'tired nature's sweet restorer, balmy sleep,' do her work that night, that when I awoke the next morning I was free from all evil effects of the exposure of the preceding night, save a feeling of soreness about my feet, where they had been bruised by the sharp rocks.

I have thus, Messrs. Editors, dwelt at length, (perhaps unnecessarily so,) upon this sorrowful expedition, because several newspapers have alluded to it in terms of blame, censuring us for going without a guide. But as I said before, it was our wish to take one, but not only the proprietor of the Crawford House, but all our friends there assured us a guide was entirely unnecessary. I am by no means discouraged by this visit to Mount Washington, unfortunate as it was, and should I live two years, I shall try it over again, only the next time taking care to start so as to have the whole day before me. Should any one think I have laid undue stress upon our situation that night let them pause to remember that for two hours the rain never ceased—that the mists so encircled us as often to prevent our seeing anything three or four feet from us, and that we were well aware lives had been lost in that very neighborhood in circumstances precisely similar to our own. When all these things are remembered, I am sure it must be admitted there was enough to shake the nerves and subdue the courage of a strong man, to say nothing of one belonging to the "weaker sex."



## ADVENT HERALD.

BOSTON, AUGUST 21, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel

Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the Herald, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see Herald of July 3d.]

### No. 9.

#### THE PROPHECY IN THE 60TH CHAPTER OF ISAIAH.

The 6th and closing No. of the opening argument in the affirmative (see Her. of June 19th), begins with a reference to this scripture. It is there claimed that it is all descriptive of the Millennium. And that is to be all fulfilled prior to the advent and resurrection, is argued from its being said, the abundance of the sea shall be converted unto thee, v. 9. that, the isles shall wait for thee, and the ships of Tarshish, v. 10, that the sons of strangers shall build thy walls, and the Lord had i. e. in some past time, smitten them; v. 12, that the nation and kingdom that will not serve Lord shall perish and be utterly wasted; v. 15, that, it had been hated and forsaken, and is to be an eternal excellency, and joy of many generations; v. 18, that wisdom shall no more be heard there; v. 22, that, a little one shall become a thousand &c.—reasons so cogent to the apprehension of the affirmative, that he supposes they "cannot fail to convince any one, who will give them a fair and full investigation, unless their minds are blinded by prejudice!"

Such a conclusion from such premises, is as if vs. 5 to 9 might not describe the state that precedes the change that ushers in the Millennium, and v. 13-22, that which follows!—as if the perishing of the rejecters of Jehovah, was not one of the events that marks that change!—as if its having been forsaken, made it necessary for that forsaking to be subsequent to the introduction of the Millennium!—as if the phrase, "many generations," meant a condition, and not simply what the Jews always used it for, as expressive only of duration!—as if the little one, to become a thousand, must be a little one after this change, and thus increase! after the events by which its increase is accomplished—and as if the future exemption from violence, made it necessary to regard that state as one in which violence existed! In common with the mass of prophetic interpreters, we apply this chapter to the whole gospel dispensation and the millennium. The affirmative seems to have supposed that if there was any thing in it applicable to any one period, that it must be *all* applied to the same period—than which no hypothesis could be more erroneous. Pre-millenarians and Post, agree that the commencement of this chapter begins with Christ's first coming, and that the close brings to view the millennial kingdom; and they differ only respecting this kingdom,—whether it is in the temporal or in the immortal state.

#### THE RISING OF THE SUN OF RIGHTEOUSNESS.

The chapter opens with an apostrophe to the church, and prophetically announces the epoch of the first advent. Instead of sitting longer in the dust, the children of the Most High are admonished to "arise," and to assume their proper relation to the gospel,—metaphorically denominated the "light" which was then to be proclaimed to Gentiles, as well as to the lost of Israel—that they may "shine," or impart to others its blessed rays. The ignorance and degradation then every where abounding, are illustrated as an envelopment of the world in "darkness"—covering both the earth and the people. And though "the light shined" in that darkness, "the darkness comprehended it not" (John 1:5). But the Lord Jesus, the Sun of righteousness and light of the world, rose upon that darkness; so that it was said, "The people which sat in darkness, saw great light; and to them that sat in the region and shadow of death, light is sprung up," Matt. 4:16.

That light however was not to be limited to Judea. As in v. 3, the Gentiles were to come to that light, and kings to the brightness of that rising; and in fulfillment of this prediction, for eighteen centuries have the Gentiles had the gospel preached to them. And the identical countries here successively named, have at one period or another, been seats of flourishing churches, devoting their riches to the glory of Zion.

So wonderful was the spread of the gospel in those countries, during the first three centuries, that in anticipation of it, as in v. 4, the church is called upon to contemplate its wonderful enlargement; and to behold how they come from far,—those of distant countries becoming united with the visible church,—being "nursed," or as in the margin, "borne" on their side, as children were then car-

ried,—illustrative of the deep solicitude that the church would show for the right instruction and growth in grace of its young converts.

As in v. 5,—they were to see and flow together—there being no more the distinction of Jew and Greek: they were to be "all one in Christ Jesus," Gal. 3: 28, 9. Even "the abundance of the sea,"—or, as Bishop Lowth renders it, "the riches of the sea" i. e. of the great Mediterranean, to which the Jews always referred when they spoke of "the sea"; and from beyond which, or from traffic on its waters, the riches or abundance of the east was mainly derived—even the great fountain of wealth was to be "converted," or as in the margin, "turned," that is, consecrated to the service of religion,—instead of Paganism, to which it had before been devoted. At the time of this prophecy, all the countries on that sea were subservient to heathenism; but before the lapse of 1200 years, the gospel had been received throughout all the north of Africa, and the south of Europe, which border on the fertile islands which are embosomed in that great highway of the nations: no small part of the abundance of the Roman empire was consecrated to the service of the church: and, owing to the sacred associations which clustered around Judea, Jerusalem continued to be visited for centuries, by pilgrims, from all parts of Christendom, who there profusely lavished their wealth.

Midian, near the eastern branch of the Red Sea, which used to war against Israel:—who "came with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number," (Judges 6:5, 6)—came under the influence of the gospel as predicted in v. 6, to come up on peaceful visits. So did Ephah, also, on the eastern shore of the Dead Sea. Sheba, in Ethiopia, now called Abyssinia,—famous for the visit of its queen, "with a very great train, with camels that bare spices, and very much precious stones" (1 K. 10:2) to king Solomon,—was to consecrate its gold and increase to Jehovah; and under the preaching of Philip, "a man of Ethiopia,—an eunuch of great authority under Candace queen of the Ethiopians, who had charge of all her treasure" (Acts 8:27)—was converted to Jesus, and went on his way rejoicing; and in due time, Ethiopia so stretched forth her hands to receive the gospel, that more than forty stone churches still remain in the single town of Gondor, to attest how Christianity has there once abounded. Kedar and Nebaioth, as in v. 7, in the north of Arabia and on the south of Judea, abounding in flocks, not unlikely had Paul,—who "went into Arabia," (Gal. 1:17), to instruct them, and so contributed their share of converts.

In view of the wonderful spread of Christianity, well might the multiplication of converts, as in v. 8, be illustrated by the flying of clouds and doves. Surely the "isles" as in v. 9,—not only the islands, but the countries bordering on the Mediterranean, all of which were comprised by the Jews under the name of "the isles"—did wait for Jehovah; the ships of Tarshish, in Spain, where Paul visited (Rom. 15:24), did bring their offerings; for in those days, "the multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things he possessed was his own," (Acts 4:32-5.) They laid down their wealth at the apostles' feet, and distant places made contribution for the comfort of the poor of Jerusalem—see Rom. 15:26, and 1 Cor. 16:1-3. Thus the sons of strangers have built the walls of Zion, and "their kings ministered unto her."—As the prophet foretold, the Gospel has spread into heathen lands, and this scripture will continue in process of fulfillment, till "the gospel of the kingdom shall be preached in all the world, for a witness unto all nations"; which done, "then shall the end come," Matt. 24:14.

#### THE CONSUMMATION.

The prophet's vision, however, is not limited, to the success of the gospel in the present dispensation. He looks onward and beyond, even to the end of the age,—when, v. 12, "The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." When this is accomplished, it will be by Christ's being "revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power—when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thes. 1:7-10.

#### THE RESTITUTION.

As Christ comes at the epoch, brought to view in v. 12, of the "utter wasting of the rebellious nations," so must the restitution then be. For Him "the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3:21.

Among those holy prophets, who have predicted the restoration of earth's pristine beauty, we find Isaiah, in v. 13 telling of "the glory of Lebanon," its stately cedars, "the fir-tree, the pine-tree and the box," that shall make beautiful the place of the Lord's sanctuary, so that this footstool of his, the earth, shall be glorious. Now this earth is under the curse. The thorn and the briar, and many noxious vegetable excrements, now make much of its surface a desolate wilderness: but when Jesus comes, creates all things new, and "there shall be no more curse," (Rev. 22:3), then, "Instead of the thorn shall come up the fir-tree, and instead of the briar, shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off," Isa. 55:13.

Then, as v. 14, The sons, or descendants of former persecutors, will be among the vast number of "all nations, and kindreds, and people, and tongues," whom John saw in symbolic vision, stand "before the throne and before the Lamb, clothed in white robes, and palms in their hands," worshipping and shouting their amens, hosannas, and hallelujahs.

Nor is this any temporary prosperity; for v. 15 affirms that in contrast to former desolations it will be "an eternal excellency"—a condition of things that will never end;—or, as the same idea is repeated, in a Hebrewism, expressive of unlimited duration, it is to be "a joy of many generations."

The affirmative has fallen into the error here of supposing that the Jews used this phrase to signify successive generations, whereas a little research will show that it is simply an illustration of long duration,—irrespective of the events that may transpire within it.

The glory and excellence, of this perfected state, is illustrated, in v. 17, by the substitution of the more precious for baser metals. The absence of all injustice is shown by the figure of their officers being peace, and their exactors righteousness. And that all the turmoil of the contending passions of the present dispensation, will have then for ever ceased, is shown in v. 18, in the declaration that, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates praise."

The eternity of this state is also affirmed in v. 19. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee";—Not that there will then be no more sun, but they will not be dependent on it; for, "The Lord shall be thine everlasting light, and thy God thy glory." In like manner John saw, in symbolic vision, the same new earth: "And the city had no need of the light of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof," Rev. 21:23. Also, "And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever," 1b. 22:5.

It is by a metaphor, that God is thus denominated their "Everlasting Light"; and it is doubtless for the purpose of illustrating that, like the light of the sun of day, his genial influence will be evermore the cheer and solace of the just,—their greatest joy.

The eternity of this happy state is again and again affirmed. In v. 20, the prophet adds: "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." The constant shining of the sun and moon, is here put for the perpetual duration of the blessings then to be enjoyed.

And again, is the eternity of this state affirmed, in connection with the declaration of its righteousness: "Thy people also shall be all righteous: they shall inherit the land for ever,—the branch of my planting," saith Jehovah, "the work of my hands, that I may be justified." Thus has the prophet shown us how the "little one," and the "small one"—the church, that from small beginnings, struggled along, oftentimes in adversity, until, when the end had come, the aggregate of all the saved had constituted an immense multitude, a strong nation. And then the prophecy closes with the cheering assurance, "I the Lord will hasten it in his time."

In the foregoing chapter, the eternity of the duration of the period brought to view, in its closing portion, is affirmed over and over again, as has been shown, in a great variety of the most expressive imagery, "I will make thee an eternal excellency, a joy of many generations"; "Violence shall no more be heard in thy land"; "the sun shall no more be thy light"; "the Lord shall be unto thee an everlasting light"; "thy sun shall no more go down; neither shall thy moon withdraw itself; the Lord shall be thine everlasting light"; "the day of thy mourning shall be ended"; and "they shall inherit the land for ever." Is it possible to frame more unequivocal and emphatic phraseology, that shall be expressive of the unending? If it is, we have failed, thus far in our reading, to find the record of it.



Such a galaxy of utterances, such a cluster of varied terms, each in itself expressive of eternity, cannot, when thus conjoined, be expressive of duration that is less than eternal.

The perfections and blessings, also predicted of that period, are entirely incompatible with a condition of sin, and death. For when every nation and kingdom that serves not Jehovah, shall have perished, and been "utterly wasted"; and "the people also shall be all righteous"; that period must have arrived when the angels, sent forth by the Son at his coming, shall have gathered out of the kingdom all things that offend, and them which do iniquity, and the righteous shall shine forth as the sun in the kingdom of their Father.

#### The Penalty Inflicted in the Day of Adam's Sin.

##### IV. THE CONSEQUENCES THIS DEATH PENALTY ENTAILS.

Some persons fail to distinguish between the act, of falling into the condition of death threatened, and the consequences that necessarily followed that act. If a man is wounded in battle, the pain that follows is no part of the act of wounding, but it is a consequence that follows. A man may relinquish his title to his estate, which is an act. The poverty and distress that may follow that transfer of title, is no part of the act of transfer, but belongs to the results that flow from it. In like manner, when God threatened certain death on Adam, in the day in which he should sin, he fulfilled that penalty, by reducing Adam to the moral, intellectual, and physical condition which that penalty of death implied. But in that condition, unnumbered evils were necessarily to follow, which were no part of the threatening that was to be in that day inflicted.

Thus the Lord God, after the fall, doomed the man to a life of toil; and the woman, to sorrows and multiplied conception; and the serpent to a debased and loathsome condition. Our race was also sentenced to return to the dust from whence Adam was created, while a promise of recovery was made in the future bruising of Satan's head.

Some have taken it for granted that this subsequent sentence on Adam, was identical with the threatening previously uttered; but a little reflection will show that it was in addition to it. For if the sentence was only a repetition of the threatening that man should die, then the sentence on Satan which was a part of that then uttered, becomes a part of that death penalty; but the sentence on Satan, was a promise to Adam of recovery from death, and therefore could not be embraced in the penalty threatened. As a part of the subsequent sentence is thus not included in the penalty, it shows that the two are not identical. And this is farther shown by the mingling of the promise to Adam, with the sentence upon him, which would not have been were it a simple repetition of the terms of the penalty.

It is also noticeable that when this sentence is pronounced upon Adam, he had already experienced the change in his nature by which he had become alienated from "the life of God"; he had suffered the only death that he was to suffer in the day of eating; and this sentence had respect to time subsequent to that day of sin and death. The penalty having respect to that day, and the sentence to time subsequent to that day, the two cannot be identical.

Also, the penalty and sentence are couched in dissimilar phraseology; whereas, were they identical, they would naturally have been in the same. In saying to Adam, "Dust thou art, and unto dust thou shalt return," if this dissolution of the body was the death threatened, it would have been so explained to Adam; but God does not refer to this as death, nor to the dying threatened, as a return to dust; so that we must conclude that man did "surely die," "in the day" he ate of the forbidden tree, and that when he had suffered that penalty, God announced to him the bitter consequences that the condition of death into which he had fallen had entailed on him—the life of toil, penury, and sorrow that he must endure, and the ultimate dissolution of the body; but with the hope of a final recovery.

When Adam had fallen into this condition of death, it was not possible for him thus to die again. The only death to which man was then liable was the dissolution of the body and that eternal death which the impenitent will endure. Of these, the most common form that would thereafter come under man's cognizance, for long ages, was the return of the body to its native dust; and to this the subsequent use of the term must thenceforth be most naturally applied; for while the fallen state is a condition of death in contrast with the life of the unfallen, and of that of the new creation; it is none the less a condition of life, when contrasted with subsequent dissolution, and which, in comparison with it, is also death—all death being the opposite of the life with which it is in contrast. From that epoch therefore, we could only expect that the terms, life

and death, would be used to contrast the natural and spiritual conditions of our being; but that more generally, they would be used to contrast "the life that we now live in the flesh," and the disservice of our material and spiritual natures.

That these terms are used in the Scriptures, in these diverse manners, ought not be denied by any one whose perspicacity and discrimination qualifies him to pass judgment in the case.

When "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," (Rom. 5:14,) it was evidently a reign of death over those who were still living in the flesh, for (v. 12) that "death passed upon all, for that all have sinned;" but all have not died bodily, and the righteous, who are thus alive when Christ comes, will never bodily die—though included in the death of Adam.

The apostle expressly affirms (Rom. 8:6,7) that "to be carnally minded is death; but to be spiritually minded, is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Here is a condition, expressly affirmed to be death, into which Adam necessarily fell in the day of eating; but to enter that condition he did "surely die" the death which reduced him to it. Paul addresses the Roman Christians (6:13) as "those that are alive from the dead"—which dead condition, must be that into which Adam fell. And, "we thus judge, that if one died for all, then were all dead," (2 Cor. 5:14)—and simply because they were all "alienated from the life of God," and had no part nor lot in Him except as they were "created anew in Christ Jesus." Therefore Paul says, (Eph. 2:1,) "You hath he quickened, who were dead in trespasses and sins." For "she that liveth in pleasure is dead while she liveth," (1 Tim. 5:6.)

A condition of death therefore, may be any state of death that is in contrast with its opposite life; and also be a condition of life, in contrast with its lower death. And hence Adam, when fallen into a condition of death, would have lived forever in that fallen and apostate condition, had not God withheld from him the tree of life, driven him from the garden, and consigned him again to the dust from whence he was taken,—as the legitimate consequences of the death that he died in the day of eating.

##### IS THERE A RECOVERY FROM THIS DEATH?

Yes, blessed be God, through Jesus Christ our Lord there is a way provided, by which God can be just, and the justifier of those who come to him in the appointed manner. The sinner is restored to the forfeited "life of God" by being "born again," i. e. "born of the Spirit," by which he is "quickened" to newness of life, being "renewed in the temper and spirit of his mind," so that he can again "put on the new man, which after God, is created in righteousness, and true holiness."

Such have, however, only in part recovered the life which Adam lost; and though they are "made alive" in Christ Jesus, and so are alive, in contrast with their former condition of death, they are nevertheless still dead, in contrast with that life to which the resurrection of their bodies will elevate them; for Paul says to such, (Col. 3:3,4): "Ye are dead, and your lives are hid with Christ in God."

When God has thus "reconciled us unto himself," we must still await the resurrection at Christ's coming, when again "this corruptible must put on incorruption, and this mortal must put on immortality." And whether this be by a change of the "living" at Christ's coming, or a resurrection of those who sleep in Jesus in either case, it will be a change from a condition of death, though less direful on the part of the saints than that endured by Adam, to a condition of "glory, honor, and immortality;" which Paul enumerates as the elements of "Eternal Life,"—the body which had returned to the earth as it was, and the spirit which returned to God who gave it, being forever reunited in a condition of the highest felicity, the most perfect state of man's being, and of unalloyed happiness. Thus man recovers in the second Adam, the Lord from heaven, what the first Adam lost. And having recovered his original personal condition, it follows as a legitimate consequence, that the dominion originally bestowed on him will be restored by its Maker to the condition in which it was created.—The paradise lost, becoming paradise restored.

##### Swedenborgianism.

One hundred years ago, appeared Emmanuel Swedenborg, a Swedish philosopher and seer. As a philosopher, he was scientific and scholarly; but as a seer, he was such in the estimation only of those who have adopted his name, and who receive his writings as authoritative—all others regarding him as a visionary enthusiast.

The little sect which has taken his name, is small in numbers in this country, and feeble in influence, but at the present time, is particularly active in en-

deavoring to proselyte. A short time since we were present at one of their social meetings, in a neighborhood where they are just endeavoring to plant a new enterprise. The meeting was conducted by a minister of standing and influence in that denomination, and we were enabled to get a more minute insight into the heart of the system, i. e. into the feelings of the members, than we had been able to from reading Swedenborg's writings, or their occasional publications.

Their social meetings are not prayer meetings—a recitation of the Lord's prayer by the minister, and singing or chanting, being all the devotional there is in their services. The time is then occupied by the introduction of some subject, and a free and informal conversation respecting it,—questions being asked and answered by any one.

The subject on the occasion referred to, was "Law of Correspondence," and the "Inspiration" of the Bible.

The minister said, "Respecting the inspiration of the Bible, it is not necessary to occupy much time—it being the revealed mind of God to man. This book, they have in the heavens, and read it more than they do here—not the letter of it, but the substance, according to the law of correspondence. There are three heavens, the first, second, and third; and the angels that live in each have this book. The angels that live in one heaven cannot live in another any more than we could now live in either of them. The angels of the first heaven read it much as we do, according to the letter. Those of the second heaven, read it in its spiritual sense; and those in the third, read it in its celestial sense; while God reads it in its Divine sense."

He read the 21st chapter of revelation; and said: "I selected this scripture this evening, because the law of correspondence was coming up; for without that law it is impossible to make anything out of this chapter. It would be perfect nonsense—and so with other chapters of this book. But it is a description of the New Church, which came down from heaven in 1757, when the judgment took place in the spiritual world, and the second coming of Christ."

A gentleman remarked that many of them could not believe that God was such a tyrannical, unfeeling, revengeful being, as the command to destroy the nations of Canaan represented him to be, and asked if the law of correspondence did not show the spiritual meaning of such scriptures to be in harmony with the New Testament, which made him a God of love &c.

"O yes," said the minister, "Christ expressly says, thou hast heard that it was said by them of old time, an eye for an eye, a tooth for a tooth, &c., but thou shalt not do so. Yet if you turn to the Old Test., you will find it in so many words, Stripe for stripe, eye for eye, wound for wound. This shows that it is not to be taken according to the letter; but according to the law of correspondence it makes God a God of love and mercy. And the reason why it was given in that form, was, that the Jews were so sunk and debased that they were not capable of apprehending God if he revealed himself to them in any other manner."

He was then asked, what is the meaning of that passage "stripe for stripe," &c., according to the law of correspondence?

This was a stumper: "Well" said he, "I don't know that I can tell. I never heard it explained, but it must have some meaning in harmony with God as a God of love."

We thought then of asking him, how the Jews could apprehend its meaning, if they were so debased? and why God should select a medium of language, so difficult of apprehension for a people so difficult to apprehend;—when he could just as easily have adapted himself to their capacity for apprehending. But we let it pass; and requested one of the hearers to ask "How do others interpret the 21st of Rev. who have no law of correspondence to apply to it?"

In reply the minister said, "I have no idea whatever, what interpretation they can give to it; I can't conceive what possible meaning they can attach to it. I don't know that any one ever attempted to explain it. I never looked to see; for I could never imagine that any interpretation any one might attempt, could be of the least possible value, and so never wasted any time in looking. I was very young when I embraced New Church views. I never fell in with any other opinions on the subject."

We admired the candor of the confession so much, that we could not refrain from firing, in person, a few more shots in the same direction. Therefore we said:

Will you permit me to inquire Sir, if the law of correspondence is alike applicable to all the language of inspiration?

"Yes, to all language that is inspired."

You apply it then to the entire scriptures?

"Yes, to all that is inspired; but, not to the portion uninspired."

What parts of the scriptures do you distinguish, as those not inspired?

"There are several books bound up with the Bible that are not a part of it; and those are not inspired."

What books do you designate as such?

"The book of Esther is one, no person can make that out to be inspired."

What other books in the Bible?

"The book of Ruth, of Ezra, and of Nehemiah."

Are there any others?

"We don't regard the epistles as inspired; but we regard them as authoritative."

Well, then, to those portions of scripture which you recognise as inspired, do you always apply the law of correspondence in precisely the same manner, in all cases?

"Yes."

Where you find, then, any given word, does the same corresponding word always fit in and express its spiritual meaning?

"Not always; for sometimes the spiritual meaning is the opposite of what it is in other places. Thus in Isaiah it says: 'the sun shall no more be thy light by day, nor for brightness shall the moon give light unto thee, but the Lord shall be thine everlasting light, and thy God thy glory. And then it says, Thy Sun shall no more go down, neither shall thy moon withdraw itself, which contradicts what immediately preceded; and therefore the words sun and moon, in those two places, according to the law of correspondence, have opposite meanings.'

Are they not also understood in different senses, by those who do not make use of any such law of correspondence?

"I don't know how they can. Will you attempt to give different meanings without any such law?"

O yes, said we, I understand that the word "sun," in the first instance, refers to the Sun in the heavens. The Lord, by a metaphor, is there denominated their everlasting light. By a continuance of the metaphor, then, God is referred to as their "Sun" which shall no more go down. Thus "sun," in the first instance, I understand to be the sun in the heavens; and in the second, it is denominated of God—making two different uses of the word, without any resort to any law of correspondence.

"Ah," said he, "that is right so far as it goes; but you want to keep on and apply the same law to all the language of inspiration."

We said, when the phraseology is such, that a trope of any kind is necessarily to be understood in the sentence, I always interpret it tropically, according to the laws of trope; and when it is symbolic, according to the laws of the symbol. But when the conditions are such that the language is evidently literal, why should I there interpret the language as I do that which is not literal?

"Because you must apply it alike in all places."

But if language that is evidently tropical needs to be tropically understood; and that which is symbolic, symbolically, why not that which is literal, literally?

"Because the same law is of universal application."

We continued. As you say that sometimes the word corresponding to any literal word is the opposite of what it is at other times, permit me to inquire if there is any Dictionary of terms or Grammar of correspondence, by which it may be known when the word has one signification, and when its opposite, so that we need never be at a loss how to interpret it in any given case?

No answer, and meeting soon closed. After service he apologised, and said that he was afraid the conversation would be diverted from the subject under consideration, and therefore he did not continue it; but he was very glad I had asked the questions. We bowed "our most distinguished consideration," as the diplomatists say, and bade him good evening. But had he not cut short the conversation at that point, and had answered the question first put, the next question was to have been either, If there is such a definite and established spiritual meaning in language, what is there in the text before referred to, "Stripe for Stripe," &c., which prevents its spiritual meaning from being perfectly manifest? or, if there is not any certain spiritual significance, at which we may readily arrive, of what value is a law that has no definiteness? And also as he had said that the New Jerusalem in Rev. 21, was situated on a high mountain, we would have liked to enquire in what sense John saw it descending from heaven? But what was asked had to suffice.

Swedenborgianism does not beget in its votaries a spirit of prayer, nor a reverence for the word. It is a species of rationalism. Whatever they find in the Bible that their reason thinks is plausible, that they admit; but whatever they find that they don't believe, to that they apply "the law of correspondence," and make to mean what they think it ought to mean! Thus they claim to believe the Bible, but reject whatever they please of it.

Concluded on page 272.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

F.—By ETA.

**FLESH AND BLOOD.** A Synecdoche, for those who are in the mortal state: "When it pleased God to reveal his Son in me that I might preach him among the heathen; immediately I conferred not with *flesh and blood*," Gal. 1:16. "We wrestle not against *flesh and blood*, but against principalities and powers," Eph. 6:12. "*Flesh and blood* cannot inherit the kingdom of God," 1 Cor. 15:50.

**FLOOD, n. Lit.** A great flow of water: "Noah was six hundred years old when the *flood* of water was upon the earth," Gen. 7:6.

—A Simile, when a comparison to it of anything illustrates characteristics similar to those of a flood: "As the *flood* decayeth and drieth up: so man lieth down and riseth not," Job 14:11, 12. "When the enemy shall come in like a *flood*, the Spirit of the Lord shall lift up a standard against him," Isa. 59:19.

—A Metaphor, expressive of what is multitudinous: "The *floods* of ungodly men made me afraid," 2 Sam. 22:5.

—A Substitution, for what is analogous to it: "I am come into deep waters, where the *floods* overflow me," Ps. 69:2. "I will pour water upon him that is thirsty, and *floods* upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring," Isa. 44:3.

—A Personification: "Let the *floods* clap their hands; let the hills be joyful together before the Lord," Ps. 98:8, 9,—clapping the hands, an act expressive of joy or applause, being incompatible with the nature of floods.

**FLOURISH, v. Lit.** To grow luxuriantly: "In the morning it [the grass] *flourisheth* and groweth up: in the evening it is cut down and withereth," Ps. 90:6.

—A Metaphor, expressive of great prosperity: "In his days shall the righteous *flourish*," Ps. 72:7. "When all the workers of iniquity do *flourish*, it is that they shall be destroyed forever," Ps. 92:7. "I was at rest in mine house, and *flourishing* in my palace," Dan. 4:4.

**Flow, v. Lit.** To move on an inclined plane, or on descending ground, by the force of gravity, as a fluid: "He caused the waters to flow out of the rock for them," Isa. 48:21.

—A Metaphor, illustrative of abundance: "I will punish Bel [one of the principal divinities of the Babylonians] in Babylon. . . . and the nations shall not *flow* together any more unto him," Jer. 51:44. "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and all nations shall *flow* unto it," Isa. 2:2. "A land *flowing* with milk and honey," Exod. 3:8.

**FLOWER, n. Lit.** The blossom of a plant: "The *flower* fadeth," Isa. 40:8.

—A Simile, illustrative of some quality, or circumstance connected with man: "He cometh forth *like a flower*, and is cut down," Job 14:2. "As a *flower* of the field so he flourisheth," Ps. 103:15.

—A Metaphor, expressive of transitoriness: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a *fading flower*," Isa. 28:1.

**FLY, n. Lit.** A winged insect, of different kinds. —A Synecdoche, for flies: "The Lord shall hiss for the *fly* that is in the uttermost part of the rivers of Egypt," Isa. 7:18.

**FLY, v. Lit.** To move through the air with wings like a bird: "Doth the hawk *fly* by thy wisdom, and stretch her wings toward the earth?"—Job 39:26.

—A Metaphor, expressive of violent assault

and conquest: "Wherefore didst thou not obey the voice of the Lord, but didst *fly* upon the spoil?"—1 Sam. 15:19. "They shall *fly* upon the shoulders of the Philistines toward the west; they shall spoil them of the east together," Isa. 11:14.

**FOLLOW, v. Lit.** To go behind another: "*follow* me and I will bring you to the man whom ye seek," 2 Kings 6:19.

—A Metaphor, expressive of invitation, or adherence: "Hearken unto me, ye that *follow* after righteousness," Isa. 51:1. "Their works do *follow* them," Rev. 14:13.

—A Substitution, for the same: "If any man serve Me, let him *follow* me," John 12:26. "The house of Judah *followed* David," 2 Sam. 2:10.

## The Triumphs of Science and the Lessons to be learned therefrom:

A SERMON,

Delivered by Elder O. R. Fassett, Aug. 8th, 1858.

"Canst thou send the lightnings, that they may go, and say unto thee, Here we are?" Job 38:35.

Our land and world are this day filled with enthusiasm and rejoicing at the triumphs of science in the successful laying of the Ocean magnetic cable. This is a cause of rejoicing to all people; and we are witnessing in our day the success of science which the world has never before seen from the beginning. It is the occasion of devout gratitude to Almighty God that He, "with whom are hid all the treasures of wisdom and knowledge," should see fit to bestow on the men of our age, the wisdom and intelligence to achieve such mighty results. It also lays us under increased obligations to him, the giver of every good and perfect gift, to love, serve, and obey Him, with all the gifts and graces he is conferring upon us; and we should enquire, What are the lessons He would teach us, in these remarkable events, and revelations of His wisdom to man in our day?

In the text, and context, God summons Job to the considerations of the wisdom and power hid with him, in rebuke to the pretended wisdom and knowledge of Job's three friends, who had "darkened counsel by words without knowledge," vs. 1-11.

God also declares that all the intelligence and wisdom of man comes from Him. "Who hath put wisdom in the inward parts? Who hath given understanding to the heart?" The answer is given, "The inspiration of the Almighty giveth them understanding," Ch. 32:8.

Among the triumphs of science, the knowledge of electricity and magnetism, and their application to the useful purposes of life, stand the first. The lightnings have been chained, and become our news-agent to convey thought! The fact was known to God, and revealed to man many thousands of years ago, but we have just found it out in our age. "Canst thou send the lightnings, that they may go and say unto thee, Here we are?" Who could have conceived in the days of Job, far back in the distant history of the world, when science had made but little progress, that "the lightnings" could become our news carrier? We, even, are astonished at the fact.

Benjamin Franklin, first snatched the lightning from the clouds, and made it an agent familiar to man, and under his control. He played with this fearful, subtle fluid, as a boy with his kite. But it remained for the intelligence of the men of our day to bring it to subserve the purposes of more practical life.

It is about twenty years since the first experiments in telegraphing by electricity were made; and in the year 1839 the first machine was actually put in operation. Now we have the telegraphic lines extending north, south, east and west, over the world, uniting cities and nations; crossing continents and laid in mid-ocean, interlinking the world, and giving us an instantaneous communication with all parts, with a velocity only equalled by thought! The news of the successful laying of the Atlantic cable, electrified the world at one and the same instant.

Turning to Daniel 12:4 we read:—"many shall run to and fro, and knowledge shall be increased."

This is a prophecy evidently now being fulfilled. A London paper in referring to the achievements of science in the year 1846, thus discourses:—

"We apprehend there can be no doubt that the year 1846 will be memorable to the end of time for the remarkable extensions, or new applications, of human knowledge which will come before the future historian as occurring in its narrow limits. Most evident is it, that we are living in the days predicted by the Hebrew prophet, when many shall run to and fro, and knowledge shall be increased."

There is an increase of knowledge, both Biblical and scientific in our day.

1. The Bible has been translated into nearly every language and tongue of the earth: and accord-

ingly, there is more knowledge of divine revelation in its general study.

2. The means and facilities for the obtaining of general knowledge; and the knowledge of the arts and sciences, are multiplying rapidly.

1st. The printing press, has been improved, and to such a degree of convenience and power as to give us from 10 to 12,000 impressions in a single hour! 200, or more, in a single minute! What would Benj. Franklin think, and the men of his day, could they see, and contrast the present with their times!

2. The means of transit.

For the first time, no doubt in the history of our world we have the powerful locomotive applied to convey our persons and property with great rapidity from one section of the country to another, as well as to convey intelligence. In 1818 there was scarcely a mile of railroad in the New England States, but now they intersect our whole land like lattice work. And thousands of people are running to and fro, some for pleasure, some for profit and gain, and others to spread the glorious gospel of the Son of God. On the ocean and sea we have the gigantic steamship ploughing the waters. The celebrated Dr. Lardner, the English philosopher, asserted, several years ago, as experiments were being made in our country, that the ocean never would be navigated by steam. But just as the prediction was made, the steamer Savannah crossed the ocean from Savannah to Liverpool. Soon after several steamers were built on both sides of the waters, and now our seas, lakes, and rivers, are being navigated by these swift ships, all over our world!

3d. The older science of Astronomy, which reveals to our view a knowledge of other material worlds throughout the boundless universe of God, has received great accessions of facts and illustrations by the facilities which science has furnished us in the telescope. Galileo succeeded in constructing an instrument which magnified thirty times, and for the additional discovery he made with this instrument he was incarcerated in prison by the Roman Catholic church. But what would Galileo have thought or the men who imprisoned him, could they have been informed that in the nineteenth century, a telescope would be invented which would magnify six thousand times; and reveal to them mysteries of which they could have no conception!

The knowledge that this instrument would reveal to our world, of the general movements of the planetary world, is thus made known in a preceding verse: "Canst thou bind the sweet influences of the Pleiades?"—Job 38:31.

Astronomers have learned in our day that there is a great central sun, around which our sun and its planets with other suns and their planets revolve, in infinite space, and that that sun of suns, is the star Aleyene, in the Pleiades!

I might multiply evidences, from all departments of science, that we are in the time predicted by the prophet, when "knowledge shall be increased."

But I come to consider,

2. The lessons we are to learn from these remarkable events.

1st. Not to make a boast of our wisdom: or to think that we of ourselves have achieved all these things by our own wisdom and skill, without the Divine aid, and the revelation to our spirit, and understanding, of the knowledge hid in him. Such boasting of human wisdom will meet with the Divine rebuke as in the case of Job's three friends and of Nebuchadnezzar king of Babylon. "The king spoke and said Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?—while the word is in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee; and they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The king was bereft of his reason, and abased, but God restored him again; and he made a proclamation unto all people, nations, and languages, that dwell in all the earth, that the God of heaven had abased him, and restored his reason unto him, and his kingdom, and that "those who walk in pride, he" was "able to abase." Dan. 4.

In the midst of our rejoicings and boastings in the triumphs of human skill and knowledge, God may make the kingdom of our wise men to perish. "Destroy the wisdom of the wise, and bring to nothing the understanding of the prudent," and while the words of rejoicing and boasting are in our mouths, God may confound our wisdom as he did the builders of Babel.

2. We learn where we are in the history of our world. The period is marked, and defined. We are in the "time of the end;" for in the time of the

end, "many shall run to and fro, and knowledge shall be increased." By "the time of the end," we are not to understand, that we are in the beginning of a new era; or the end of time. But that we are in time, and in time's last end! At, and near, the close of probationary time to our world!

1. This the context of the verse shows. The time in prophetic fulfillment is at hand when Michael, the great prince of his people, shall stand up to rule the nations with the rod of his anger; and when his people "shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:1-3.

1. This is evident too from the fact that the Scriptures reveal the present improvements, and knowledge in human science, to be the high and limit of human attainments before the end.

Astronomy with Philosophy has learned the great principles of attraction and gravitation by which the universe of worlds are governed; and found within the vision and range of their powerful magnifying telescope the central sun around which those worlds revolve. We cannot conceive that human nature can get nearer to those worlds, to learn their actual condition by survey, till the immortal state is attained. Nor do the scriptures warrant this.

Chemistry and Philosophy have chained the subtle fluid,—Electricity, and made "the lightnings to go and say, Here we are." We cannot conceive to reach a more perfect and rapid means of communicating thought in this world.

Art and science have constructed the locomotive and steamboat to convey our persons and property, to the ends of the earth. And the chariots are with flaming torches; they seem like torches, and they run like lightnings. This is to be in the day of his preparation, when He shall dash in pieces the nations. "The mountains shall quake at him, and the hills melt, and the earth is burned at His presence. Yea the world and all that dwell therein." Nahum 1 and 2. We cannot hope to be conveyed through the land with more rapidity than 30, or 75 miles an hour—the maximum speed to which we have attained.

Objection. But do you suppose that God will bring us to this perfection in Art and science, and give us these facilities for our happiness and usefulness, and then bring the end? He would not if men would repent. But with increased knowledge and facilities it is recorded in the sure word of prophecy "Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." Rev. 9:21. Therefore the end will come.

The old world came to an end by the sweeping flood, though mankind in that age had made high attainments: "There were giants in the earth in those days; mighty men which were of old, men of renown." There was "Tubal Cain, an instructor of every artificer in brass, and iron," and "Jubal, the father of all such as handle the harp and organ." But God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Therefore he destroyed men from the earth. Egypt arose to greatness, power, and intelligence, but God abased her; and many of her arts, and much of her knowledge, is lost to the world. So of Babylon, Greece, and Rome.

Men, too, from zenith power and glory suddenly fall as in the case Julius Caesar.

Sir Isaac Newton, from the fall of an apple upon his head, while meditating under the tree, was led to study the law of gravitation, and unravel the mystery of the universe. But he died, notwithstanding. All that pertains to this world is vanity; and it is written, "Whether there be knowledge, it shall vanish away."

3. If man in this state, has attained such knowledge of God's perfections, God's ways, and God's works; we may conclude that in a future state we shall attain that knowledge, vast and deep, in all things, of which we can form no conception. So the Scriptures lead us to hope. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even also as I am known."

What facilities for study and thought will be afforded us hereafter! What increase of all knowledge and truth without any error! What means of transit and communication.

It is written "They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." The man Gabriel was caused to fly swiftly, and began his flight from the seraphic regions, at the beginning of Daniel's prayer, and touched him, and informed him concerning his petition before it was finished in the prophet's mind. So it may be in the world to come, when the



resurrected and glorified saints are made equal unto the angels.

If our persons may be conveyed over the earth at the rate of 25, 30, or 75 miles an hour now, what will be the rapidity of such flight hereafter! And may it not be? And must it not be, if we follow the Lamb whithersoever he goeth, and are like the angels to ascend and descend, visiting other worlds from the new earth where we shall dwell? Between the earth and sun, says Dr. Dick, there is a distance so vast that it would take a cannon ball with a velocity of 500 miles an hour 20 years to traverse it! And the nearest fixed star, is so far distant from us, that it would take the ball flying at the same velocity four millions, and five hundred thousand years to reach it!

Think of the fact however, that immense material worlds a thousand times larger than our earth are flying this moment through the vast regions of space at the rate of 30,000, 70,000, and 100,000 miles an hour! "With God, all things are possible."—"Great and marvelous are thy works, Lord God Almighty."

May we each strive to "attain that world and the resurrection from the dead," that we may be made "equal unto the angels," and "die no more."—Amen.

### The Effects of Preaching the Word.

No. 2.

In my first article I attempted to show by an allusion to the ministry of Christ and his apostles, that the intended results did not immediately follow, though certain to produce effect in time. In this I intend to argue that the same principle is now being developed in the proclamation of the Advent message, or midnight cry. When it began to be distinctly announced it was novel to the masses. It was not a new faith and hope, but the truth had been lost sight of; its standard had fallen down, multitudes who were looking for the future blessedness knew little or nothing of the gospel hope; false tradition had made it void, consequently when the distinct notes of inspiration concerning the restitution of the earth, the immortal kingdom to be on it, the millennium to be there, and the immediate personal coming of Christ to perform the work, fell on the ears of the people, they listened with surprise and admiration. They thronged the places of instruction, they eagerly devoured the works published on the subject, and many believed. But some mocked; and others raised controversy, and the contest followed. It has been a trial of strength of argument between truth and error with few, while the many leading minds soon saw that the principles involved in the message struck a death blow to their traditions, their earthly hopes, and vain or ill-directed ambition, and thus they stood back and "spoke evil of that way before the multitudes," bringing it into reproach by odious epithets and extravagant misrepresentations.

The human heart still loves popularity, and the masses soon found no element in this message could gratify earthly ambition and human pride. So they turned away, feeling the same emotions expressed in early days, "These are hard sayings, who can bear them?"

A reverse followed: for a time few could be made to listen to these things. But those whom God had set about the work and filled with the spirit of it kept at it, going from place to place. A few others did what they could to sustain them. As they appeared in public to speak the thrilling and hated truths, many have been startled and with amazement asked, "are they preaching that yet? I thought they had given it up long ago."

Papers multiplied bearing the same sound to many who never heard the preacher. Tracts floated upon the moving waves of the busy multitudes, filled with the gospel of the kingdom. Some read and believed; others were provoked and derided; others only looked on with fear whereunto this would grow. Books appeared, and multiplied, some of such respectable character and from authors of well deserved reputation, that some would read, and they could not avoid the light.

Thus the hearts of thousands have been made to feel the force of this all-inspiring, soul-stirring theme by degrees, while others only feared, as they observed, that it would prove true yet.

An outbreak of war has several times startled many, and led them to ask their teachers, "Have you any confidence that the judgment is soon coming?" The shock of an earthquake has affrighted many, and led them to bow before God for mercy, and afterwards confess they thought the day of the Lord had come. Some strange appearance in the sky, or planets, has often produced the same results recently, as have also several other singular occurrences in earth and sea, and among the people, causing a feverish, sensitive, anxious state of mind in regard to the future, as in the days when Christ was here, they did not all see him, nor hear him but his fame went abroad, and the sound of him to the

ends of the earth. So now, though thousands never heard the message from the living preacher, nor designed to read it, yet its voice, in some form, either by good will or reproach, has been heard by all, and is producing its effects. Every strange event that occurs awakens the fears of some who are not prepared for the kingdom of God.

The present year has been marked as one of great religious interest,—greater than any before it. It took the teachers by surprise. They did not expect it. It did not come in the ordinary way. It seemed not the fruits of their efforts. Nay, it sprung up in most cases out-side of their influence, and went on far beyond their influence. The question has been often asked, "Why such a movement now and under such circumstances? What does it mean?"

I confess that I did not expect it, nor did those with whom I labor. But I think we should have expected it. We had preached, labored and sacrificed for it, and I now believe that God has been giving the busy careless multitudes a time to think, by the embarrassment in business, and has set home the sound of the coming and kingdom of Christ, by his holy Spirit, which he has poured out similar to that in the beginning of the gospel, on the day of Pentecost, and that these two effusions of the Spirit are shadowed forth by "the early and latter rain," promised by the Lord to Israel in ancient time. The late converts, and many of them teachers and brethren, are deeply impressed with the idea that it is the last time,—that the Lord is soon to come. Their views have not all the distinctness of those who have long studied it. But let us be encouraged, and be careful how we labor; for God is at work bringing out his people from the rubbish. Let us keep at the work, and let the Lord guide and add his blessing.

I. C. WELLCOME.

### The Holy God.

No. 2.

In the former article we endeavored to show that man is entirely dependent on the holiness of God, as physically developed in the minute, as well as the grand concerns of human life.

In this, we wish to continue to show the necessity of order, or holiness, in its secondary application. And we would remark, 1st, that the agriculturist, whether christian or infidel, whether north or south, whether slave or freeman, whether savage or enlightened, of whatever language or color, whether willing or unwilling to own the fact, does depend on the holy order of his maker for the accomplishment of the ends of that one branch of business.

Each seed has a proper time for germinating, each plant has its appropriate season for beginning its growth and for perfecting itself. Each bulb begins its course, and perfects its beauty in the time appointed.

Every forest tree has its texture and solidity, its tenacity of fibre, and its durability.

Pitch and turpentine enter into the composition of some properties that resist the action of the atmosphere and render more or less durable all with which they come in contact. Esculent roots have each a property of their own, and (if we may be allowed the expression) with what patient continuance in well doing, have they urged their way, through uncongenial clime, and soil, and noxious weeds, for the sustenance of men!

Look at the grasses of the field, that grow as food for animals, riddled and torn by nature's ploughshare and the shining steel, and trampled underfoot, still it goes on in its proper course, to do its Maker's bidding, now, as truly as at first; and to the christian it speaks in tones no less distinct than pealing thunder, that order shall be maintained, though heaven and earth pass away.

The laws of nature are the laws of God, and on these laws are predicated all the sources of human knowledge. The architect, if faithful, builds on a tried foundation. The astronomer calculates the circuit of each planet and the length of its years with as much certainty as men do the rising and setting of the sun.

"Seed time and harvest, cold and heat, and summer and winter, and day and night, shall not cease." It is necessary, absolutely necessary for the good of men, either to render him able to bear any change, that in confusion, might arise, or constitute the earth, and all its furniture, to the necessity of man.

But what lesson, what moral lesson shall we learn from these facts?—facts great and small, and stubborn as the adamant hills. They carry with them all the joy of human life. Dependent on them, rests the happiness, each hour, of living millions; yet how few there are that love them, and fewer yet, that love their Maker. These facts, these necessary facts are, to the christian, gloriously wonderful. But to the poor sinner, they alternate black and white. He knows that they are good, that present happiness depends upon them. They speak to him of moral holiness, of Revelation and of heaven, as they bear

him on flowery beds of ease through the enjoyments of time; and they speak to him of hell, and his deserts, as he stands trembling before their power. God holds the planets and the dew-drops to their proper course, and shall his brightest, his noblest handiwork pass by such law with impunity?

L. P. S.

### Laborers are Failing.

[The following should have appeared before, but was mislaid. We regret the delay.]

While our hearts are sometimes made glad by the callings of God, which bring new and faithful laborers into the vineyard, we are also pained by the circumstances, which stop the labors of old, tried, faithful laborers, and judicious counsellors. Our beloved brother, Dr. N. Smith, whose counsels, preaching, prayers, exhortations, and labors, are well known to many who have been profited by them is now entirely laid by with a severe case of heart disease. He has exerted all his energies and means to advance the cause of Christ and his coming kingdom. He has felt his disease coming on for some time; and yet hoping it was nothing serious, has continued to preach until within a few weeks, when necessity drove him to stop. Skillful physicians pronounce that he has heart disease in a bad form, and must cease all active labor. Many will miss his labors, but none more than myself. We have been true yoke-fellows for many years; only I was but a babe, and needed much of his counsel. But our consolation is, he is ready—all is well in his mind, living or dying.

He and his family are now passing through deep affliction by the death of their last son and brother, Edmund J. Smith, who in '43 and '44 was a devoted christian, and earnest believer in the coming and reign of Christ. But he lost his first love, forsook the Lord, made the world his hope, sought for riches, had great prosperity, was often warned and admonished, to a degree that caused him to tremble and fear. But he was too much immersed in worldly care. His health failed, so he could do but little, death often stared him in the face; but he was not ready. He met with great reverses in business, by the general commercial disasters.

Last fall he went to Wisconsin to spend the winter for his health; it grew worse; he started for home, being so feeble that it required the constant aid of opiates and care of a faithful friend to keep life in him. He arrived here April 1st, I think, and died three days after. From what his friends could learn of his state of mind, they have hope that he submitted all to the Lord and was fully resigned to him. Old friends prayed for him, and administered consolation, which was all they could do when death had fastened upon him. He leaves a widow and four children to mourn his death.

Brunswick, April 12th, 1858.

I. C. WELLCOME.

### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

tf may 29, '58

### TESTIMONIALS.

Mrs. Sawyer, Stonham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck.—It was cured by the Golden Salve in about ten days."

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

### Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

#### As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

#### For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

#### Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

#### Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

#### Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

#### Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

*Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.*

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

*For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.*

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

### Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—ly



## ADVENT HERALD.

BOSTON, AUGUST 21, 1858.

## Swedenborgianism.

Concluded from page 265.

The errors of Swedenborgianism are mainly the following.

1. It teaches the error of Sabellius, a philosopher of the third century in Egypt, who taught there is but one person in the Godhead; and that the Father himself descended from heaven and was born of the virgin Mary—making the Son to be both the Father and the Holy Ghost, and thus denying the doctrine of God's tri-unity. Those errorists were also called "Modalists," "Noctians," and "Sabellians," in past controversies of the church.

2. They reject the Scriptural doctrine of the atonement—making Christ to be a mere reconciler of man to God,—which work he does—and denying that the broken law required his expiatory death—blasphemously stating that doctrine as if it taught "the appeasing of an angry God."

3. The Scriptures, by ignoring their literal meaning, are emptied of their significance, and several of the books are rejected. And

4. The doctrines of the resurrection, end of the world, and future judgment are denied—the resurrection, according to that theology, being co-incident with death—its spiritual state being very analogous to that of the heathen world; and the judgment and advent, being made synchronal with the appearing of Swedenborg as a teacher in 1757.

We remarked to a Swedenborgian, a short time since, respecting an article in their "New Jerusalem" Journal, which had been read to us by one of their number, that it sounded very prettily; but that, interpreting it according to the law of correspondence, we could have no kind of an idea what it meant!

"That is capital," said he—"as a joke, but it 'aint true; for Swedenborg expressly says, that all doctrine is to be proved by the literal word."

Is it? said we. Then let us take the early history of this world, as recorded in Genesis, and see how it tallies with your views respecting it?

"Oh! Ah!" said he, "That is an exception. We don't take that literally."

Well, then, said we, trying to accommodate, let us go to the other end of the story, and see how New Church views respecting the resurrection, second advent, judgment, and end of the world, tally with the letter of the word?

"Oh, there again," said he, "we don't think that is literal. That has a spiritual meaning?"

Ah, said we, you have one rule for the middle portions of God's word and another for its beginning and end. You will have to excuse our assenting to its correctness till you can make it of universal application.

The devotee to the Swedish seer, saw the fix that he was in, smilingly turned the conversation into a more easily flowing channel.

## Not True.

"Elder J. Blain" says of "endless misery" in the Crisis of July 28th, that "Every text relied on to prove the doctrine, has been given up as proof by different able writers, some by one and some by another, till all are gone, and still they consider their doctrine well proved."

The above statement has been often made, and has been as often a violation of the truth. The writer of this heard Elder J. Blain make the same statement in January 1857, in a public lecture, and we took notes at the time of every author or man that he referred to, as giving up particular texts; and then we showed in the Herald of May 6, and 23, of that year, that not a single person, thus referred to as giving up any text, had done so. As he now repeats the statement in print, without offering any additional testimony to substantiate it, or any testimony at all in support of it but his own simple word, we feel bound to expose the fraudulent claim, and to caution those who are so unfortunate as not to know its falsity, that this statement has never yet been sustained. If Mr. Blain will furnish the evidence on which he rests it, we will publish it. Till then he must lie under the imputation of having no foundation for it.

An article in another column on "Dr. Johnson on Future Punishment," places T. Starr King in a similar predicament. It is perfectly astonishing what a world of misstatements, error is compelled to rest upon.

COMPLIMENTARY.—A correspondent of the Boston Journal, noticing the commencement at Dartmouth college a year since, says of the reply of Dr. Lord, the president of the institution, to the "Parting Address" delivered by one of the class, "If the same words of praise and commendation had fallen from another than him, we could have deemed them flat-

tery; but coming from him—the stern man of truth and unflinching faith in the Book of Truth—we could but believe them, and say, with him, 'God speed them on their way.'"

It is not every one who may be denominated "the stern man of truth and unflinching faith in the book of truth;" but we believe that to be true of the Millenarian President of the venerable Dartmouth.

NEANDER ON THE LAST JUDGMENT.—It is claimed, by many, that the twenty fifth chapter of St. Matthew's gospel is conclusive proof of a future general judgment, to be conducted according to the general interpretation of that portion of Scripture. NEANDER, however, in one of his ablest works, gives the following view of the subject: On the whole, then, we are not to look upon this representation as a picture of the final judgment. Its aim is to set forth most vividly and impressively the great and fundamental truth, that no saith but that which proves itself by works can secure the kingdom of Heaven. We cannot fail to see in the "throne," the "right hand," the "left hand," &c., a figurative drapery, attending and setting off the one fundamental thought. Moreover, it was not Christ's usage to speak of himself directly under the title of "being." The form of description, then, we suppose to be parabolical, and its character in this respect was probably still more obvious when Christ delivered it.

It was the remark of Talleyrand that the use of language was "to enable people to disguise their thoughts." From the use which some commentators make of it, it would seem they have improved on the saying of the arch French diplomatist, and employ it to disguise the meaning of the plain declaration of inspiration.

No utterance could be more clearly enunciated; than the words "They shall see the Son of man coming in the clouds of heaven with power and great glory." And yet, in defiance of all law of language, this is frittered away so as to mean something which would never be apprehended by the context.

It is believed that a diligent examination of our Lord's Prophecy, and careful comparison of the several records of it, will lead to the conclusion that His glorious personal return is there clearly foretold. This single point being once admitted, it necessarily follows that this personal advent is pre-millennial; or at least, that no millennium can precede it, so that if there is to be a millennium it must follow.

The continual efforts which are made by some post millennialists to obscure or explain away this prophecy, would seem to indicate that they see this necessity, and that the labor expended to disprove a personal advent, is a desperate effort to avoid its conflict with their own system. It was a remark of Dr. Carson, that "The things most clearly revealed, are those which are most misunderstood." And this declaration of our Lord concerning this coming in the clouds, and the treatment it has received at the hands of critics and controversialists, furnishes a remarkable illustration of its truth.

A TOO VENTURESOME DIVER.—The hero of the following story is Green, the diver, and the object of his efforts the steamer Atlantic, lost on Lake Erie:

"Not many months since a vessel was lost in water whose depth at the place of the foundering was 174 feet. There was a portion of the cargo so valuable that it became advisable to use every effort possible to recover it. It was scarcely possible to do anything. It was far beyond all ordinary means of human action; it might be reached, though it would be a bold attempt, by the diver. He was sought and found, and a recompense which on land would be a princely one, was guaranteed to him. Men will do more than 'does become a man' for rich reward. To feed him with air, a powerful pump, worked by six men, was brought, and a hose doubly strengthened was made. All the appliances that the most liberal management could suggest were ready for his aid. He was surrounded by intelligence and courage and humanity. He dared the deep waters once, twice, seven times. The men at the brake of the pump wrought with the might of earnest strength. They fed the vital current to the bold diver, and he had the courage to trust them. Their work was his breath. When he came up he told the gentleman that superintended the trial, that the air at that depth, as the machinery forced it to him, crackled and hissed like the frying of hot fat, and that every movement of the pump fell on his breast like the blow of a crow-bar. You go down no more for me, said the kind-hearted gentleman, who stood by him on deck. In the intensity of all his experience, this too daring man besought for the opportunity of another trial. The gentleman refused, but the diver insisted on going for himself. He went, and returned a paralyzed man, and just holding life, now crawls along. The clark

bottle at his girdle, corked tightly and empty, was filled when he came back, though the cork was not disturbed. The water had forced itself beyond power of cork or glass."

NETTLE COMPARISONS.—Among the recently published extracts from the discourses of Henry Ward Beecher, occurs the following:

"If you take up nettles slowly and cautiously, they will sting you, but if you grasp them boldly and tightly, they cannot pierce your hand. So when you approach a duty which is full of prickles and apprehensiveness, do not take it with slow timidity but grasp it, master it, and it will be deprived of its difficulties and its pain."

The freshness and vigor with which this is expressed, give it all the value of originality. The nettle has been used by other authors to illustrate other moral propositions. For instance:

"Would you touch a nettle without being stung by it? take hold of it stoutly. Do the same to other annoyances, and few things will ever annoy you."

Here's Guesses at Truth.

Also in a poetical form:—

"Tender-handed touch the nettle,  
And it stings you for your pains;  
Grasp it like a man of mettle,  
And it soft as silk remains.  
Thus it is with vulgar natures,  
Treat them kindly, they rebel;  
But be rough as nutmeg graters,  
And the rogues obey you well."

THE ATLANTIC TELEGRAPH TERMINI.—Bull's Bay or Baboul Bay, is a bay on the east side of Newfoundland, in lat. 47° 25' N., lon. 52° 20' W.

Valentia or Kinmore, a picturesque island off the west coast of Ireland, 7 miles long and two broad, is separated from the main-land by a strait, a mile and a half in breadth, and contains the most westerly harbor in the British isles. The harbor is deep, capacious, and landlocked, and has lately attracted considerable attention, as the proposed westerly terminus of railway communication, and principal station for Atlantic steamers.

DIED, suddenly, the 14th inst., JOHN P. NAYLOR, our late estimable agent in Lawrence, Mass.

## ITEMS AND NEWS.

While two sons of Chauncy Donaldson, 16 and 20 years of age, were hunting ducks in the marsh in West Swanton, Vt., they rowed their canoe near a flock, and agreed that one should fire at the ducks while on the water and the other while on the wing. To do this, the younger brother was to lower his head, and the elder to fire over it; but the elder fired as the younger brother was raising his head and some of the shot passed through his neck; and the unfortunate inquired "Who was to blame?" and died.

Prof. Adams, of Amherst College, was a great entomologist. Some students carefully manufactured a nondescript insect, by taking a beetle and gluing to it the legs of a grasshopper, the wings of a butterfly, and the horns of a dragon-fly. Taking this to the professor, they told him they were unable to classify this strange bug, and requested his aid. The professor put on his spectacles, and after examining the specimen carefully, said, "Well, young gentlemen, this is a curious bug; I am inclined to think it is what naturalists call a humbug."

A few weeks since a well dressed stranger appeared at the counter of the New Haven Bank, and asked for writing accommodations, which were furnished him. After completing his epistolary labors, he left the Bank, and it was discovered that a package of \$2200, which had been lying on the counter, went with him. Neither stranger nor money have been heard of since.

In Philadelphia, for a long time past, a man of about 50 years of age, genteel in appearance, and wearing gold spectacles, has accustomed himself to reading the newspapers carefully, and when a house is advertised for rent obtains the key for admission and then bags all the keys in the house.

The Marblehead (Mass.) Bank is kept in the venerable Lee mansion, built in 1762. During a late heavy rain it was noticed that the pavement in front of the house was laid with the date of 1768, represented in small white stones. This had not been noticed before. The entire woodwork of this house, inside, is of solid mahogany, and the same paper is upon the walls in every room that was put on them when the house was built. In this house were received Gen. Washington, Lafayette, and other distinguished heroes of the Revolution.

A correspondent writes from Paris: "A pall rests on Paris, and a deep sense of insecurity pervades the entire public mind. The Emperor 'has lost his head' in the metaphorical sense, as he probably will ultimately in the real sense."

The company formed last year for the purpose of establishing telegraphic communication between the island of Cuba and the American continent, have completed their preliminary arrangements, and are resolved to commence the work immediately.

The Bombay Geographical Society announce in their proceedings that they have received a specimen of the walking leaf from Java, with eggs and young; and, what seems more curious still, a walking flower, described as a creature with a white body, pink spots and crimson border.

New Orleans, Aug. 9. The total deaths for the week ending Aug. 8 amount to 306; of these 140 from yellow fever, all unacclimated, and only eight natives of the United States.

In Cincinnati on the 10th, as Mr. S. J. John was blowing into the muzzle of a gun, to ascertain whether it was loaded, a favorite house-dog came bounding upon him, and exploded the gun, the hammer of which was raised. The contents of the barrel, a heavy charge of shot, entered his face, carrying away the left eye and the entire upper left portion of the face and head. Of course he died instantly.

Upon a rag-picker who was arrested in Cincinnati the other day, were found some forty dollars in bank bills, which had been carried so long about his person that they had become mouldy. The same fellow is said to be worth several thousand dollars, which he has accumulated by his calling.

Mrs. Manning, of Brooklyn, N. Y., had occasion to go to a store lately, leaving her babe, nine months old, in a cradle, alone. When she returned, she found the cradle in flames, and although the fire was immediately extinguished, the child was so badly burned that it died the same day.

An estate in Louisiana, called the Harrison property, comprising 1600 acres, and 100 slaves, worth \$200,000, was recently purchased by Cyprien Ricaud, a free man of color.

Near Donaldsonville, S. C., about the 26th ult., Constant Metanon, a young gentleman, was killed by one of his negroes, who, on being pursued, threw himself into the river, and was drowned.

The towns of Dwight and Sterling, Ill., were last week visited by a terrific hailstorm. The hailstones were like pieces of cut ice, some of them seven inches in diameter. They fell in perfect torrents, striking down cattle, men, shrubbery and crops as if beaten down by a shower of stones. Thousands of acres of corn were cut down as if by reapers, and rendered a total loss to the farmers. Orchards were stripped, and gardens and oats and wheat fields beaten to the earth.

The great experiment of the Atlantic Submarine Telegraph Cable has been successfully consummated. On the 16th inst. the British Queen transmitted and the President received her message announcing the event, and the President replied. The country are having a jubilee over this crowning achievement of science—the marriage of the hemispheres.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M. Per order of the President.

F. GUNNER, } Secretaries.  
A. PEARCE, }

Also, a Grove-meeting on the Little Toby, on land owned by Mr. Josiah Earle, to commence Aug. 26th, and hold one week. The above named Brn. will be present.

J. D. BOYER.  
A camp-meeting will be held at Marsh Creek on the old camp-ground, owned by Bro. J. Eckley, to commence on Sept. 2d, and hold one week, and longer, if practicable. Brn. J. Litch and J. D. Boyer are expected to be present. Bro. T. Holland is also invited. In behalf of Brn. M. L. JACKSON.

The Lord willing, I will preach as follows: In school-house at Church Hill, Augusta, Me., Aug. 15th, Sunday; Wednesday evening at Gardiner, where brethren Hodgkiss and Thomas may appoint, 18th; Thursday eve, Richmond Read Meeting-house, 19th; Friday eve, Litchfield, where Bro. Robinson may appoint, 20th; Sunday, Richmond Read Meeting-house, 22nd; Friday evening, South Hope, school-house, 27th; Lincolnville, Sunday, Youngtown school-house, 29th; Tuesday evening, North Searsport school-house, 31st. THOMAS SMITH.

I expect to preach at Lake Village, Sunday, Aug. 22nd. T. M. PREBLE.

CONFERENCE AT WARNER, N. H.—There will be a conference at Warner Village, in the Universalist meeting-house, to commence Thursday, Sept. 23, at 2 o'clock P. M., and continue over the Sabbath. This meeting is intended for a general gathering of all that may feel interested in such meetings. The friends at Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the gospel, and labor directly for the salvation of souls. With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Brn. D. Churchill, J. Couch and the writer expect to be at the meeting, and probably quite a number of other brethren in the ministry. In behalf of the brethren, T. M. PREBLE.

East Weare, N. H., Aug. 7, 1858.

Elder Isaac Blake will preach (D. V.) in the Harvey school-house in Sheffield, C. E., Thursday, Aug. 13th; Waterloo, the 21st, and Sunday the 22nd at half-past 10 A. M. and 1 o'clock P. M.; Knowlton Falls, at 5 o'clock; Lawrenceville, the 25th; Melbourne Village 28th, and Sunday 29th. The week-day meetings will commence at 5 or 6 o'clock, as the friends in each place may arrange.

By Divine permission, I shall preach Sept. 5th, evening at Colburn; 6th, P. M., Clark. The following in the evening, with the exception of Sabbath appointments; Scarborough 7th, Griggs 8th, Karnes 9th, W. Campbell 10th, I. Campbell 12th, 10 A. M., W. Willard 12th, evening, I. Lampkin, 14th, George Beemer 15th, G. Robison 16th, W. Minster 17th, Henry Borden 19th, 10 A. M., I. Lawrence 19th, 4 P. M., Dunwich 21. On my return I can attend to appointments by addressing me by letter, I. Campbell, Freeport, C. W. DAN'L CAMPBELL.

I. H. Shipman will preach at North Springfield, Vt., Sunday, Aug. 20th.

WILBRAHAM CAMPMEETING.—Fare to this campmeeting, (to commence Aug. 23d) on the Western road, from and to Boston, \$2.50. On the Connecticut river R. R., and the Worcester and Nashua road, it is reduced to half-price. On the Worcester and Nashua R. R. half price tickets can be had only at Groton Junction and Nashua.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

A. C. White—Have credited Mr. Moore to 945 and sent back numbers, as far as we have them.

## RECEIPTS.

UP TO TUESDAY, AUGUST 17TH.

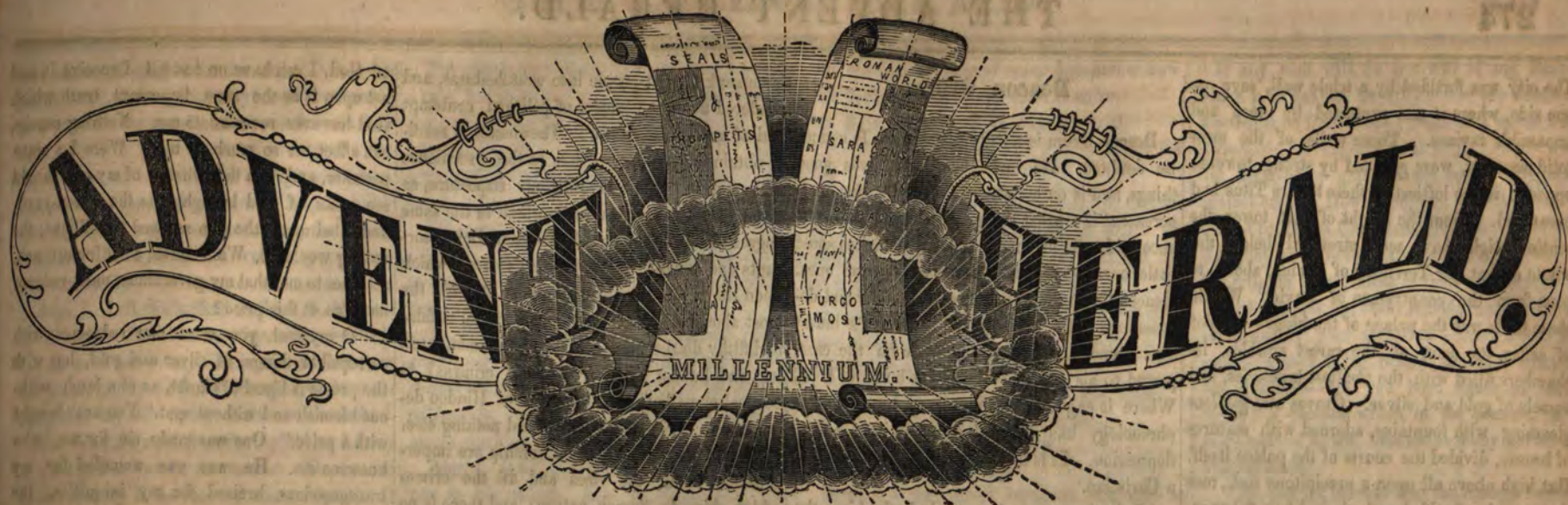
The No. appended to each name is that of the HERALD in which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

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WHOLE NO. 902.

BOSTON, SATURDAY, AUGUST 28, 1858.

VOLUME XIX. NO. 35.

#### ALONE WITH GOD.

Alone with God! day's craven cares,  
Have crowded onward una-vares;  
The soul is left to breathe her prayers.

Alone with God! I bare my breast,  
Come in, come in, O, holy guest,  
Give rest, Thy rest, of rest the best.

Alone with God! how calm a calm  
Steals o'er me sweet as music's balm  
When seraphs sing a seraph's psalm.

Alone with God! no human eye  
Is here with eager look to pry  
Into the meaning of each sigh.

Alone with God! no jealous glare  
Now stings me with its torturing stare,  
No human malice says beware!

Alone with God! from earth's rude crowd  
With jostling step with laughter loud,  
My better soul I need not shroud.

Alone with God? He only knows  
If sorrow's ocean overflows  
The silent spring from whence it rose.

Alone with God! He mercy lends;  
Life's fainting hope, life's meagre ends,  
Life's dwarfing pain, He comprehends.

Alone with God! He feelth well  
The soul's pent life that will o'erwell,  
The life-long want no words may tell!

Alone with God! still nearer bend—  
O, tender Father, condescend,  
In this my need, to be my friend!

Alone with God! with suppliant mien,  
Upon thy pitying breast I lean,  
Nor less because Thou art unseen.

Alone with God! safe in thine arms,  
O shield me from life's wild alarms,  
O save me from life's fearful harms.

Alone with God! my Father bless  
With thy celestial promises,  
The soul that needs thy tenderness.

Alone with God! O sweet to me,  
This cover to whose shade I flee,  
To breathe repose in Thee, in Thee.

#### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

##### CHAPTER XIII.

In this prophecy, applied by Paul and Barnabas on this occasion, we read that Christ was to be a light to the Gentiles. Isaiah said so five hundred years before our blessed Lord was born; and the apostle Paul, quoting Isaiah, says the same thing: "I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Simeon knew this: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles"—a light to disclose to him his ruin, to tell him of his helplessness, to recover and reinstate himself, and to lead him to yearn and pray for, and hail when he has preached to him, that only deliverer who can raise him from the depths of his ruin and reinstate him in more than the forfeited privileges and joys of Paradise.

But not only was he to be a light to the Gentiles, but also, says the apostle, to be "salvation unto the very ends of the earth." What a word is that—salvation! Do we ever estimate its depth, try to gaze on its magnificence and its glory? Not a salvation human, temporal, earthly; but a salvation eternal—salvation of the greatest sinner from the greatest sin, out of the

deepest ruin to the very highest glory—a salvation that condemns the sin while it saves the sinner; and saves the sinner, yet honors the law that the sinner broke, and vindicates the glory of the Legislator whom the sinner has offended—a salvation so glorious that angels wonder at it, so sublime that angels still study it, so lasting that eternity will not exhaust it, so sure that none can reverse it or arrest it, for it is without repentance or possibility of repeal for ever and for ever—a salvation that is offered unto every human being, the wickedest, the oldest, the worst; and offered instantly for acceptance, without conditions, without pledges, without promises; leaving the recipient of it under a sense of its magnificence, and its value, and its greatness, to feel how much he owes to his Lord, and to go forth beneath the pressure of its greatness, to show how devoted he is to the service of Him who has given him heaven gratis, and bade him go forth to the world, and let the world know that to work from salvation is to work as a son in the light of a Father's countenance; whereas to imitate the world, and work for salvation, is to act like a slave rendering service to an exacting taskmaster, imperfectly and grudgingly given when most bountifully given. "How shall we escape," might an apostle well ask, "if we neglect so great salvation?"

This light to lighten the Gentiles, this salvation, Paul and Barnabas preached. And then mark what is the extent of it. It is "to the very ends of the earth." Isaiah so predicted it; Paul so preached. A salvation that is no longer to be peculiar to a class, the monopoly of a race, but the privilege, the possession, and the glory of the wide world itself. Once this salvation was a national fountain; now it is like the broad and the illimitable sea. Once it was a light hung in the roof of Israel's home; now it is the sun in his zenith, shining from the broad expanse of the sky, and lightening all that will to their everlasting and their blessed home—salvation unto all the ends of the earth.

Then we are told, that when Paul and Barnabas turned their backs upon the Jews,—not by choice but from compulsion,—and preached to the Gentile that which the Jew deliberately and suicidally put away from himself,—we are told, in the 48th verse, that the Gentiles were glad; not glad that the Jews were cast off, but glad that they themselves were grafted on. What was peculiar had now become general. The Gospel was national to the Jew; it has now ceased to be national and has become catholic. The ancient Jew, if he could have repeated that clause of the Creed, would have said, "I believe in the holy Jewish Church;" the modern Christian can say, "I believe in one holy Catholic Church;" that is, the Jewish Church did not imply that every person born in Judaea was a true Christian; and when we say we believe in the Catholic Church, it does not imply that every person upon earth is a true Christian; but it means that we have a Church now that is for all places—for all nations—for all ages—for all sorts of people, bond and free, black and white, Greek and barbarian, having no limit but the circumference of the globe, and no arrest upon its riches, its liberality, and its virtue, but the personal unbelief of them that deliberately reject it. The Gentiles, therefore, were glad.

And then it is added, "As many as were ordained to eternal life believed." This last clause has given occasion, as some of you may have heard, to great controversy. Some say it means practically the doctrine of election, and that they only that were elect believe. Well, if that were the meaning of it, I am not prepared to say it would be an unscriptural one; but what I allege is, that it is not actually the meaning. That word that is employed here, "As many as were ordained to eternal life," is the participle of a Greek verb, "to draw up," and is literally translated, "As many as were drawn up." It is a military phrase, applied to the arrangement of an army, and indicates "muster," "arrange," "dispose," or "deploy," after a certain way. The word occurs several times in different parts of scripture; but in no instance, mark you, does it mean a movement originated spontaneously within, but always and everywhere an impulse communicated by some one from without. In other words, I do not know a word more fitted to convey the impression that no man believes the Gospel in his own strength, of his own instinctive sympathy with it; but that if he does so, it is under the influence not within himself, but external to himself, to believe that Gospel which he hears. Now, the use of the word is found in such passages as these. In Matthew xxviii. 16: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." "Appointed" is the very same Greek word; not where they spontaneously went, but where Christ had appointed them to go. The same word occurs in Luke vii. 8: "I also am a man set under authority"—that is, under the influence, jurisdiction, and command of a person above me. The same word occurs in the Epistle to the Romans xiii. 1: "There is no power but of God; the powers that be are ordained of God." Now, these are all uses of this word; and you will observe in every instance they imply influence from above: "A man under authority"—controlled by one above him; "powers that be, ordained of God"—directed, appointed, arranged of God. "The disciples went into a mountain, as Jesus had appointed"—prescribed, commanded, conducted them to. So when he says here, "As many as were ordained to eternal life believed"—that is, as many as were influenced and acted on for eternal life believed; that is to say, those that the Holy Spirit of God enabled by influencing their hearts to believe on the Lord Jesus Christ, believed. In other words, the doctrine it teaches is, not that the elect from before the foundation of the world believed, however true that may be, but that those that the Spirit of God moved, believed, and received the truth as it is in Jesus.

And this is the doctrine that runs through the whole word of God—that it required not only Christ to die for me, but that it requires the Holy Spirit to enable me to believe it. In other words, faith itself is not the spontaneous generation of my heart, but, says the apostle, "not of yourselves; it is the gift of God." And it is as much given to the individual, by the Spirit's influence, to believe the truth, as Christ was given, by the Father's will, to die for our sins. And the doctrine, therefore, here taught is simply, that as many as the Holy Ghost moved and

disposed, by his regenerating influence on the heart, to receive the truth, they only received it. I admit there is sovereignty there—all the sovereignty that there is in what is called the doctrine of election; but that sovereignty is perfectly compatible with our responsibility. If we do not believe, it is because we will not; if we do believe, it is because the Spirit of God works within us to will and to do of his good pleasure. The old text so often quoted contains the whole truth: "Work out your salvation with fear and trembling"—if it had stopped there, we should have concluded that heaven is a result secured by our own exertions; but it does not stop there—"for it is God that worketh in you to will and to do of his good pleasure." And therefore as many as are thus wrought within to will and to do of God's good pleasure, believe the Gospel, and are saved.

Such, then, is God's grace, and such was the result of that Gospel taken from the Jews, whose unbelief repelled it, and given to the Gentiles, in whose hearts God wrought by his Holy Spirit to receive the things that were addressed to them, and, receiving these, to believe unto life everlasting. "As many therefore," says the apostle, "as were prepared and disposed for eternal life, by the Holy Spirit influencing them, believed and were saved."

To be continued.

#### Destruction of Jerusalem.

A few weeks ago Sir E. Bulwer Lytton delivered a lecture in Lincoln, which city he has for a number of years represented in Parliament, on the early history of Eastern nations. He gave an outline of the history of the Babylonian, Assyrian, Persian, Egyptian, Greek and Jewish nations, and closed with the following powerful and dramatic description of the destruction of Jerusalem by Titus:

Six years after the birth of our Lord, Judea and Samaria became a Roman province, under subordinate governors, the most famous of whom was Pontius Pilate. These governors became so oppressive that the Jews broke out into rebellion; and seventy years after Christ, Jerusalem was finally besieged by Titus, afterwards Emperor of Rome. No tragedy on the stage has the same scene of appalling terror as are to be found in the history of this siege. The city itself was rent by factions at the deadliest war with each other—all the elements of civil hatred had broke loose—the streets were slippery with the blood of citizens—brother slew brother—the granaries were set on fire—famine wasted those whom the sword did not slay. In the midst of these civil massacres, the Roman armies appeared before the walls of Jerusalem. Then for a short time the rival factions united against the common foe; they were again the gallant countrymen of David and Joshua—they sailed forth and scattered the eagles of Rome. But triumph was brief; the ferocity of the ill-fated Jews soon again wasted itself on each other. And Titus marched in—encamped his armies close by the walls—and from the heights the Roman general gazed with awe on the strength and splendor of the city of Jehovah.

Let us here pause—and take, ourselves, a mournful glance at Jerusalem, as it then was.



The city was fortified by a triple wall, save on one side, where it was protected by deep and impassible ravines. These walls, of the most solid masonry, were guarded by strong towers; opposite to the loftiest of these towers Titus had encamped. From the height of that tower the sentinel might have seen stretched below the whole of that fair Territory of Judea, about to pass from the countrymen of David. Within these walls was the palace of the kings—its roof of cedar, its door of the rarest marbles, its chambers filled with the costliest tapestries, and vessels of gold and silver. Groves and gardens gleaming with fountains, adorned with statues of bronze, divided the courts of the palace itself. But high above all upon a precipitous rock, rose the temple, fortified and adorned by Solomon. The temple was as strong without as a citadel—within more adorned than a palace. On entering you beheld porticoes of numberless columns of porphyry, marble and alabaster; gates adorned with gold and silver, among which was the wonderful gate called the Beautiful. Further on, through the vast arch, was the sacred portal which admitted into the interior of the temple itself all sheeted over with gold and overhung by a vine tree of gold, the branches of which were as large as a man. The roof of the temple, even on the outside, was set over with golden spikes, to prevent the birds settling there and defiling the holy dome. At a distance, the whole temple looked like a mount of snow, fretted with golden pinnacles. But, alas, the veil of that temple had been already rent asunder by an inexpiable crime, and the Lord of Hosts did not fight with Israel. But the enemy is thundering at the wall. All around the city arose immense machines, from which Titus poured down mighty fragments of rock, and showers of fire. The walls gave way—the city was entered—the temple itself was stormed. Famine in the meantime had made such a havoc, that the besieged were more like spectres than living men; they devoured the belts to their swords, the sandals to their feet. Even nature itself so perished away, that a mother devoured her own infant; fulfilling the awful words of the warlike prophet who had first led the Jews toward the land of promise—"The tender and delicate woman amongst you, who would not venture to set the sole of her foot upon the ground for delicateness and tenderness—her eyes shall be evil towards her young one and the children that she shall bear, for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates." Still, as if the foe and the famine was not scourge enough, citizens smote and murdered each other as they met in the way, false prophets ran howl through the street—every image of despair completes the ghastly picture of the fall of Jerusalem. And now the temple was set on fire, the Jews rushing through the flames to perish amidst its ruins. It was a calm summer night—the 10th of August; the whole hill on which stood the temple was one gigantic blaze of fire—the roofs of cedar crashed—the golden pinnacles of the domes were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter; the echoes of shrieks and yells rang back from the Hill of Zion and the Mount of Olives. Amongst the smoking ruins, and over piles of the dead, Titus planted the standard of Rome. Thus were fulfilled the last avenging prophecies—thus perished Jerusalem. In that dreadful day men still were living who might have heard the warning voice of Him who crucified—"Verily, I say unto you, all these things shall come upon this generation. \* \* \* O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent to thee, \* \* \* behold your house is left unto you desolate!" And thus were the Hebrew people scattered over the face of the earth, still retaining to this hour their mysterious identity—still a living proof of the truth of those prophecies they had scorned or slain—still vainly awaiting that Messiah, whose divine mission was fulfilled eighteen centuries ago, upon the Mount of Calvary.

Every home should be a miniature heaven on earth.

### Deacon Grum.

Deacon Grum is a truly pious man. It cannot be doubted. He loves God and loves good things, and is on his way to heaven. But *temperament* is a great thing. A shrewd observer once said, "It is temperament that makes some little ones, and, withal, some very queer ones. Deacon Grum is constitutionally gloomy and desponding. He was dipped in nature's bluest dye. And the tinge, as is apt to be the case, passed to his religion. He has no bump of hope. Where it ought to be, there may be found, if phrenology has a shred of truth in it, a deep depression. It is hard for him to hope, even as a Christian.

While the present is very dark for him, the future is still darker. All things, he fancies, are going to ruin. There was something of piety in days gone by.—There was some residuum of it in his own earlier days. He believes in the revivals and the good men of twenty or thirty years ago. He especially recurs to the times of Edwards and Brainerd, and the holy Baxter, times not colored by the atrabilious hues of his own nature. But many a Jeremiad does he pour forth over the worldliness or inefficiency of the modern church. He knows not what things will come to. He trembles as he thinks of posterity.

Deacon Grum is slow to enter into any measures for the advancement of religion. He sees difficulties that others do not see. He calculates nicely all the possibilities of evil. He sees all the wrong principles that may be involved. He is fearful about motives. He has his difficulties with all the plans suggested. They are too narrow; or they are too broad. They are too timid, or they are too bold. They are too slow, or more likely too fast. He is afraid of running before he is sent; of going before the Spirit, instead of following; of having too much human agency, and then, again, of having too little. Purpose as you will, he shakes his head doubtfully. He is always in a position to say, if a plan does not succeed, "I told you so."

Deacon Grum never sees any token of good in the church to which he belongs. What others regard as a star of promise, is to him only a meteoric flash—a phosphoric gleam—or perhaps a pure fancy. If few attended meetings, that, of course, is bad—most unpromising. If many go, he does not think much of it. It may be a mere matter of form. He fears it is. It is the heart God wants. It is no great thing to go to meeting. If there is manifest feeling in the church, he takes no encouragement from it. It may be only animal feeling. It is not that deep feeling, he is sure, that opens the windows of heaven—such as they had in the good old times. If he hears of conversions he says, with a despairing look and peculiar inflection, *thā*—he *hopes* they are sound ones—he *hopes* they will hold out. If he talks with the converts they are not apt to satisfy him. They are not like those of the days of Nettleton.

It is in a time of declension that you hear most from Deacon Grum. He talks in meeting then. He is eloquent then. He has a theme then, suited to his peculiar mood. He expatiates upon it, making his darkness shine; so that men listening to him begin to think all good persons are hypocrites, and religion a phantom. But in times of revival, he is comparatively silent; that sunny, glad occasion seems not to suit his idiosyncrasy. It touches not the chords of his mournful lyre.

Be patient with Deacon Grum. DO NOT WAIT FOR HIM. Go onward in the way of all duty. But deal gently with him. When weary with his lamentations, oburgations and vaticinations, think of the "humor which his mother gave him." As I said, he is on his way to heaven. True, it has been conjectured that he will find something out of joint even there. Something in the foundation gates, key note, &c., &c. But no! Grace will have purified him.—*Beauty of Holiness.*

### The Hindoo Religion.

To what cause, shall we attribute that prostration of mind and depravity of heart which

have sunk a great people into wretchedness, and rendered them the object of political contempt and of moral abhorrence? The answer is readily obtained—to superstition, to the prevalence of a mighty system of religious imposture, as atrocious as it is extravagant, which in the same degree that it dishonours the Supreme Being corrupts and debases its rational creatures; which upon the most outrageous absurdity engrafts the most abominable vice, and rears a temple to false and filthy deities upon the ruins of human intellect and human virtue. It were criminal to conceal or palliate the real cause of Hindoo degeneracy. It is false religion, and nothing else. The gods whom the Hindoos worship are impersonations of all the vices and all the crimes which degrade human nature; and there is no grossness and no villany which does not receive countenance from the example of some or other of them. The vilest and most slanderous impurity pervades their mythology throughout, is interwoven with all its details, is at once its groundwork and its completion, its beginning and its end. The robber has his god from whom he invokes a blessing on his attempt against the life and property of his neighbour. Revenge, as well as robbery, finds a kindred deity; and cruelty, the never failing companion of idolatry, is the essence of the system. The rites and ceremonies are worthy of the faith; they may be summed up in three words—folly, licentiousness, and cruelty. Penances, silly and revolting, are the means of expiating sin. Grossness the most horrible, both in nature and in degree, from which the most abandoned characters in the most abandoned parts of Europe would recoil, enters into public worship, and the higher festivals are honoured by an increased measure of profligacy. That unhappy class of females who everywhere else are regarded with contemptuous scorn, or with painful commiseration, are in India appendages to the temples of religion. The Hindoo faith, in perfect conformity with its character, demands barbarous as well as licentious exhibitions, and torture and death are among its most acceptable modes of service. From such deities and such modes of worship what can we expect but what we find? If the sublime example of perfect purity which true religion places before its followers be calculated to win to virtue, must not universal contamination be the necessary consequence of investing pollution and crime with the garb of divinity? If men find licentiousness and cruelty associated with the ceremonies of religion, is it possible that they should believe them to be wrong? Can they be expected in private life to renounce as criminal practices that which in public they have been taught to regard as meritorious? Will they abhor in the world that which they reverence in the sanctuary? It was absurd to believe it. The Hindoo system prescribes the observance of frivolous ceremonies, and neglects to inculcate important moral duties. But its pernicious influence does not terminate there; it enforces much that is positively evil. By the institution of castes estranges man from his fellows, and shuts up avenues of benevolence; invests one part of society with the privilege of unrestrained indulgence, casting over them the cloak of sanctity, however unworthy,—shielding them from the consequences of their actions however flagitious, and condemns another to hopeless and perpetual debasement, without the chance of emancipation or improvement. A system more mischievous or iniquitous, better calculated to serve the interests of vice or destroy those of virtue, seems beyond the power of the most perverted ingenuity to frame.—*Mornton's India, its State and Prospects.*

### Do We Remember This?

There is one on the throne of heaven, God manifest in the flesh, worshipped by all the heavenly hosts, swaying the sceptre of universal empire, who once, upon a cross upon Mount Calvary, died for me. Yes, for me. Not merely for my sins as the part of a great whole, but for my sins so that I cannot be saved except by the personal application to me for his sufferings and death. Finding this asserted and established in the Word

of God, I can have no rest till I receive it and act upon it as the most important truth which God has ever revealed to me. Nothing surely, can affect me so much as this. Were I a state prisoner, and from the window of my cell should see casks of gold brought into the prison-yard, and piled up till the sum reached to millions, the feeling would be, What worth, what importance, attaches to me, that my government must redeem me even at this price?

"O my soul, you were 'not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.' You are 'bought with a price.' One was made sin for me, who knew no sin. He was wounded for my transgressions, bruised for my iniquities, the chastisement of my peace was upon him, and by his stripes I am healed. The worth of my soul, my guilt, my danger, are here set forth as they could be in no other way. I may have made light of my sin. I may not have been sorry for my sin. I may not have made it my first endeavor to be delivered from that, and to abstain from what here appears to be of such moment. Henceforth, Christ and his sacrifice for sins must be the great consideration with me, moving me to view myself as God has viewed me, as a sinner, to an extent, and with liabilities which God has estimated as needing such a work as that of Christ, to atone for them; as a debtor to Infinite Love; as not my own, but bought with a price; as under obligations to persuade each fellow creature of his danger, and of his remedy, the same in every respect as mine.—*The Slighted Invitation.*

### Original. Waifs.

In the midst of a brisk shower, we took the 3 P. M. N. York Express train, at the Worcester depot in Boston for Springfield on the 6th inst. Our cargo of living freight had a good representation of various members of the clerical order, with their wives, who were wending their way homeward from the semi-centennial celebration at Andover on the 3d inst. They seemed to be on excellent terms with themselves and with each other, which was all very pleasant.

Our seat mate, whom we had known for years, who was clerically educated, but had adopted teaching instead of the ministry as his profession, introduced the subject of the advent. To our surprise, he knew no more of its peculiarities than a Turk does of Christianity—having supposed that the vagaries which we abominate, and the errors we condemn, were its chief characteristics. It was also entirely new to him, that such men as Drs. Lord of Dartmouth, Tyng of N. York, and Duffield of Detroit, &c. held millenarian views. And, finally, he inquired wherein such views varied from those generally held by the churches!

It is wonderful what a lack there is, of the investigation of religious subjects. The majority of persons take it for granted that their respective views, theological or political, are correct, without scrutinizing the foundation on which they rest, or knowing whereof they affirm. Nor do they know the reasons on which dissent from them is based. Taking it for granted that they have the truth, they think it needless to investigate, and so are indifferent to opposing opinions; and it is only when some special event, some marked providence, or some peculiarly favorable opportunity or frame of mind disposes to investigation, that one's attention can be so arrested as to dispose him to an earnest, determined and candid investigation of any opposing view:—the doing of which alone can qualify him to accept or reject it understandingly.

The fields by the way, look wonderfully fresh and inviting for the season; though the crops are as immature as they ordinarily are two weeks earlier. Much of the grass is still uncut, and in numerous fields the hay is spread on the ground, or heaped up, waiting for a sufficiency of sun to evaporate its moisture, and fit it for the barn. A succession of showers all the way, and which have been more or less frequent for the last three weeks, are a continual *dampener* on the ardor and the hopes of the husbandman.

Arriving at Springfield, we found friends ab-



sent where we stopped for the night; but a son was at home, and we pleasantly passed the evening in a visit at his grandmother's—a fine old lady who remains in a good state of preservation for the comfort of her children and grandchildren. These parent stems give a kind of respectability and dignity to any household, or to the family relation. The aged cannot well be spared from any community.

Aug. 7. Left Springfield in the 7 A. M. train for Albany. The showers of yesterday had left the air mild and balmy. There was no dust from the track, nor smoke from the engine, and a more delightful day for travel could not be desired.

The Western road from Springfield to Albany is a delightful one for the tourist. On no road in the country is the scenery more Alpine. It winds along through and over the hills along the water course of the Agawam which it crosses 27 times. Sometimes it passes through deep rock cuttings, then it seems suspended on a gallery high up the mountain's side, and once it is tunneled through. For a part of the way the ascent is 84 feet to a mile. Almost inaccessible mountains loom up on either hand, but covered with a charming green. For long miles not a habitation can be seen; and then we suddenly come to some solitary farm house, or quiet village, snugly nestled in among the hills, or in some sequestered vale. As we glide up the ascent drawn by powerful engines, the view is constantly changing like that of a kaleidoscope. The hills behind seem constantly rising up and overtopping those in front; and the fleecy clouds that enrobe their summits are also on an upward flight. On either side the farther eminences and trees keep up a stately march around those more near; and occasionally the view would be most enchanting.

Our position was at the end of the last car, where the open door gave an uninterrupted vision of the scenery as it glided swiftly by—the view being precisely the same as if we had been stationary, and all creation were on the move. We were impressed with the thought that when the heavens and earth shall be rolled away as a scroll, it will be only the appearance of their rolling away in the distance, caused by the saints being rapt up into mid heaven, when they shall be caught up to meet the Lord—precisely as the earth appears to sink and disappear to those who ascend in a balloon, and whose own motion is seemingly stationary.

In our place at the end of the car, we found ourselves in company with a fine intelligent gentleman, who was accompanied by his wife, two daughters and three sons, varying in age from sixteen to six. He beguiled the tedium of the way by calling our attention to various points of interest and beauty, which otherwise we should have passed unobserved. He also related many facts of interest respecting the road, particularly the cost of one mile of it, which was \$1,000,000 of dollars. He said there was there manifested evidence of skill in engineering which surpassed anything that Napoleon accomplished in the Alps. Major Whistler, the chief of the corps, was sent by Bodisco, the Russian minister, to the emperor Nicholas, when he had projected a road from St. Petersburg to Moscow, and wanted the ablest engineer this country could furnish. The stranger gentleman, our companion from Springfield to Pittsfield, related an anecdote of him that we had never before heard. He said that at an interview between Nicholas, Major Whistler, and the Russian engineers who had gone over the route and made their field notes before the Major's arrival, the emperor noticed that the route was very zig-zag. He asked the reason, and was told that here was a morass that it would be difficult to cross, and there an eminence that it would be difficult to cut through, and there a town of importance that it was desirable to connect with. The emperor said, that the last was no reason; for any towns out of a direct line could be reached by branches; but that the physical obstacles he could not decide respecting. Then turning to Major Whistler, he asked,

"Is it impossible to build over those morasses and to cut through those mountains?"

"Nothing is impossible to your majesty's resources," said the Major.

The answer so pleased Nicholas, that he took a rule, laid it on the map so as to intersect Moscow and the capital, and drawing a straight line between the two places, said, "Build the road here; and, Major Whistler, its construction is subject to your control."

When our companion and his family left at Pittsfield, we asked a gentleman if he could give us the name of that stranger? "O yes, said he, that is ex-Governor"—

At P. there came on board several young gentlemen from the class just graduated at Williamstown, who were on their way home from college life. Nothing more of interest occurred before reaching Albany at 12 M.

Aug. 8. It being Sabbath, accompanied a relative to his church, Rev. Dr. Sprague's. The Doctor is out of health, and his pulpit was occupied in the morning by Dr. Fuller, a Baptist divine of eminence from Baltimore. His text was the vision of Jacob's ladder. He began very moderately, and in a low tone, without a solitary note, but soon thundered and lightened after the most approved southern manner. He first declaimed against the spiritualizing mode of preaching, which he said had nearly driven the gospel from the pulpit; and then he declared that satire and irony should have no place in a sermon. But his sermon was a near approach to spiritualizing, and not a few expressions bordered closely on the figures that he condemned. Not only did he seemingly attempt to say things nice and pretty, but some of his sayings had a triteness bordering on commonness. Thus he said a man's own doxy, is orthodoxy, and his neighbor's doxy heterodoxy, and that John Wesley said his wife was a living illustration of how crooked a crab tree the grace of God could take effect in. There was also a pomposity about him which we did not fancy in the pulpit, and an appearance of acting and affectation that was hardly appropriate or natural. He also said one thing that much surprised us. Speaking of Jacob, he said, "There is one thing that I am very much ashamed of Jacob for; and that is that after all this, he should have set up images in his household for gods, and worshipped them." As Jacob never did anything of the kind, or as there is no record that he ever did, we were astonished that Dr. Fuller should have made such a blunder in Dr. Sprague's pulpit.

Notwithstanding these criticisms the greater portion of the discourse was very able, and eloquent, and appropriate, though we did not accede to its main idea that the ladder symbolized Christ. Instead of this, it symbolizes the way which Christ has opened from heaven to earth, so that in the restitution the angels of God will visibly ascend and descend between heaven and earth, as the Saviour said in John (51:1).

This future he seemed not to have apprehended, and so made it symbolic of the present.

Monday, Aug. 8. Left Albany for Niagara in 7 A. M. train, and passed through without stopping, arriving at the falls about 9 P. M. Stopped there a part of the 9th, visited the points of interest, and reached Bro. T.'s in Buffalo at 2 P. M.

Aug. 10th left Buffalo in the 10 A. M. train, arrived at Dunkirk at 12, took an omnibus for Fredonia, in the neighborhood of which we found an uncle, an old gentleman of 89 years, whom we had not seen for 22 years, stopped with him over night, and then took the 9 A. M. train on the 11th of Aug. for Chicago, which we reached via the south shore and Mich. Southern roads on the 12th at 7 A. M. B.

### Hints to Ministers.

Expect much, and much will be given. Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamb-like; without this all your efforts to do good to others will be as sounding brass, or a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

"Cleave to the Lord;" not to man, but to the Lord.

Do not fear the face of man. Remember how small their anger will appear in eternity.

O, fight hard against sin and the devil.

The devil never sleeps; be ye also active for good.

But an inch of time remains, and the eternal ages roll on forever; but an inch on which we stand and preach the way of salvation to the perishing world.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

McCheyne.

### Go and Pray.

Reader, if you desire salvation, and want to know what to do, I advise you to go this very day to the Lord Jesus Christ, in the first private place you can find, and entreat him in prayer to save your soul. Go and pray.

Tell him that you have heard that he receives sinners, and has said, "Him that cometh to me I will in no wise cast out." Tell Him that you are a poor, vile sinner, and that you have come to Him on the faith of his own invitation. Tell him you put yourself wholly and entirely in his hands, that you feel vile and helpless and hopeless in yourself, and that unless he saves you, you have no hope at all. Beseech him to deliver you from the guilt, power and consequences of sin. Beseech him to pardon you and wash you in his own blood. Beseech him to give you a new heart, and implant the Holy Spirit in your soul. Beseech him to give you grace and faith and will and power to be his disciple and servant from this day forever. Oh, reader, go this very day, and tell these things to the Lord Jesus Christ, if you really are in earnest about your soul. Go and pray.

Fear not because your prayer is stammering, your words feeble, and your language poor. Jesus can understand you. Just as a mother understands the first babblings of her infant, so does the blessed Saviour understand sinners, he can read a sigh, and see meaning in a groan. But go and pray.

Despair not because you do not get an answer immediately. While you are speaking Jesus is listening. If he delays an answer it is only for wise reasons, and to try if you are in earnest. Pray on, and the answer will surely come.—Though it tarry, wait for it. It will surely come at last.—But go and pray.

### Are you Born Again?

This searching question was put by her friend to a lady of our acquaintance, a few days since, who had long been a member of the visible church, and yet was pleading for the innocence of certain worldly amusements, which have generally been condemned by the more spiritually-minded portions of the Christian community. It was asked in gentle tones which indicated the deep emotion of the questioner. We watched, with interest, its effect. The lady at first attempted to evade it by directing the conversation to another subject, for it was evidently a painful one to her, but her friend, determined not to be thus easily baffled, returned to the subject and repeated the question. The tear started in her eye, when she replied, "Though I have been a church-member for many years, and once thought I was the subject of the new birth by the Spirit of God, yet I have long been in doubt whether there really is such a thing as what you call being born again, whether it is not all mere delusion. Her friend quoted the solemn declaration of the Saviour, "Except a man be born again he cannot enter the kingdom of God," and sustained it by several other apt Scriptural quotations, as also by an appeal to the experience of the pious and godly in all ages of the church. She replied, "If there be such a thing, I fear I do not know what it is by an experience of it. Here the conversation ended, but not so our reflections upon the subject. How many, thought we, in the church of Christ, have no abiding conviction of the doctrine of spiritual regeneration from their own experience of the change. How readily can their belief in the doctrine be shaken by any plausible presentation of the opposite error.

"If any man will do the will of my Father which is in heaven, he will know of my doctrine, whether it be from God or whether I speak from myself."—An experimental acquaintance with the doctrine of grace is the surest safeguard against error. How often, too, does the worldliness of professed Christians grow out of the fact that they have never experienced the truth of the religion they profess in their own hearts.

And now, reader, cast not aside these few lines as unworthy your attention.—Cast them not away, for they bring before you that momentous question—are you born again of God's Spirit? a question which in the present, it is more needful to ask, because so many guides are leading astray.

"Do you ask in what does the change consist? It is the imparting of life to a soul previously dead, that is, dead to all spiritual love of God as reconciled in Christ. There may be all the activity of thought, memory, fancy, imagination, reflection, judgment—nay more, an activity of much that, as regards his fellow-man, is good; the gentle play of friendship's finer feelings, the warm gushing of generous emotion, the softening interchange of domestic love. We say there may be all these, and yet the soul be dead to God, estranged, and at enmity. The essence, then, of spiritual life is love to God.—The activities of this love are the varied manifestations of life. The silent tear of chastened sorrow for sin—it is love's regret that a father is aggrieved; the cup of cold water given—it is love's return, its poor return for mercies received; the patient endurance of wrong—it is love's imitation of the elder Brother; the outburst of grateful thanksgiving—it is love's overthrow. Yes, the essence of life is love. This love is imparted to the soul, and it displaces enmity. God is revealed to the soul as reconciled in Christ. This we must insist on. Life is conveyed in the Gospel. There is death in the law—it will merely aggravate enmity. It is the Gospel that quickens love. The soul is enlightened—it sees its guilt.—Guilt is removed and righteousness imputed, and now the soul has peace—the love of God is shed abroad in the heart.

Has such a change passed on you, reader? We ask not when life entered your soul, but are you alive unto God?—Does the pulse beat, and are you conscious of it?—*Pres. Herald.*

### Search Me, O! God.

Aye, search me! I wish to know myself. This has long been my anxious study. I am a volume inexplicable to myself. Much have I learned, but where is the end? The more I see of myself, the more ignorant I seem to be of myself. Depths ever deepening, principles ever unfolding, developments ever new, are constantly presenting themselves to my notice. The further I proceed in self-exploration, the more boundless and impossible does the work appear. I seem an atom—a transient and utterly insignificant speck in the creation; and still I am grasping at the infinite and eternal, and nothing but the infinite and eternal can fill my capacities. I am wofully fallen and depraved, an apostate deservedly cast away from heaven; and still I pant after God, and long for his holy and changeless possession of my whole being. I profess to be a Christian—I love the Christian character—I see in the Christian state an inexpressible charm; and still what is my admiration covers me with shame. A standard of excellence all divine is before me; the more I contemplate it, the more blessed and glorious it appears, and I know not what sacrifices I would refuse for its attainment; and still while I am ravished with its perfection, a deeper humiliation comes over my spirit, as I seem to be perpetually receding from what I most adore, and I am confounded at myself. How strangely blended and confused! Such affinities; such repulsion; such peace, such conflicts; such reliance, such insecurity; such meltings, such abasements; such hungerings and thirstings after righteousness, yet such a turpitude and default of heart.

Who shall explore this labyrinth of nature, and solve its enigmas, and make it clear and certain to myself? I cannot do it. My best friends cannot do it. The best and wisest men on earth



cannot do it. The exalted heavenly beings cannot do it. There is but one who can do it. The omniscient God alone perfectly understands me. He alone is infallible and impartial. He alone knows my thoughts before they are formed, and their entire effects when they come to exist within me. He alone can expose and destroy all my latent delusions. He alone can unerringly judge my motives, my faith, my love, my various interior workings, my whole conduct and influence. He alone can protect me from the presumption of self-ignorance, and from the despair of self-knowledge.

Holy and heart searching Being! I come to thee. Search me and know my heart.—Try me, and know my thoughts. See if there be any wicked way in me, and lead me in the way everlasting. Light of life! without thy teachings all my self-knowledge is presumptuous ignorance. Crucified Immanuel! without thy blood and thyself, all true knowledge of myself is the aggravation of despair.—*Puritan Recorder.*



## ADVENT HERALD.

BOSTON, AUGUST 28, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

#### No. 10.

##### THE PROPHECY IN THE 65TH OF ISAIAH.

The affirmative, in the closing number of the opening argument, next proceeds to a consideration of Isa. 65:17-25; which is also there applied to a millennial state, in the renewed earth. The synchronism of that state with the present, is argued from its being said, that Jerusalem shall be created a rejoicing, and her people a joy; that the child shall die an hundred years old, and the sinner of that age be accursed; that the days of God's people shall be as a tree, &c.

That this Scripture, with other portions of Isaiah, is descriptive of a state identical with the new creation of John and Peter, is so obvious that whoever will compare the similarity of phraseology in the two Testaments, cannot fail to be impressed with the resemblance. Is it possible that the following texts do not all have respect to one and the same event? viz.

#### 1. THE PROMISE.

"For behold I create new heavens and a new earth: and the former shall not be remembered nor come into mind," Isa. 65:17.

#### 2. THE REFERENCE OF AN INSPIRED INTERPRETER TO THE "PROMISE."

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:10, 13.

#### 3. A SYMBOLIZATION OF THE NEW CREATION.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea"—i. e. it also had passed away. Rev. 20:1.

#### THE THREE SCRIPTURES IDENTICAL.

The new earth seen by John, is admitted to be subsequent to the passing away of the present. That brought to view by Peter, is expressly affirmed to be subsequent to the dissolution of this earth. Peter declares that we look for it "according to his promise"; and no where is the promise of it to be found, except in this prediction of Isaiah: which identifies the new earth of Isaiah with that of Peter, and consequently, with that of John.

Not only are the three thus identical, but this description of Isaiah, as well as those of Peter and John, contains within itself indications demonstrative of its being the prediction of a new creation. This is distinctive in the sentence, "I create new heavens and a new earth"; which, standing in its connection, is not capable of any tropical interpretation, that can in any way affect its literality; or, that can so vary its significance, as to make it expressive of anything but the recreation of this cosmos. If any one imagines that it may be resolved into something different, let him subject it to his spiritual alembic, and try his skill in extracting its hidden meaning; but let him remember, that unless he shows some law of language, or canon of exegesis, for his metamorphosis of its sense, he will have laid his hand ruthlessly upon the sacred page, and denied its meaning.

Not only is that sentence incapable of any spiritual, mystical, or tropical rendering; but the words "for behold," which preface it, are incompatible with any such interpretation. In this connection, "for," has the sense of because, or "the reason why"; and this conclusively demonstrates that the sentence following, is given as the reason for what precedes—the import of which we need to consider.

#### THE GENTILES CALLED, AND ISRAEL AS A NATION, REJECTED.

The chapter opens with the announcement of Jehovah, that "I am sought of them that asked not for me," &c. in which is brought to view the participation, of the believing among the Gentiles, in the provisions of the Gospel: and then in v. 2, God instances his invitations and entreaties, long continued to Israel, and their persistent rebellion against Him.

In vs. 3-5, the Lord sums up the many sins of Israel,—embracing their abominable idolatries, which were a prominent feature in the iniquity of their fathers; and their self-righteousness, spiritual pride, and hypocrisy, which were the more marked characteristics of the Jews in the time of our Saviour. And in vs. 6, 7, God intimates that he will not refrain from inflicting threatened punishment—even visiting upon them the iniquities of their fathers.

#### A REMNANT TO BE SAVED.

Having enumerated the sins of the nation and threatened it with punishment, the Lord, in vs. 8, 9 speaks words of encouragement to the pious among the people, and gives assurance that he will save a seed out of Jacob, even his elect, who shall inherit and dwell in the mountains given to Israel; at which time, as in v. 10, Sharon and Achor, should be restored to their original fertility, for the people who shall have sought the Lord. Then, turning from the contemplation of the future which would be the portion of his people, he apostrophizes, in v. 11, the mass of the nation, and characterizes them as forsakers of Him and idolaters; and then, in v. 12, is their sentence to the slaughter, because of their not heeding God's admonitions. Verses 13 and 14, contrast the condition of those who will have kept, and those who will have forsaken God's commandment. And v. 15, shows that the name of "Jew" would be regarded as a term of obloquy and reproach, and God's people be called by another name; who, as in v. 16, would bless themselves in the earth in the God of truth—their former troubles being forgotten and for ever hid from God's eyes. Such is a synopsis of what precedes the

#### PROMISE OF A NEW CREATION.

There had been brought to view a condition of quietness to the redeemed, when all former troubles shall be forgotten; and then,—as if anticipating the inquiry how and when this exemption from trouble and disquietude should be effected,—the Lord reveals as an encouragement to his waiting ones, that it is to be by a restitution of all things. "For," He says, i. e. it is because he will "create new heavens and a new earth," that He has given to his people this assurance of future blessedness. And as this promise of the new creation is given as the reason for the assurances that precede, it is demonstrably certain that the language by which it is enunciated is literal. Nor is there any way to avoid this natural, legitimate, and logical conclusion, except by a denial of the inspired record.

God gives, not only the promise: "I create new heavens and a new earth,"—solemnly, distinctly, and unequivocally uttered—given as the reason for the preceding assurances,—but He calls express and

particular attention to it: "Behold," He says—Lo! I will do it. He demands that the utterance which He is about to make should not be lightly or indifferently considered. So vast is His purpose, that men may well pause and wonder respecting it. And therefore, when He thus gives as the reason for what had been previously uttered and calls particular attention to the promise of the new creation, it may not be safely said, as by the affirmative, that reference is only made to a condition of things before the ushering in of that new heavens and earth.

The closing part of v. 17, is also indicative that this new heavens and new earth, marks the epoch of an entire and radical change in our whole mundane system. For Jehovah adds: "And the former things shall not be remembered, nor come into mind"—or, as in the margin, will not "come upon the heart," i. e. as objects of desire. The new creation will so much surpass the old, that the latter will not deserve to be mentioned in comparison. And such contrast between the two, and superior desirableness of the new, cannot, certainly be predicable of a less event than the oft predicted restitution of all things.

That it is such, is also demonstrable from the eternity and unchangeableness which is affirmed of it in v. 18: "But be ye glad and rejoice forever in that which I create: For, behold, I create Jerusalem a rejoicing and her people a joy."

#### THE NEW JERUSALEM STATE.

The affirmative instances the last clause of this text, as exegetical of the former part of v. 17; and hence argues that the former text is illustrative only of the present state. This conclusion, however, is incongruous: for the last clause of v. 18 is not explanatory of any part of v. 17, but of the first clause in v. 18, which it follows. The sentence, "I create new heavens and a new earth," being itself given as the reason of what precedes, it needed no subsequent sentence to be exegetical of it. But when God adds, "Be ye glad and rejoice for ever in that which I create"; He immediately gives us the reason why His redeemed should thus for ever rejoice, that he will create Jerusalem and her people a rejoicing and joy.

This restoration of Jerusalem, also, is an event that is synchronal with Christ's coming; which thus determines this new creation to be subsequent to the advent. For, "When the Lord shall build up Zion, He shall appear in His glory," Ps. 102:16. It is also written of the time when, "their eyes shall see the King in His beauty," and "they shall behold the land that is very far off" (Isa. 33:17); that also: "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down": of which, "not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no gally with ours, neither shall gallant ship pass thereby." For, then it will be, that "the Lord is our judge, the Lord is our Law-giver, the Lord is our King: he will save us." And the inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity." vs. 20-4.

Thus Jerusalem is to be created anew, as well as the heavens and earth; and this renewed condition of Jerusalem being eternal, must be synchronous with the subject of John's vision; when he saw "the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," Rev. 21:2.

The creation of the people of Jerusalem "a joy," also, must synchronize with the new Jerusalem state described in the Apocalypse;—that being so identical with the joyous period which Isaiah here and elsewhere describes. Thus Jehovah says to his future joyous ones in Isaiah 55:11-13, "O thou afflicted, tossed with tempest and not comforted,"—but who will be comforted when Jerusalem shall be thus recreated,—"Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Compare this with Rev. 21: 19-21.

In view of such Scriptures, the promise of the creation of Jerusalem a rejoicing and her people a joy, instead of being incompatible with the epoch of the restitution, is an argument in demonstration of it. And in accordance with it, the Lord proceeds by His prophet to describe in v. 19,

#### A TEARLESS, SORROWLESS STATE.

"And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

This scripture must describe a state of things identical with that symbolized of the new earth in Rev. 21:4, when "God shall wipe away all tears from all eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

See, also, Rev. 7:16, 17: "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

This sorrowless state can only be when (Isa. 25:8), "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." It is then, as in Isa. 35:10, that, "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

When this sorrowless and tearless state shall have succeeded to the present, the Lord proceeds in v. 20, to show that there shall then be

#### NO INFANCY NOR DECREPITUDE.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days."

Lowth and Noyes render this, "There shall not be there" an infant of days. "Thence" is an adverb of time, so that the sense of the passage is "After the epoch of the new creation, there shall not be a newly born infant"—the children which are there being not "infants of days," but the sucklings, and weaned children who, dying in this world, have been redeemed through the blood of the Lamb, and have part in the first resurrection. The declaration of this text, therefore, is utterly incompatible with the continued multiplication of our species, after the epoch here predicted. And this is in harmony with the words of Jesus, that "The children of this world marry and are given in marriage; but they which are accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20:35, 6.

As the period brought to view in this 65th of Isa. is an eternal one, and the redeemed are commanded to be "glad and rejoice forever in it; as it is affirmed to be a sorrowless and tearless state, and as this text is incompatible with the supposition of births there, it necessarily follows that it is also a deathless one. This is affirmed in the words of Jesus, just quoted: "Neither can they die any more"; which is confirmed by the words of John "there shall be no more death." As Isaiah elsewhere teaches, "He will swallow up death in victory." And though this is not distinctly affirmed in the scripture under consideration, it is not only clearly and unequivocally implied, from the absence of births, tears and sorrow there—which would be incompatible with a condition of decay and death,—but it is absolutely required to be understood by the declaration, there shall be no more thence "an old man that hath not filled his days." This affirms that men there will not, as here, be prematurely old—that there will be no decrepitude or decay. It will be a condition of perennial youth and manly vigor, where "the inhabitant shall not say I am sick" (Isa. 33:24); where the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; where "the lame man shall leap as an hart, and the tongue of the dumb sing"; for "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. 35:5-10.

#### THE STUMBLING-BLOCK OF SUPERFICIAL INTERPRETATION.

We now come to a part of v. 20, which is considered incompatible with the view here taken of this chapter, viz.

"For the child shall die an hundred years old; but the sinner, being an hundred years old shall be accursed."

This last clause of the text cannot contradict the former part, nor the other passages quoted. As it has been shown that there are no births nor deaths there, and that it is a tearless and sorrowless state, it must follow that the dying and being accursed, here brought to view, cannot be predicated of the period described in vs. 17-19. It must then be understood of the present age, in which children do die, and in which sinners are accursed. For "though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him," Eccl. 8:12.

The sense of the passage, then, is that the children who die here shall not be infants of days there, but they shall die so matured as to be, in comparison, a hundred years old when they come up in the resurrection; while old sinners, as well as all others who are sinners here, shall be accursed, and so have no part in the inheritance of the just. That this is the meaning of the passage is farther evident from the



use of the word "For"; which makes this part of the text thus explanatory of the former—making it the reason why there is neither helpless infancy nor decrepid age, in that world to come.

#### THE PEACE AND SECURITY OF THE REDEEMED.

The description of the new earth is continued, vs. 21-25.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

This condition of things is evidently identical with that described in Isa. 11th and 60th, which have been already considered. It is objected to this, that building houses and eating are incompatible with the condition of resurrected saints. It is not however, incompatible that the peace and security the saints will then enjoy, should be illustrated by such imagery drawn from the present. Should it be insisted on as a literal description who can say that it will be inapplicable? Will the construction of vine-clad bowers, or arbors wreathed with flowers, be an employment in which the redeemed may never participate? For, be it remembered, it is not specified the kind of houses they will build. The structures erected will be only such as are adapted to the inhabitants of such a world,—where bolts and bars will be unknown, where the summer's sun will never scorch, and the winter's cold will never chill. The building and inhabiting, however, are not the things which the prophet is illustrating. It is not the employment, which he would give distinctness to, but it is the perfect security and uninterrupted peace of that world, where there shall be nothing to molest or make afraid, that stands forth so conspicuous. In the present state, one builds and another inhabits; one plants, and another reaps the fruit of his planting. Injustice deprives many a man of his honest dues. Fraud and violence turn away from the right. And death and misfortune step in and wrest from many a toilsome pilgrim, the result which he had hoped to have enjoyed. But it will not be so then.

The same argument holds good respecting the planting and eating; which some think so gross and carnal. But who can say that that may not be as literal? Was not Adam in his immortal innocence commanded to dress the garden and to keep it? and, while thus immortal and deathless, was not every herb and tree given to him for his meat? Angels did eat with Abraham (Gen. 18:8) and with Lot (19:3). In the wilderness, "man did eat angels' food" (Psa. 78:25). The Savior ate with his disciples after his crucifixion (Luke 24:42,3); and the apostle refers to this as proof of the reality of his resurrection (Acts 10:41). And when the Savior instituted the last supper, he said (Matt. 26:29), "I will not henceforth drink of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." Thus it is by no means certain that the renewed earth will be unlike Eden, in respect to its beauty, perfume, and fruits, or that the resurrected man will never more enjoy the aroma of fragrant flowers, or the delicious sweets of a pleasant taste.

"As the days of a tree," is emblematic of very long duration. The life of a tree is so much longer than that of a man, that no one ever sees both its beginning and end; so that in comparison with man it is emblematic of what is endless—particularly when it reads, as in the Septuagint, "as the days of the tree of life," which can have no end.

"They shall not labor in vain." Do any revolt at the idea of labor there? let him remember that it will not be in connection with toil. The curse being removed, there will not be fatigue nor weariness. No more will they eat their bread in the sweat of their brow; "they shall run and not be weary, they shall walk and not faint." For they are the seed of the blessed of the Lord, and their offspring with them—blessed of the Lord, and their children, who had alike fallen asleep in Jesus, alike participating in the same glorious immortality.

#### THE ETERNAL AND UNIVERSAL KINGDOM.

The affirmative, in closing the argument, quotes Dan. 2:44; and 7:27—to show that God's kingdom will be universal on the present earth, under the whole heaven, and set up in the days of the kingdoms represented by Nebuchadnezzar's Image.

In noticing the scriptures above referred to, we will consider those in Daniel first. That the king-

dom here brought to view will be universal, the texts affirm. But how that universality of the kingdom can be compatible with the existence of nations, Gog and Magog, in the four quarters of the earth, for which the affirmative elsewhere argues, there is an omission to inform us! These last nations, existing under the same heaven, would rather hinder the extension of the former under the whole heaven, in synchronous periods. Also that it is in the days of these kings the text affirms; but the affirmative should not have failed to admit that the kingdom of God comes in the days of these kings, only to dash them in pieces, thus to terminate this present state, and to succeed it by an eternal one that shall be unaffected by any change.

Thus Dan. 2:44; "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Thus it is to be an eternal kingdom, as well as universal: and consequently the dashing in pieces of the nations must synchronize with the regeneration of the earth at Christ's coming, after which it is to suffer no vicissitude or change.

The 7th chap. is equally emphatic respecting its eternity; "The saints of the Most High shall take the kingdom, and possess the kingdom forever even for ever and ever"—v. 17:—"whose kingdom is an everlasting kingdom," v. 27:—"There was given him dominion, and glory, and a kingdom, that all nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed"—v. 14. All the changes and events then, which are to usher in the eternal state, must be anterior to the establishment of this unending dominion. And that Christ's coming will precede it, is expressly symbolized in v. 13, where "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him and there was given him" this universal and unending dominion of the earth, which "shall not pass away," but will be "everlasting," "under the whole heaven."

To be continued.

#### "What think ye of Christ?"

OUR THOUGHTS OF HIM, A TEST OF CHARACTER.

The importance of the interrogation at the head of this article, is indicated by its being asked by Christ Himself. Any question which He asks, demands our most thoughtful consideration, and an enlightened reply. Nor is there any more certain test of Christian character, than the views which are entertained of Him—they being indicative of our regard for him, the love and affection we bear him, the honor we ascribe to him, and the degree of illumination, which has been vouchsafed us by the Holy Spirit respecting Christ's person, office, attributes and works.

When our Savior inquired of the Pharisees, "What think ye of Christ?—whose Son is he?" (Matt. 22:42); they could readily reply, "The Son of David." For it required no Divine Instructor to teach them what was both clearly revealed and fully within the comprehension of the unrenewed mind. But they were so entirely non-plussed, as to be unable to answer him a word, when he asked the additional question,

"How then doth David, in Spirit, call him Lord—saying [Psa. 110:1.] The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool?—If David then call him Lord, how is he his son?" (vs. 43-45).

The Messiah's superiority to David was as clearly revealed, as it was that he was David's son; but the subject was so profound, and words are so inadequate that the unsanctified heart cannot appreciate it.—Therefore the mystery of that relation, by which the expected Messiah could be both David's Lord and son, was beyond the power of those Pharisaic questioners to answer; and they were wisely silent. No mere descendant of David could be so much his superior as to be his Lord. Nor could David have recognized "his Lord" in the person of "his son" except by the illumination of the "Spirit." For (1 Cor. 12:3.) "No man can say that Jesus is the Lord, but by the Holy Ghost." Thus instructed, Christ is seen to be both "The Root, and the offspring of David" (Rev. 22:16)—the Root from whence David sprang, as well as the offspring that proceeded from him.

"When Christ asked his disciples, (Matt. 16:15-17), "Whom say ye that I am?" Peter promptly replied, "Thou art the Christ the Son of the living God." He knew, as well as the Pharisees, that Jesus was the son of David, but he had received that spiritual illumination which enabled him to apprehend, what the Pharisees could not, Christ's relation to the Father. And hence the Savior responded, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but

my Father which is in heaven." Hence it follows that an appreciation of Christ, is evidence of that love and affection for Him which is indicative of a change of heart. For (1 John 2:23.) "Whosoever denieth the son, hath not the Father." And, (Ib. 5:1), "Whosoever believeth that Jesus is the Christ, is born of God."

The opinion which many entertain and express of Christ shows clearly, a want of appreciation of him, an absence of that trust and confidence in him, of that love and affection for him, and of that desire to glorify him, which ever accompanies a change of heart.

He that has been renewed in his affections, and engrafted into the "Living Vine," sees a fullness and clearness in the record which God hath given of his Son, which others, because of the profoundness and divine mystery of the doctrine, fail to perceive.

Paul had a "knowledge in the mystery of Christ" (Eph. 3:4), which enabled him to appreciate his "unspeakable riches" (v. 8), and so "to know the love of Christ which passeth knowledge" (v. 19) as is not manifested by those who derogate from his character, who grow not "in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18,) who confess "not that Jesus Christ is come in the flesh" (1 John 4:3) and that he "is the same yesterday, to-day and forever," (Heb. 13:8.)

Thus, "he that believeth on the Son of God hath the witness in himself;" while "he that believeth not God, hath made him a liar; because he believeth not the record that God hath given of his Son" (1 John 5:10.)

What, then, is the record given of Christ, the denial of which is a denial of him?

The Scriptures affirm that Jesus of Nazareth, the promised Messiah or Christ, is "the Lord from heaven," (1 Cor. 15:47); the "Word" that "was in the beginning with God," and that "was God," (John 1:3); "Whose goings forth have been from old, even from everlasting," (Micah. 5:2). "All things were made by him, and without him was not anything made that was made" (John 1:3). "He is before all things, and by him all things consist" (Col. 1:17)—"upholding all things by the word of his power" (Heb. 1:3.)

The Israelites in the wilderness "drank of that spiritual Rock that followed them, and that Rock was Christ," (1 Cor. 10:4.) Some of them "tempted" him, and "were destroyed of serpents" (v. 9.) The prophets predicted the future by "the Spirit of Christ which was in them" (1 Pet. 1:11.) Esaias "saw his glory and spake of him" (John 12:41), when he saw "the Lord sitting upon a throne high and lifted up, and his train filled the temple" (Isa. 6:1). Thus said "the Jehovah which stretcheth forth the heavens and layeth the foundation of the earth and formeth the spirit of man within him, . . . They shall look upon Me whom they have pierced" (Zec. 12:1-10)—which John quotes as fulfilled when the soldiers pierced Jesus' side; "For these things were done that the Scriptures might be fulfilled. . . They shall look on Him whom they pierced" (John 19:34-37).

Christ thus could say of himself (John 8:58), "Before Abraham was, I AM,"—"Who being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6). His relation to the Father was such that he could lay aside, or empty himself, of "the glory which he had with the Father before the world was" (John 17:5), and "come into this world" (John 3:9.) And so he "came forth from the Father" (John 16:28), and "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7). "He took on him the seed of Abraham" (Heb. 2:16), which was "conceived in" the virgin Mary "of the Holy Ghost" (Matt. 1:20), and was "born" of her, (Matt. 1:25); so that he was thus "made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth," (John 1:14)—"the EMANU-EL; which, being interpreted, is God with us," Matt. 1:23. "In him dwelleth all the fulness of the Godhead bodily," (Col. 2:9)—"being the brightness of his glory and the express image of his person," Heb. 1:3.

He was thus the "Son of God," Luke 1:35, "God was manifest in the flesh," 1 Tim. 3:16; and "the Son of man" Matt. 8:20,—"the man Christ Jesus" 1 Tim. 2:5. "And being found in fashion as a man he humbled himself, and became obedient unto death even the death of the cross," Phil. 2:8,—"being put to death in the flesh, but quickened in the spirit," 1 Pet. 3:18. He "was delivered for our offences, and was raised again for our justification," Rom. 4:25. i. e. for the justification of the "church of God, which he [God] hath purchased with his own blood," Acts 20:28,—being "declared to be the Son of God

\* The original of "in" being the same before "the spirit" as it is before "the flesh," it should be rendered in English by the same preposition in both places.

with power, according to the Spirit of holiness, by the resurrection from the dead," Rom. 1:4.

Thus, "though he was rich, yet for your sakes became he poor, that ye through his poverty might be rich," 2 Cor. 8:9. "Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father," Phil. 2:9-11.

"Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world," and "received up into glory," 1 Tim. 3:16,—being again glorified "with the glory which" he had with the Father "before the world was," John 17:5.

Christ says of himself, "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty," Rev. 1:8. He is "in the Father and the Father in" him; whose "hath seen" him "hath seen the Father;" and "no man cometh unto the Father but by" him, John 14:6, 9, 11. "All men should honor the Son even as they honor the Father: he that honoreth not the Son, honoreth not the Father which hath sent him," John 5:23. "The Father judgeth no man, but hath committed all judgment unto the Son," v. 22. "Christ sitteth at the right hand of God," Col. 3:1; who "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church," Eph. 1:20-22.

"Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. 7:25. For "he is the Mediator of the new testament that by means of death, for the redemption of transgressors that were under the first testament, they which are called might receive the promise of eternal inheritance," Ib. 9:15.

"Whom the heaven must receive until the times of the restitution of all things," Acts 3:21; when, "unto them that look for him shall he appear the second time, without sin unto salvation," Heb. 9:28. "And it shall be said in that day, Lo this is our God we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad in his salvation," Isa. 25:9. Then "the kingdoms of this world" will "become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever," Rev. 11:15. And thus "Unto the son," the Father "saith, Thy throne O God is for ever and ever," Heb. 1:8. "This is the true God and eternal life," 1 John 5:20.

With such an inspired record of the Son, why should there be such diverse views respecting him? Is it not to be accounted for in part, by the difference in the manner in which different persons have been led by the Spirit of truth? For the Savior said, John 16:13, 19, "When he the Spirit of truth is come, he will guide you into all truth. . . He shall glorify me: for he shall receive of mine, and show it unto you." "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you," Ib. 14:26. "Then opened he their understanding, that they might understand the Scriptures," Luke 24:45. In like manner others need to have their understanding opened, as was Lydia's, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul" Acts 16:14.

In the foregoing, we have merely given the scriptural testimony respecting Christ.

It is well known that two classes of professed Christians have very unlike views respecting him—both of which claim to base their faith on the foregoing Scriptures. Those positions cannot be both right; and as one is directly antipodal to the other, one of them must be exceedingly dishonorable to the Master we profess to serve, and who will be our future Judge. It is foreign to our present purpose to make any comparison between these, or to specify which we deem the most correct,—though we may say that the most safe and truthful position is that which the best accords with the foregoing testimony. And they who have the best appreciation of the inspired teachings of "the Father, and of the Son, and of the Holy Ghost," Matt. 28:19, must be those whose understandings have been the most enlightened by the Holy Spirit.

The only thing we suggest as indicative, is, that the view held by one class differs very little from the answer made by the Pharisees to the question that is our present caption; while that of the other, more accords with the answer of Peter, which had been revealed to him by the Father.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

F.—BY ETA.

**FOREST, n. Lit.** A large tract of land covered with trees: "David departed and came into the forest of Hareth." 1 Sam. 22:5.

— A Simile, illustrative of the change to be effected at the epoch referred to: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest," i. e. the fruitful fields, so highly esteemed before, will now be regarded as no better than an uncultivated forest. Isa. 29:17.

— A Substitution, when the burning, or cutting down of a forest is put for the slaughter of the people: "I will kindle a fire in the forest thereof, and it shall devour all things round about it," Jer. 21:14. "They shall cut down her forest, saith the Lord, though it cannot be searched," Jer. 46:23.

— A Personification, the whole creation being called upon to unite in expressions of joy and praise for what God had accomplished: "Sing, O ye heavens, for the Lord hath done it; shout ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel," Isa. 44:23.

**FORTRESS, n. Lit.** Any stronghold or fortified place: "He shall enter into the fortress of the king of the north," Dan. 11:7.

— A Metaphor, illustrative of God's people: "I will say of the Lord, He is my refuge and my fortress," Psa. 91:2.

**FOUGHT, n. Lit.** Strife for victory: "When David had put the battle in array against the Syrians, they fought with him," 1 Chron. 19:17.

— A Substitution, for contended: "I have fought with beasts at Ephesus," i. e. I have had to contend with the savage fury of a lawless multitude. 1 Cor. 15:32 comp. with Acts 19th chap.

**FOUNDATION, n. Lit.** The basis of a structure: "And the king commanded and they brought great stones, costly stones, and hewed stones to lay the foundation of the house," 1 Kings 5:17.

— A Metaphor, when the central parts of the earth are thus denominated: "Of old hast thou laid the foundation of the earth," Psa. 102:25; —also, illustrative of permanency: "The righteous is an everlasting foundation," Prov. 10:25.

— A Substitution, for what may be relied upon: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation," Isa. 28:16. "Laying up in store for themselves a good foundation against the time to come," 1 Tim. 6:19.

**FOUNTAIN, n. Lit.** A spring of water: "And the angels of the Lord found her by a fountain of water in the wilderness," Gen. 16:7.

— A Simile, when a comparison of anything to it illustrates characteristics similar to those of a fountain: "A righteous man falling down before the wicked is as a troubled fountain," Prov. 25:26. "As a fountain casteth out her waters, so she casteth out her wickedness," Jerem. 6:7.

— A Metaphor, expressive of the source of anything: "The law of the wise is a fountain of life," Prov. 13:14.

— A Substitution, for the cleansing blood of Christ: "In that day there shall be a fountain opened to the house of David, and the inhabitants of Jerusalem, for sin and uncleanness," Zech. 13:1.

**FOWL, n. Lit.** A winged animal: "And out of the ground the Lord God formed every beast, and every fowl of the air," Gen. 2:19.

— A Synecdoche, for fowls: "Let them have dominion over the fish of the sea, and over the fowl of the air," Gen. 1:26.

— A Personification, when acts that imply intelligence are ascribed to them: "Praise the Lord from the earth. . . . creeping things and flying fowl," Psa. 148:7,10. "Ask the fowls of the air and they shall tell thee," Job 12:7.

— A Simile, when the value, or capture of fowls, is illustrative. "How much more are ye better than the fowls?"—Luke 12:24. "I will bring them down as the fowls of the heaven," Hosea 7:12.

The Holy God.  
No. 3.

In the former article we endeavored to show the necessity of physical order, as a basis, upon which to found some moral reflections relative to God's government.

We saw in them, that man's happiness depended on fixed laws, in the natural world. In this, it will be our endeavor to show the justice of God in pursuing holiness, although it be against the will of man. I am aware that necessity and justice, to a great degree, bear the same meaning; but in the preceding article we tried to give some of the advantages and pleasures enjoyed by holy order; while in this, we show the pain endured by ignorance of, and disregard to nature's laws. Without further introduction, we will state facts as they have transpired, and are transpiring around us.

The Western border of our state is washed by a broad and deep river. Almost as certain as the Nile, (though with greater intervals of time between) it rises, and claims all its passage ground. Much property, and oft times human life is destroyed by its resistless swell. Men are acquainted with these facts, and yet place their tortures and their homes within that mighty water-course,—the valley of the Mississippi. Slowly it rises, and rolls majestically on to its destination, while from still water to the gulf you hear the shout and curse of herdmen, hastening their flocks to a place of safety. The rattle and splash of wheels, the rush and puff of steamers, the oaths and imprecations of men, all mingle together, as families and merchandise are borne away. But what right has man to curse his Maker at any time, especially after having contravened His laws? The laws of gravitation bring down the seasonable dew and rain, and the same laws carry them to the ocean, when not needed by the growing crops. Shall these laws be laid aside to suit the caprice of men? What! These laws be laid aside? The majority of men cry out, Heaven forbid! and even those that but a moment before were against them, see plainly their mistake. These laws are necessary, just, and right.

View their justice in a clearer light. Suppose for one season, and for the sake and the pecuniary benefit of these unreasonable men, that these laws were laid aside, permitting all that vast flood, to lie where it fell at first, neither to run a hand's-breadth nor yet to settle into the earth. A moment's thought would wander over untitled territories, and view a world's starvation.

Men would not exclaim with David, "justice and judgment are the habitation of thy throne." The man that thanked God for the watercourse in the midst of gloomy clouds and rain, might hush his strain of praise, silenced by an awful miracle while praising a holy and necessary law.

This subject might be greatly enlarged upon,—viz. that Holiness, justice and goodness go hand in hand with our allwise Creator. But for man's sin the fearful results of these three attributes would forever have remained a blank in his history. If natural laws are so strict, and the foregoing attributes of God are so inseparable, how can we "escape the damnation of hell?" How can spiritual laws be passed by with the Unchangeable? They never have been. They never can be. These truths were thundered in the ears of man from Sinai's top and echoed back from Calvary's summit, in more thrilling tones than will be heard again till the Judge says, Depart, ye cursed, into everlasting fire. But hope too,—bright hope, beams from Calvary.

## Independence.

We live in a land of boasted freedom. Why then do we see so many shackled minds? Has mind lost its independence? Why this lack of thinking, and judging, reasoning and comparing for ourselves? How much we are biased by the opinions of others. We are not aware, how much we are swayed by the popular community of this age.

How few, even when their honest judgment is convinced of the truth of certain subjects,—especially those which relate to the spirit and practice of true religion—have moral courage and boldness enough, to defend those truths, by standing out and fearlessly presenting God's word, which relates to them in their defence! Many bow and are slaves to prejudice in favor of certain tenets, whilst they are as strongly prejudiced against others. Why? Simply because they were brought up to believe so, without any inquiry into the truth and justice of the things

believed. Many feel it their duty to search the Scriptures; but the revealed truths they contain, have become so mystified and spiritualized, by the majority of religious teachers, that they dare not believe for themselves; or if they do, like the ancients who believed on Christ, (but dare not confess him for fear of being cast out of the synagogue,) so they are afraid of confessing the plain, and practical truths of his word. God's word was never popular with the world. Whosoever will be a friend of the world is the enemy of God. James 4:4. What? the world's friend, but God's enemy. James tells us, the friendship of the world is enmity with God.—Dear brethren, how prone we are to forget these Bible truths, and in some form seek to please the world, by seeking their friendship.

Paul says: "do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." These are plain, practical truths, which should deeply interest us all.

My prayer is, that we may begin more fully to claim these truths, independent of the practice and teachings of all, as those who must give account of ourselves to God, in the day of judgment, and remember his word will judge us in that day.

PHEBE.

## Letter from M. Chandler.

Dear Bro. Himes:—I was requested by the Conference to publish from time to time the state of the cause.

I would say, in reference to my position, I go for the general good of the cause of God. I shall take an interest in the *Herald* and *Crisis* both. I wish to write a short article soon, setting forth my position, so that the brethren may know where I am. I think some are mistaken as to my course. But to the point.

I commenced my evangelist's labor under the directions of the Illinois Annual Conference (of Adventists) June 3, 1858. First quarterly meeting at Princeton, Iowa. Found the churches very low, but had a good time. The brethren revived in their minds. Bro. Watler Pratt, and Bro. Janes were with me.

My quarterly meeting was in the Military Tract District, at Rough and Ready, near Bro. Scott's, commenced June 19. Met the friends there according to appointment. Brn. Pratt and Scott were ready to co-operate with me. Had a good time.—The church, I think, was much revived, and a good interest among the people. We appointed one Deacon in the church, and organized a Sabbath school.

Left Rough and Ready Monday. Preached at Boston in the evening. Had a good gathering of the people, who listened with deep interest.

Tuesday, took steamboat for Muskego, Iowa. Arrived there on Wednesday. Was met by Bro. Covall's son, who took me to Sweetland, a distance of eight miles, where I remained till Monday.—Preached evenings till Sunday. Preached in the morning. After preaching we repaired to the water, where I baptised eighteen precious souls.—Preached again in the afternoon at four o'clock, then took the Lord's Supper. Had a glorious time. Monday morning started for home, where I arrived in the evening having been absent about three weeks.

The seventh of July started for my quarterly meeting in Elizabeth, Jodavis Co. Ill.; commenced the eve of the eighth, Friday. Pitched our tent. Preached in it in the afternoon. A very hard storm came up about three o'clock, which partly blew our tent down, damaged it some. Repaired it in the evening. Held our meetings in it Saturday and Sunday, had a good gathering and a refreshing time.

Monday started for Wisconsin Croftord Co. arrived there on Thursday; commenced meeting on Friday at Simcoe. Remained there over Sunday.—Had a great gathering. People had ears to hear. Left an appointment for the next Sunday. Monday started north. Stopped at Viroqua, Badax Co., got out an appointment for Tuesday eve in the Christian meeting-house; had a great turnout; preached five times to the multitude. The word took effect, and many believed. Wanted to hear more, but had to leave, to meet my appointment at Simcoe. Arrived in time; continued there over two Sundays more. Had meetings every evening. Tuesday I baptised thirteen happy souls. Friday eve the Methodist Presiding Elder and four other preachers came to stop this work; but they only helped it forward; so the Lord be praised, the truth is mighty. Sunday I baptised six more, partook of the Lord's Supper.—Organized a church of twenty-six members. Set it in order; and Monday started for home. Went to the river, to a place called Lynxville, six miles, to take steamboat. Some followed me. There I stopped over night. Had a meeting-house crowded, baptised two more happy converts. Left others seeking the Lord.

Tuesday took boat; arrived home on Wednesday eve, having been absent four weeks and one day.—Had a glorious time. I could have got a number of

subscribers, for the paper, but no money to pay now. Pressing calls for hymn-books; but I have no money to advance for them, so they must do without. I would say, if there are any preachers whom the Lord hath called who could come to our aid in the name of the Lord, I wish they would come. Calls are pressing, soon the sealing time will be over. O what a time just before us! God help us to work while the day lasts. Your brother in tribulation, waiting for the kingdom.

Cordova, Ill., Aug. 5, 1855.

## Letter from H. H. Janes.

Dear Bro. Himes:—I would like to say to the Brn. scattered abroad that we are yet strong in faith giving glory to God, in full hope of speedy redemption at the glorious appearing and kingdom of our Lord and Savior Jesus Christ, whom we verily believe will soon be revealed in all glory of the Father and of the holy angels, to be admired in all them that truly and sincerely believe in that day, who shall then say, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation.

We have many beating hearts in this country, who are anxiously waiting for that glorious day with great interest and happy anticipations, but Oh! what a dreadful day will it be to this ungodly, this wrath-doomed world, when to the God-rejecting sinner, the poor backslider, the miserable, careless, lukewarm, pleasure and world loving professor, probation shall end, the last gleam of hope die away, and the last glimmering ray of moral light shall be to them eternally blown out, and the judge shall pronounce the awful words, "Depart from me ye cursed." Well might the prophet exclaim in view of that day "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain."

"Let all the inhabitants of the land tremble for the day of the Lord cometh; for it is nigh at hand. A day of darkness, and of gloominess, a day of clouds and of thick darkness," &c.

In view of these matters, we heartily congratulate you and your fellow laborers, in your great glorious and very prosperous work in spreading the good news of the kingdom through the New England States and the Provinces. It often greatly cheers our drooping spirits to hear and know that God, through the energetic, faithful labors of our Brn. in labor and tribulation, is so abundantly blessing his truth to the salvation of so many precious souls; and here I would just say, for the encouragement of our Brn. East, that, so it is to a good extent in many places in the West also; and we trust our labors are by no means in vain here. There is a great interest beginning to be felt in this country concerning the principles of the blessed hope of the gospel. Doors are opening on every hand, and calls are coming to us from every quarter to come and preach the gospel of the kingdom to the people; great good truly has been done in this western field, considering the small number of laborers we have in so large a field. Truly the field is large. It is also white and ready to harvest? O why cannot, and will not more of our Eastern preachers come this way and help us. The reward will soon be given. Amen: even so come Lord Jesus and come quickly. Yours truly in the peaceful bonds of the Gospel.

Cordova, Ill., August 3d, 1858.

## The History of Man.

"I am fearfully and wonderfully made."—David.

## 1. His Creation.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

"For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."—Is. 57:16.

"And they fell upon their faces and said, O God, the God of the Spirits of all flesh,"—Num. 16:22.

"Saith the Lord—and formeth the spirit of man within him."—Zec. 12:1.

"Shall we not much rather be in subjection to the father of spirits and live?"—Heb. 12:9.

## 2. His Two Natures.

"But there is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job 32:8.

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early, for when thy judgments are in the earth."—Isa. 26:9.

"My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour."—Luke 1:46.

"And the very God of peace sanctify you wholly, and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord,"—1 Thess. 5:23.



"For I delight in the law of God after the inner man."—Rom. 7:22,3.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

"For what man knoweth the things of a man save the spirit of man which is in him."—1 Cor. 2:11.

3. His state in life.

"Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."—Ps. 8:5.

Of power. "I am full of the matter, the spirit within me constraineth me."—Job 32:18.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Prov. 16:32.

"Wherewith his spirit was troubled and his sleep brake from him."—Dan. 2:1.

Of Love. "And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy mind."—Luke 10:27.

"My soul thirsteth for thee, my flesh longeth for thee."—Ps. 63:1.

"The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."—1 Sam. 18:1.

Of Vexation. "In seeing and hearing, vexed his righteous soul from day to day with unlawful deeds."—2 Peter 2:8.

"His spirit was stirred in him, when he saw the city wholly given to idolatry."—Acts 17:16.

"And I went in bitterness, in the heat of my spirit."—Ezek. 3:14.

Of Fidelity. "That set not their heart aright, and whose spirit was not steadfast with God."—Ps. 78:8.

"The spirit indeed is willing, but the flesh is weak."—Matt. 26:41.

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day."—1 Cor. 5:5.

Of Sorrow. "I will speak in the anguish of my spirit; I will complain in the bitterness of my soul."—Job. 7:11.

"I remembered God and was troubled; I complained and my spirit was overwhelmed."—Psa. 77:3.

"And she was in bitterness of soul and prayed unto the Lord,—I am a woman of sorrowful spirit."—1 Sam. 1:10-15.

Of pride. "Behold his soul which is lifted up, is not upright in him."—Hab. 2:4.

"And a haughty spirit before a fall."—Prov. 16:18.

"The spirit that dwelleth in us lusteth to envy."—James 4:5.

Of Holiness. "Brethren, the grace of our Lord Jesus Christ be with your spirit."—Gal. 6:18.

"For ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's,"—1 Cor. 6:20.

"The Lord Jesus Christ be with thy spirit."—Phil. 2:5.

Of Prayer. "When my spirit was overwhelmed within me, then thou knowest my path."—Psa. 142:3.

"My spirit prayeth, but my understanding is unfruitful."

"And the spirits of the prophets are subject to the prophets."—1 Cor. 14:14, 32.

4. His Conversion.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—Jno. 3:6.

"The law of the Lord is perfect, converting the soul."—Ps. 19:7.

"And be renewed in the spirit of your mind."—Eph. 4:23.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

"That she may be holy both in body and in spirit."—1 Cor. 7:34.

"He that winneth a soul is wise."—Pro. 11:36.

"Let him know that he which converteth a sinner from the error of his way shall save a soul from death."—James 5:20.

"Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give an account."—Heb. 13:17.

To be continued.

#### The order of the Day.

The order of the day,  
From our Sovereign on high,  
Is, repent and believe,  
For my kingdom is nigh.

The order of the day,  
From our Master in heaven,  
Is, confess, and forgive,  
And you shall be forgiven.

The order of the day,  
From our Saviour above,

Is, all watch and pray,  
And abide in my love.

The order of the day,  
From our priest within the veil,  
Is, work while I plead,  
And the truth will prevail.

The order of the day  
From the nobleman "afar,"  
Is, be faithful while I stay,  
I will not tarry here.

The order of the day,  
From our captain in the skies,  
Is, all fight your way,  
And press on for the prize.

The order of the day  
From the One who will come,  
Is, to all the faithful say,  
I will soon call them home:

I will soon call them home  
And they'll never part again,  
No more shall they roam,  
Forever they will reign.

New York.

R. H.

#### Night Thoughts of an Invalid.

Often I lift my tearful eye  
To thee whose name is love;  
And with thy leave how soon I'd fly  
To those bright worlds above.

I think of friends who've passed away  
When pain forbids my sleep;  
And when no eye my tears can see,  
Ah! then I think and weep.

Yes, then, I think of that dear friend,—  
Her look, so kind and mild;  
As o'er the couch she'd often bend  
Of this, her sickly child.

Twas she, who taught me thus to say,  
"Father, thy will be done;"  
And may I ne'er forget to pray,  
"Lord, let thy kingdom come."

My youthful visions all have fled;  
My parents, too, are gone;—  
They're slumbering with the silent dead,  
And I am left to mourn.

Since nought is mine but suffering here  
Can I forbear to weep?  
And who may chide the falling tear  
From eyes which may not sleep?

My Father gave this bitter cup,  
And He can make it blest;  
Then cheerfully I'll drink it up,  
And bow to His behest.

My Savior, I would rest my head,  
On that dear breast of thine;  
And feel that I've a friend indeed,  
Whose sympathies are mine.

And when I've passed life's thorny road,  
And all its sorrows o'er;  
Then take me to that blest abode,  
Where grief is known no more.

#### Lines,

On the death of Sr. Clark, Barnston, C. E.

She sleeps in her dear Lord at last,  
Like seed into earth's bosom cast,  
And waits the morning dew,  
To bless the soil, and grow the grain,  
Refresh the bud, and then again  
The rose will bloom anew.

Christ is the Vine:—The Branch may lie  
A moment withered 'neath His eye;  
But soon 'twill rise to life,—  
"By me ye live," the Savior cries,—  
And soon each slumbering saint will rise  
To joys with glory rife.

Her harp's untuned;—silent's each string;  
With us no more God's praise she'll sing,  
'Till the last trump shall say,  
"Arise! my people gather home,  
From whence ye never more must roam,—  
To glory come away!"

Then, lonely brother, cease to weep,—  
Wake not thy loved one from her sleep,  
But let her rest an hour  
Before she enters on the road  
That leads to glory and to God,—  
To amaranthine bower.

MARIA MATHEWS.

New Glasgow, C. E.

#### OBITUARY.

DIED, in Suncook Village, N. H. Aug. 8th, of consumption, CELESTIA A. TURNER, aged 15 years.

She was born in Hatley, C. E. and lived in that Province until the spring of 1856, when the family came to Manchester, N. H. where about the time of her 14th birthday, she was hopefully converted. She attended the Free-Will Baptist meeting, and was a member of their Sabbath school. But disease fastened upon her, which deprived her of her privileges; yet, she retained her hope in Christ to the last. During her last few days, though her suffering was severe, (which she bore without a murmur) she was happy in the Lord, and even longed for the hour of her departure. She has left a mother and six sisters, to mourn their loss. By the request of our departed sister, I preached the funeral sermon on the 10th inst.

O, weeping group! with mournful tread,  
With streaming eye, and drooping head,  
Enter your sad and lonely home,

So desolate and gloomy grown,  
Since death, with cold relentless hand,  
Has torn one from your household band.

A cherished form has left your door—  
A form that ne'er will shade it more:  
An eye is closed that always smiled  
Upon you with affection mild;  
A voice is hushed that used to greet;  
A sister's heart has ceased to beat.

Each object now that meets your eyes  
Causes the swelling tear to rise;  
The scenes you view at every tread  
Remind you of the silent dead;  
All things a lonely aspect wear,  
For one dear place is vacant there.

When round the family board you meet,  
And each one takes his 'customed seat,  
The sigh, the bitter sigh will start,  
Forced from an almost bursting heart,  
And tears each other quickly trace,  
As you behold a vacant place.

When at the altar's shrine you bend,  
Your prayers of love and praise to blend,  
You'll glance around with mournful brow,  
And view the seat that's vacant now;  
And while you raise the fervent prayer,  
The tears will fall in torrents there.

But see! beyond the falling tears,  
A beam of glorious light appears;  
It gently beckons you away,  
From sorrow's dark and gloomy sway,  
And points your spirits so forlorn,  
Unto the resurrection morn!

J. MORSE.

Manchester, N. H. Aug. 12, 1858.

DIED, at South Weymouth, Mass., July 21st, PRINCE E. THAYER, aged 28 years.

Bro. Thayer died very suddenly. He was taken with an apoplectic fit, which took him off very unexpectedly. He had been a professor of religion about eight years; joined the Advent church at Abington. Bro. Thayer was highly esteemed in the church and neighborhood where he lived. He left a wife, two children and a numerous circle of relatives to weep. But they sorrow not as others which have no hope.

C. TAYLOR.

DIED, at Hingham, Mass., July 6th, CEPHAS BRYANT, aged 70 years.

Bro. Bryant experienced religion at the age of 35 years, and joined the Episcopal Methodists. He was a consistent and devoted Christian to the end. For the last 8 years of his life he cherished the faith of Christ's personal coming at the door. I have enjoyed some precious seasons with him, while conversing on the blessed hope. He was an amiable husband and kind father. He left a wife and eight children to mourn. But what is their loss is his gain.

"Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest!  
No fear, no woe shall dim that hour,  
Which manifests the Savior's power."

C. TAYLOR.

#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

tf may 29, '58

#### TESTIMONIALS.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck. It was cured by the Golden Salve in about ten days."

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

O. P. WHITTEN.

#### Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

#### As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

#### For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

#### Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

#### Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

#### Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

#### Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

#### Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—1y



## ADVENT HERALD.

BOSTON, AUGUST 28, 1858.

## ITEMS AND NEWS.

In Springfield, Mass., recently, a Mr. Wells extinguished a fire which had been set in his barn, and then loading his gun, watched for the incendiaries, whom he expected round again. About midnight he saw three men go to the barn of his neighbor, Mr. Mayo, and light a match, whereupon he fired at the trio, severely wounding one of them, as he thinks, inasmuch as the fellow cried "Murder!" and his companions immediately picked him up and carried him off.

Great complaint is made of the ravages of grasshoppers in Bucks county, Pa., where they are destroying the corn, clover, and everything green.

Mrs. Mary Reed, who lives in the vicinity of Westport, Mass., entered upon her ninety-second year a few days ago. She can read without the aid of glasses, and is so remarkably well versed in the Bible, that upon any portion of the Scriptures being quoted, can immediately give the chapter, and oftentimes the verse, is smart and enjoys good health. So says the N. Bedford Standard.

Mr. John Butler Studley died in Hanover, Mass., last week, of consumption, after a lingering illness of twenty years, during sixteen of which he had conversed only in a whisper.

Some of the New York thieves carry a blowpipe with them, and when it is necessary to pick a lock, employ it as a means to destroy the temper of the works, which thus are rendered easy to be cut away with the cold chisel.

The author of the following should be watched, or he might back out:

A destructive durk I'll bi;  
I'll bid pharewell to every phear,  
Then wipe my weeping I  
And kut my throat phrom ear to ear.

A young lady of Lockport, N. Y., who renounced Romanism recently, who was told that "as she was born in the Catholic church, she ought to die in it," answered in a prompt manner: "I was born in sin, but I have made up my mind not to die in it."

A man by the name of Lally has been arrested in Cincinnati for an attempt to starve to death his own child.—He had married a second wife who disliked the child.

The St. Louis Democrat says that a man named Brown, belonging in Memphis, Tenn., attempted to commit suicide at Lagrange, Mo., a few days since, by shooting himself through the head. The ball passed through the skull, between the eyes, and lodged in the back part of the head. Part of the brain was scattered over the front of his hat. Medical aid was quickly at hand, and, strange to say, after a period of insensibility, the man revived, and is now able to sit up and converse intelligently, and is considered in a fair way of recovery.

The climate of Cuba must be not so unfavorable to longevity as is generally supposed. The last previous arrival from Havana reported the death of Isabel Gomez, at the age of 110 years; and now we have the Villalaz Albornoz announcing the decease, in the full possession of her faculties, of Maria de Leon, widow of D. Jose Machado, aged 112 years.

Ten acres of land on Main street, Worcester, about a mile from the City Hall, were sold at auction lately for six thousand four hundred dollars. The property cost its late owner nineteen thousand dollars.

Mr. Collins, of Red River County, Texas, challenges the State to beat his Irish potato, which measures 15 3/4 inches in circumference one way, and 13 1/2 the other.

The New York News says: "A friend informs us that he yesterday purchased some beautiful red and apparently ripe peaches from a fruit seller opposite the Post-office, and that on peeling them he found them perfectly green under the skin, the seller having painted the skins red in order to make them saleable."

A daughter of Mr. Colby, of Bradford, N. H., two years old, died recently, after an illness of three or four days, occasioned by swallowing phosphorus from matches.

New Haven papers notice a herring caught in that vicinity which weighs 47 pounds. Prof. Dana says it is a genuine herring.

A slave mother in Florence, Ky., a few days since took her newly born infant by the heels and beat its brains out, and then concealed it beneath some rails, where it was discovered. The mother acknowledged her guilt, and gave as a reason for the murder of her infant, that she would not raise up children to work for others all their lives.

The Cuthbert (Geo.) Reporter says that two brothers-in-law, Wm. Willifous and C. C. Watson, quarrelled in the streets of that town on the 11th instant, when Watson was shot twice by Willifous, which caused his death in fifteen minutes. The Coroner's jury found that Willifous had acted in self-defense.

A numerous tribe of Gipsies are now encamped near Buffalo, and are being visited by large numbers of the curious in that city. They say they are from Cornwall and Lancashire, Eng., and that they are waiting for a large detachment—some 300—of the tribe, to join them from the old country.

In Lafayette, Ind., they have a gigantic Indian on exhibition. He is 19 years of age, stands seven feet seven inches in his moccasins, and weighs 486 pounds.

## Her "Greatest Trial."

"It is the greatest trial I ever had!" So spake a mother, known to the writer, of the course taken, contrary to her wishes, by her eldest son.

And what was this, her great cause of sorrow?

She was a woman whose cup of bitterness had, before this, seemingly, been filled to the very brim, and she had drank it to its dregs. Death had not entered her windows, nor desolated her hearth stone; but trials had been hers, to which the death of loved ones would have been small in comparison. The partner of her bosom had been lured by the golden sands of California, to sail for that distant shore in search of wealth, which he had not there found. Leaving his wife and four children, the eldest only eleven years old—in destitute circumstances, without any provision for their support; and only occasionally, and at long intervals, remitting a mere pittance to them, the wife and mother had sustained herself and children by taking in washing, &c. She had not been used to such labor, but preferred it to greater want—feeling keenly the mortification of her position, and feeling that her husband was such to her only in name.

For eight long years had she thus toiled, and struggled, and sorrowed, feeding and clothing her children, and educating them respectfully, till the eldest son was nineteen years of age, and was beginning to be looked to as her staff and support. But the course he then took, changed him from her comfort and hope, so that in view of it, she exclaimed to her neighbors, "It was the greatest trial I ever had!"

And what was his course, that he should thus cause the desolate heart of his sorrowing mother to bleed afresh? Had he become dissolute? or profane? or intemperate? Had he absented himself from the paternal roof? or associated with wicked, infidel companions—as there may have been indications, sometimes, that he might do?

Nay, it was not conduct like any of this, that so mortified and grieved the maternal heart. What then? Alas! The boy had, out of mere curiosity, joined a Bible Class, in an evangelical society!—the mother being a Universalist;—and had begun to pray! and he had begun to hope that his sins were forgiven! He had forsaken the faith of his father and mother, and had joined the church! and his mother was so chagrined and mortified, that she felt it the greatest trial that she had ever endured! Her widowed position, the neglect of her husband, her life of toil and poverty, she had been able to bear; but this greater trial had caused her cup of sorrow to overflow, and she felt that it was more than she could endure!

Was her son any the less a son to her now than before? Nay. He failed not in any mark of duty or affection. But his course was an expression of his conviction, that his father's and mother's religion was vain, and that unless they repented they must perish. Though he said not this, yet she saw it; and the implied censure was unendurable. The Universalist society, seeing one of their children leaving their fold, had made him a subject of public prayer; that God would "preserve him from the doctrines of the orthodox." But either they did not pray believing, or they did not pray in the name of Christ, or they did not pray according to the will of God; for God heard not their prayers. Nor were the tauntings of the mother, or her revilings of his new faith, or her reproaches for his course, any more effectual in deterring him from publicly professing his faith in the Savior, whom he had found! It caused him some sleepless nights, wetting his pillow with his tears, and some days of fasting and sorrow; but his faith wavered not, and he is steadily pursuing his way Zionward—the mother still feeling that it is the greatest trial she ever had!

Her greatest trial! Yes; so it may be. It may determine, more than all her deprivations and mortifications, what her heart is towards her God. He may now, in this providence be speaking to her more distinctly than ever before—asking her to recognize Him, as her Protector and guide; and she, in submitting, or in refusing to submit to this act of His, may determine her eternal destiny. And thus she may, in a sense in which she does not consider it, find that this is, the Lord's great trial of her heart.

It is indeed a trial, but may it prove the blessing to her which such a trial is well adapted to induce. And may she not, by resisting the Holy Spirit, make this the sealing trial of her destiny.

## Light Wanted.

Will you please inform me through the Herald what Sabbath the apostle speaks of in Col. 2:16? My difficulty is to know whether the apostle speaks of the seventh-day sabbath, or of some other day connected with the ceremonial law. Also the Sabbath mentioned by John, in his Gospel 19:31. I desire light upon these subjects, inasmuch as we have some in our country that say there is no Sabbath: and to this I cannot agree.

Have you any history at hand that would tell with whom that belief of no Sabbath commenced, and in what age, and so oblige your inquiring brother, in Christ, waiting for a speedy redemption,

WILLIAM WESTON.

Chambersburg, Pa. Aug. 2, 1858.

The following is the passage referred to:—"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ," Col. 2:16, 17.

The apostle in this passage tells the Colossians that they are free from any obligation to observe the Jewish ceremonial laws relating to meats, or drinks, their festivals or sabbaths;—that these were only shadows of the better observance which were to take their place in the gospel dispensation. "The body is of Christ," and when Christ came to institute a new order of things, then the "shadows" disappeared. The Jewish ceremonial law was binding only upon the Jews, and during the continuance of their exclusive privileges as the chosen people of God; but when they ceased to be such, those laws

also passed away, being superseded by those which were more perfect and glorious.

But was it the intent of the apostle in this passage to declare that it was not the duty of Christians to observe the seventh-day Sabbath, as enjoined in the Decalogue? Upon this point there is a contrariety of opinion among Christians; some holding that he alludes only to the ritual observances of the law of Moses, and to some annual Sabbaths, or festivals, and not to the weekly seventh-day sabbath; while others contend that he teaches the abrogation of the Mosaic law, as a law of justification, and that "consequently, Christians are under no obligation to obey even the moral precepts of that law, on account of their having been delivered to the Jews by Moses; for if the obligation of the moral precepts of his law is still continued, mankind are still under its curse."—See Macknight on Col. 2:14—17. Also Doddridge, Baxter, and Whitby. If we adopt the latter opinion, it will be inquired, Is there then no Sabbath? We reply, that the Christian Sabbath remains.

That the seventh-day sabbath, as observed by the Jews in Palestine, was not designed for other than a local rest-day, is evident from the fact that its universal observance is impracticable, as nations living on opposite sides of the globe cannot keep the same specific time holy, it being night with the one while it is day with the other. But it is perfectly practicable,—and not only so, but highly important, in a physical, moral and religious point of view, that one day in seven, irrespective of the exact order, should be observed as a day of rest. It is in accordance with the Divine example, and with nature, reason, and experience. Hence, although the apostles and early Christians observed the first day of the week, they paid no regard to the Jewish seventh-day Sabbath (if we except the Jewish converts who retained some of their Judaism), nor did they claim the authority of the Mosaic rescript for such observance of the first day of the week. On the other hand they distinctly disavowed being amenable to the Jewish law, and called those who taught thus Judaizers; but they "set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his supper on that day; also, for the private exercises of devotion. This they did either by the precept or the example of the apostles, and not by virtue of any injunction of the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labor of every kind. That practice was condemned by the Council of Laodicea as Judaizing." Macknight, *hoc loco*. This is the day which has been observed by Christendom, with little exception, from primitive times until the present. A few have contended for the observance of the seventh-day Sabbath of the Jews, but the great mass have followed the apostolic and primitive example. Thus, with scarcely a dissenting voice, the Christian church unite in the observance of the first day of the week, though they have differed in that some kept it, as they deemed, in obedience to the precept of the decalogue, while others, without regard to that, observe it in accordance with the primitive example.

Our brother asks what Sabbath is referred to in John 19:31. "The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away." This was the weekly Sabbath of the Jews. Our Saviour being crucified on Friday, they were solicitous that the bodies should be taken away before the morrow, especially as it was not a Sabbath day only, but the second day of unleavened bread, from whence they reckoned their sabbath till Pentecost, and the day of waving the sheaf offering (Lev. 23:11—15,) and so a triple festival.

In regard to the last interrogation of our brother, we have not at hand any definite information; but it is probable that there have always been some who have avowed the doctrine of No-Sabbath; we know there are such now; but their number we think is inconsiderable.

J. G. L. H.

## The Massachusetts Missionary Society.

We call the special attention of the churches to the following report of the Treasurer of this Society. We are aware that it is not the fault of the churches that we have an empty treasury. They have always responded when called upon, and we doubt not they will immediately take up collections to meet the wants of the cause. Our annual meeting is at hand, when the churches can send in their contributions.

Worcester, Aug. 23d, 1858.  
Elder G. W. Burnham has been engaged, from the first of April to the present time, laboring in this department. His salary amounts to \$210.  
His traveling expenses are, 26.20  
Total expense to the mission since April, \$236.20  
He has received from churches and individuals \$195.90  
Consequently, the sum of 40.30 must be paid from the treasury. It will be recollected that in my report Jan. 23, 1858, the balance cash in hand was \$29.78, showing that the mission is now indebted to its missionary \$10.52—leaving the treasury empty.

CHARLES WOOD, Treasurer.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.  
Per order of the President.

F. GUNNER, }  
A. PEARCE, } Secretaries.

A camp-meeting will be held at Marsh Creek on the old camp-ground, owned by Bro. J. Eckley, to commence on Sept. 2d, and hold one week, and longer, if practicable. Bro. J. Litch and J. D. Boyer are expected to be present. Bro. T. Holland is also invited. In behalf of bro. M. L. JACKSON.

The Lord willing, I will preach as follows: In school-house at Church Hill, Augusta, Me., Aug. 15th, Sunday; Wednesday evening at Gardiner, where brethren Hodgkies and Thomas may appoint, 18th; Thursday eve, Richmond Read Meeting-house, 19th; Friday eve, Litchfield, where Bro. Robinson may appoint, 20th; Sunday, Richmond Read Meeting-house, 22nd; Friday evening, South Hope, school-house, 27th; Lincolnville, Sunday, Youngtown schoolhouse, 29th; Tuesday evening, North Searsport schoolhouse, 31st.  
THOMAS SMITH.

CONFERENCE AT WARNER, N. H.—There will be a conference at Warner Village, in the Universalist meeting-house, to commence Thursday, Sept. 23, at 2 o'clock P. M., and continue over the Sabbath. This meeting is intended for a general gathering of all that may feel interested in such meetings. The friends at Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the gospel, and labor directly for the salvation of souls. With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Bro. D. Churchill, J. Conch and the writer expect to be at the meeting, and probably quite a number of other brethren in the ministry. In behalf of the brethren,  
T. M. PREBLE.

East Weare, N. H., Aug. 7, 1858.

By Divine permission, I shall preach Sept. 5th, evening at Colburn; 6th, P. M., Clark. The following in the evening, with the exception of Sabbath appointments; Scarborough 7th, Griggs 8th, Karnes 9th, W. Campbell 10th, I. Campbell 12th, 10 A. M., W. Willard 12th, evening, I. Lampkin, 14th, George Beemer 15th, G. Robison 16th, W. Minster 17th, Henry Bordan 19th, 10 A. M., I. Lawrence 19th, 4 P. M., Dunwich 21. On my return I can attend to appointments by addressing me by letter, I. Campbell, Freeport, C. W. DAN'L CAMPBELL.

The second quarterly meeting of the Rock Island dist. will be held near Bro. Covell's in Sweetland, Muscatine county, Iowa. It will be a tent and grove meeting, commencing Sept. 21, at 7 1/2 P. M., eight miles from the city of Muscatine. It is hoped there will be a general rally of the saints. Come, brethren, in the name of the Lord.—Friends coming by river or railroad, will stop at Muscatine. Inquire for Esq. Washburne. There will be a team to carry friends from there to the meeting.  
M. CHANDLER, Evangelist.

I have appointments to preach as follows, viz.: At Loudon Ridge the first Sabbath in Sept.; and at Meredith Neck the second Sabbath.  
S. S. MOONEY.

NEW HAMPSHIRE STATE CONFERENCE.—The State conference is to be held at Lake Village to commence Thursday, Oct. 7th, at 2 o'clock P. M., and continue over the Sabbath. A general attendance of brethren, and especially of brethren in the ministry, is desired. The friends at Lake Village will make provision for all who may need.  
T. M. PREBLE, Clerk of the Conference.

GROVE MEETING.—There will be a grove meeting at Chandler's Mills, Belgrade, Me., commencing Thursday, 10 o'clock A. M., Sept. 16th, and continue over Lord's-day.  
H. B. SEVEY, I. C. WELLCOME.

WESTERN CENTRAL QUARTERLY CONFERENCE.—This Conference will be held in connection with the grove meeting at Chandler's Mills, Belgrade, Me., which commences Sept. 16th.  
I. C. WELLCOME, H. B. SEVEY.

NOTICE FOR MAINE BRETHREN.—After a pretty general consultation with those interested in the arrangements proposed and recommended by our last annual conference in Maine, it is decided that the limits of the Eastern quarterly Conference shall embrace all east of the Penobscot river, and west of it north of Belfast to the Kennebec river at Waterville, and from thence up north to Brighton and all north of that. The Eastern Central Quarterly Conference to embrace all south of that, between Penobscot Bay and the Kennebec river. The Western Central quarterly conference to embrace all west of the above, as far as the Androscoggin river, and Livermore, Hartford and Canton, west of that river. The Western quarterly conference to embrace all the remaining western portions of the State. As some who are interested could not well be consulted in season, and others neglected to respond to their peers in this matter, they will be heard, if they think they are not properly conveyed by the above-named limits, and all due changes made.  
I. C. WELLCOME, Scribe.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

A. C. W.—We think the whole argument of the book defective.  
J. Smith—Sent books the 20th.  
I. C. Wellcome—We have no such pocket Bibles as you wish for. Have none such as we have had with covers, and but a few without.

D. T. Taylor's P. O. address is Rouses Point, N. Y.  
H. H. James' P. O. address is Cordova, Rock Island Co., Ill.

## RECEIPTS.

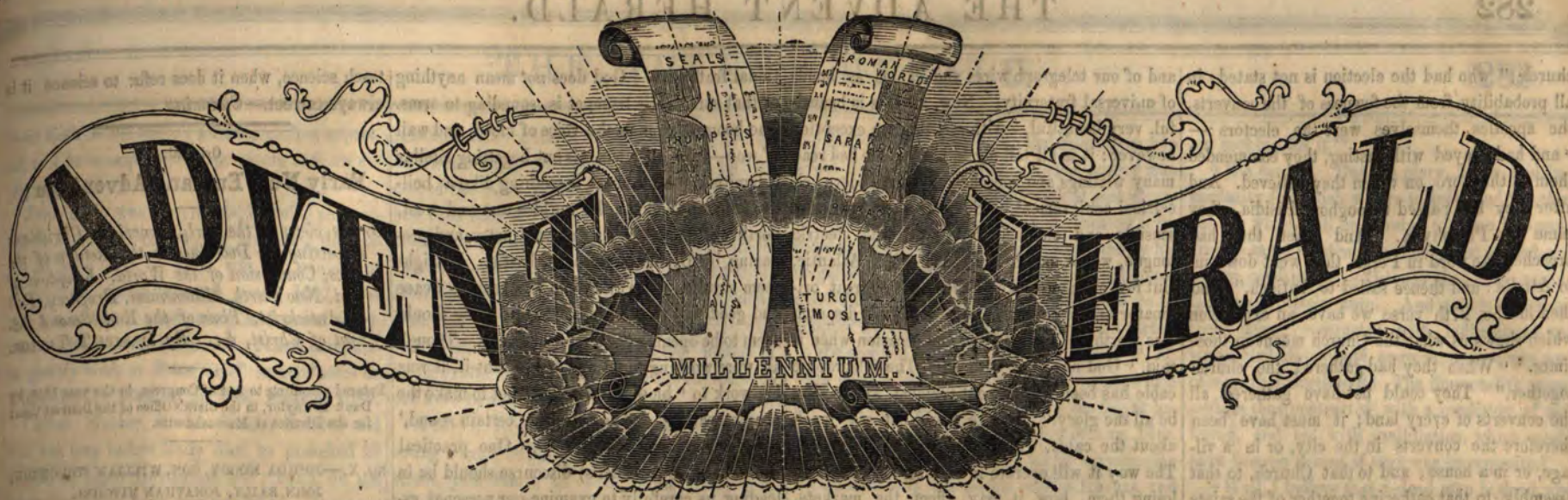
UP TO TUESDAY, AUGUST 24TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

S Barr Esq. 883, T G Stetson 926, M Carter 919, P Swayze 893, L K Winslow 925, E G Dudley 906, E Dudley 925, H C Sargent 919—each \$1.

A Fuller 971 and G to 180, S Swingle 971, the \$2 was rec'd and credited last Oct.; Z W Hoyt 960, sent pamphlet the 23d, John Maguire 953, L E Weston 867—each \$2.  
I C Wellcome on acct, \$5.





WHOLE NO. 903.

BOSTON, SATURDAY, SEPTEMBER 4, 1858.

VOLUME XIX. NO. 36.

### THE LAST PRAYER.

[The following exquisitely touching lines are supposed to have been written by Mary, Queen of Scots, a short time previous to her execution, at the hands of her ambitious sister, Elizabeth. The prayer loses much of its effect in the translation from Latin to English. But it is beautiful still.]—

“Oh! Domine Deus, speravi in te :  
Oh! care mi Jesu, nunc libera me :  
In dura catena,  
In misera poena,  
Desidero te,  
Languendo, gemendo,  
Et genuflectendo,  
Adoro, imploro,  
Ut liberares me.”

#### TRANSLATION.

Almighty Jehovah! my hope is in thee:  
Oh! thou my dear Jesus! now liberate me:  
In bondage complete,  
With suffering replete,  
I long after thee.  
With fainting and sighing,  
While prostrate I'm lying,  
I beg, I beseech thee,  
Deliver thou me.

### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

#### CHAPTER XIV.

The expression used in the beginning of the chapter, “It came to pass,” is only a human phrase for a divine thought, that God led and guided them to this result. “They went into the synagogue of the Jews;” the place that was open, as we have seen in the previous chapter, for all Jews that had a word to say respecting the ancient prophets, and the burden which they bore. And there they spoke with such persuasiveness, with such eloquence, with such conclusiveness and force of argument, that a great multitude both of the Jews and of the Greeks believed that Christ was the Messiah, the light to lighten the Gentiles, and the glory of his people. But even apostolic preaching, with all its eloquence, its fervour, and its force, was not successful in every instance; and though a great multitude of Jews and Gentiles believed, yet “the unbelieving Jews”—and therefore some did not believe—“stirred up the Gentiles, and made their minds evil affected against the brethren.” How remarkable it is that, in the Acts of the Apostles, while the heathen were open to the impressions of the gospel, the Jews to a very great extent, and on countless occasions, were hardened against it. The reason is, that no one is so hardened as he that knows the truth and deliberately rejects it; he to whom the gospel is the savour of death, will be its greatest and most irritated opponent: and he that has never heard it, or been affected directly or indirectly by its truths, is the most likely to open his ears, and to have his heart also opened to receive the things that are therein contained. A hardened hearer is always the greatest foe of the Gospel of Christ. The Gentiles—and when I say the Gentiles, I mean the heathen—listened; the unbelieving Jews persecuted, proscribed, and opposed.

But notice in the third verse, how it is stated that the apostles, instead of being daunted by such opposition, felt it rather their duty to try more to dissolve and to diminish it. “Long time, therefore, abode they, speaking boldly in

the Lord.” Now here is the true character of a true apostle. The opposition of them that hate the gospel does not diminish his efforts to enlighten them, but rather intensifies and strengthens them. They continued a longer time because of the more bitter persecution; and they spake with greater boldness because greater numbers were opposed to their mission and their message. And it pleased God, we are told, by signs and wonders, to demonstrate to the Gentiles, that that gospel which they preached was the wisdom of God and the power of God unto salvation. Signs and wonders were then; as a matter of fact, they are not now. They were required then to prove the mission of the apostles; but having proved the mission, we refer to them as evidences that that mission was divine; just as the persons of that generation saw them, and on the strength of those miracles believed that the apostles were the messengers of God. If a document is once written, and signed and sealed, it does not need the wax seal to be renewed every year. The seal once attached and authenticated by competent testimony to be the seal of the party concerned, is conclusive for a hundred years. The miracles wrought at the early propagation of the gospel were the seals by which Omnipotence authenticated what the Apostles preached; and these seals remaining, and being proved by competent testimony, we are satisfied that this mission is from Heaven, and that the apostles spoke the truth, and that we may proclaim that truth not as the word of man, but as the word and the testimony of God.

We then read, that after this “the multitude of the city,” notwithstanding what God did by signs and wonders, and what the apostles said, “was divided; and part held with the Jews, and part with the apostles;” and the consequence of this was, “an assault was made both of the Gentiles, and also of the Jews with their rulers, to use the apostles despitefully.” We see here that we must not expect, if we promote the gospel in the way the apostles promoted it, always smooth water. They, wherever they preached, provoked controversy; and so, wherever the gospel is proclaimed, still it will excite controversy. Wherever ministers of the truth will go—ministers or laymen—and endeavor to show to the masses of the heathen involved in scepticism and in ignorance, or what is worse, in baneful superstition, that the gospel is what it professes to be, they must expect opposition; but that opposition is not to daunt them. Far better the agitation of the ocean in its storms than the stagnant marsh; “far better a living dog,” as we are told by the wise man, “than a dead lion.” Far better truth, even if truth should be accompanied with controversy, opposition, and dispute, than peace, peace, when there is no peace at all. It does seem to me that there is little risk of people being too excited on the subject of religion. They may be too excited on ecclesiasticism, but that is not religion. They may be too excited on politics, but that is not religion. But upon those deep, inner, vital questions which relate to the heart, the conscience, and the safety of the soul, men never have been too much excited; and there is no risk of their being too much excited on these subjects still. It is altogether a misnomer to call the squabbles and quarrels of ecclesiastical courts, of bishops, and synods, and

presbyteries, excitement about religion. These are excitements, not about religion, but about the outworks of religion. But whenever there is excitement about real and living religion, it is one of the healthiest signs and the best preparatives for the reception of the truth as it is in Christ Jesus.

When the apostles were thus used despitefully, and saw that they could not make way in one place, they remembered the Blessed Master's advice, when persecuted in one city flee to another. They therefore fled to Lystra and Derbe, “cities of Lycaonia, and unto the region that lieth round about.”

We have in the next place the record of a miracle done by the apostle Paul; where a man impotent in his feet—probably the nerves of his limbs were paralysed by injury to the spine, or an affection of the brain; at all events, one so completely a cripple that he had never walked. Well, “the same heard Paul speak,” was excited, probably convinced of the truth of his message; and Paul, seeing that he gave deference to what he said, and believed his testimony, and looked to the apostles as ministers from above, said to him, “Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.” What a strange commodity is human nature; what a singular phenomenon is the crowd; like the ocean, calm, beautiful, glancing in the sunshine to-day; like the ocean, to-morrow convulsed and agitated by storms. The one moment they were persecuting the apostles, stoning Paul, threatening them with death; the next moment they leaped to the very opposite extreme, and began to deify and number with the heathen gods them that they had thought guilty criminals before. “The gods are come down to us in the likeness of men!” And so rapid were they in their conclusions, so enthusiastic in their desire to see the apotheosis of Paul and of Barnabas, that “they called Barnabas Jupiter”—the chief god, the supreme god—“and Paul they called Mercury.” But, what a strange and deplorable state heathendom was in, when Jupiter, their supreme god, was, according to the biography that they themselves have written, one of the most polluted, miserable wretches that ever degraded and defaced the world; and Mercury, by their own showing, was one of the most expert thieves and house-breakers that ever existed in ancient or in modern times. Yet these two men were placed, the one in spite of his wickedness, and the other probably in consequence of his expertness, in the Pantheon of heathendom, and were worshipped as gods. And these poor misguided heathen thought they paid Paul and Barnabas a compliment when they called the one Jupiter and the other Mercury. And so zealous were they, that “the priest of Jupiter,” kept at the gate of the temple for that purpose, “brought oxen and garlands, and would have done sacrifice with the people.” Now, when Paul and Barnabas saw this, not only did they recoil from the superhuman character which was given to them by these misguided heathen, but they shrank from being classed with either Jupiter or Mercury, or any of the gods of the Pantheon; and said—in language that told them that the apostles sought

them, not theirs, that they desired not aggrandizement on earth, but success in winning souls to Christ,—“Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities, from these idols, to serve the living God, which made heaven, and earth, and the sea, and all things that are therein.” Now, how completely did the apostles—and if you will read the whole New Testament you will be still more deeply impressed with it—shrink from every honour and compliment that did not really and truly belong to them. The greatest honour that Paul sought was to be the most successful preacher of the Gospel of Christ. They wanted no grand names, no dignified titles, no thrones, no lofty emoluments; all that they wished was to be the most extensively useful; and the amount of their usefulness was to them the measure of the honour with which they were clothed. And the apostle, while saying this, states at the same time that God “never left himself without a witness,”—and this teaches us a very useful lesson,—“in that he did good, and gave us rain from heaven,”—then the rain is not a phenomenon according to the laws of nature only, but also a gift of God,—“and he gave us fruitful seasons,”—then the harvest is the smile of God and its plentifulness is the expression of his munificence,—“and he filled our hearts with food and gladness.” Why then, he says, should you attribute to Jupiter and Mercury—speaking to the heathen then; and why now, if Paul were alive speaking to philosophers, should you attribute to second causes, that which is the gift of the great First Cause, even of God, and of God only? When they had restrained the people with this, “there came certain Jews from Antioch and Iconium, who persuaded the people.”

Now, mark again the strange vacillation of the crowd. These very same people who were prepared to offer sacrifice to Paul and Barnabas as gods, now were persuaded by certain bad Jews, who seemed then, and, alas! in succeeding ages have inherited the same character, only desirous of promoting dissensions among the crowd that they might profit by them; and that very people that deified Paul, now “stoned him, and drew him out of the city, supposing he had been dead.” However, God had work for Paul to do; and Paul, like the humblest individual, was immortal, till the work that God had given him to do was finished; and therefore he recovered from the maltreatment he received. We then read, that “he departed with Barnabas to Derbe; and when they had preached the Gospel in that city to many, they returned to Antioch,” which seems to have been a central place or a rendezvous of apostolical teaching, “confirming the souls of the disciples” by argument, by promise, by prophesy, by preaching; and exhorting them to “continue in the faith”—in the profession of it, in the practice of it, in the spread of it; and telling them with a candour that truth alone can afford, that “through much tribulation,” of some sort or another, “we must all enter into the kingdom of God.” “And when they had ordained them elders”—the word there is not ordained in the sense of consecrating by laying on hands; but it is, “when they had stretched out hands, and chosen by election, elders in every



church; who had the election is not stated; in all probability, from the fewness of the converts, the apostles themselves were the electors;—“and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch.” And then in the 27th verse we have an expression which shows us what the Church meant in those times. “When they had gathered the church together.” They could not have gathered all the converts of every land; it must have been therefore the converts in the city, or in a village, or in a house; and to that Church, to that assembly, to that gathering together of the saints of God, “they rehearsed,” as deputies, “all that God had done with them, and how he had opened the door of faith unto the Gentiles.”

### Life's Trials.

“Submission,” said my father, “is a very different thing from insensibility; it never was intended, Grace, that trials should be unfelt, for then their end would be unattained. No trial for the present seemeth joyous, but grievous; and pain, sickness, poverty, are in themselves evils. Yet, if we are walking in the way of God's commandments, we need fear nothing that shall meet us, not even the passing pain; for with it God may give such views of the ‘rest that remaineth,’ that all intervening labor and weariness shall seem but as a sweet preparation.” “One must have strong faith for that,” said Mrs. Howard, with a half sigh. “Yes, and strong love. Do you remember the account given of a lady, who, when she was about to submit to a dreadful operation, gave to one of the physicians the last letter which had come from her husband, asking him to hold it before her? And with her eyes fixed upon the open page and love-traced characters, she sat unmurmuring, unfainting, through the whole.” “So let a man keep eye and heart fixed upon the words of Christ. ‘As my Father hath loved me, so have I loved you,’ and, ‘Lo, I am with you always, even unto the end of the world;’ and they will gild even the deepest sorrow—how much more such trifles as beset us.”—Miss Wetherell.

### A Discourse on the Atlantic Cable.

A numerous and respectable congregation assembled at the Bethesda Baptist Chapel, 22d street, New York, on Sunday afternoon, Aug. 15th, at 3 1-2 o'clock, to hear a discourse on the successful laying of the Atlantic Cable, from the pastor, Rev. J. Bray. After the usual exercises, the Rev. gentleman announced his text:—

“But thou, O Daniel, shut up the words, and seal the Book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”—Daniel, xii: 4.

The preacher said he rejoiced exceedingly for all the present commotions of the earth, on the one hand, and the triumph of science on the other. In these very things he heard more and more distinctly the joyful cry—“Behold the Bridegroom cometh.” And he wished he had to-day the holy tongue of a Daniel or an Isaiah, to tell his hearers the glory of the coming of the Kingdom of our Lord. Whole nations are in commotion, and are rapidly preparing for the great battle-day of the Almighty. But there is an almost utter absence of inquiry in the world as to what these things mean. What means this strangely prevalent disposition to ignore prophecy, and to find in each new thing its own explanation? We seem to resemble a company of pilgrims who sit down to rest themselves on the very verge of a volcano—insensible of the fearful danger. One says—“What beautiful scenery”—mark you, on the edge of a volcano. “I think,” says another, “there is abundance of gold and precious stones there.” Says another, “Don't you think there are some good times at hand?” A fourth expatiates on the “wonderful progress of civilization.” A fifth catches the inspiration, and speaks with rapture of our railroads as so many peace and good will securities:

and of our telegraph wires and cables as bonds of universal fraternity. Now, all this is beautiful, very beautiful,—with just this one exception however: it is all talking in sleep. He had read many writings and speeches on this modern electrical achievement. Some of them spoke in sensible and eloquent terms of this electric tongue, whose mouth is in the wide Atlantic. But few of them spoke of God as the great originator and operator. Capt. Hudson's dispatch was worthy of the man and the occasion when it said, “God has been with us! The telegraphic cable has been laid without accident, and to Him be all the glory.” But he would not say much about the cable. He rejoiced that it was laid. The way it will operate in making fortunes or in losing them, how it may affect the markets, stocks, bonds or script, he would leave to editorial pens and to orators of the Exchange. He merely wished to speak for God in this matter, and ascribe to Him its authorship. God had foreordained the success of this cable on the 4th of August, 1858, and had given the necessary wisdom and perseverance to its inventors and executors to carry on this work. We should acknowledge God in it all. He would explain this “time of the end” in this text. A “time” in prophetic chronology meant one year of 365 days. A “time, times and a half” in Daniel's prophecy was coincident with John's prophecy of the same matters, when he said the outer court of the temple was given to the Gentiles, and the holy city, which they should tread under foot for 42 months or 1260 years. The Rev. Gentleman then connected this prophecy with the rise of Romanism under Phocas in 606, and its partial decline under Luther. He concluded, if the date of the rise of Antichrist should be taken from the year 606, his final fall should be in 1866. All the achievements of science, (he said) were but the precursors of this grand era. He had no man, dead or living, to thank for his interpretations. He followed no man's creed, and adopted no man's theories.—To God and to his own conscience, he held himself amenable, and by His Word, he should stand or fall. Daniel's prophecy pointed to the unfettered preaching of the Gospel, and the increase of knowledge. Before that time—excepting among a few persecuted Baptists, who were mis-named Ana-Baptists, and hunted through the earth—the word of God was bound. Now, however, men may preach. Oh, how this galled the Popedom! yet neither Popery nor hell could tie these men's legs or shut their mouths. Was it Luther who said, “If the Pope should kindle a fire from Wittenberg to Worms, I will appear in the name of the Lord?” Did he exclaim, “What, if every tile on the house tops of Worms was a devil, I would go?” And when told that if he *did* go, the Duke George would arrest and imprison him, was it Luther who replied, “If it should rain Duke Georges for nine days together, I will go?” He would ask was it Luther who spoke these sentences? No! emphatically, no,—it was God in the Reformation, and God in His instruments. He knew many would tell him that this telegraphic cable would bring nations together, and be a bond of national fraternity. True, it brings them together, but that it can keep them together remains to be seen. While two only brothers had the world between them, they could not agree, but one rose up and slew the other! Fraternity there was too feeble to resist the fiend fangs of personal prejudice. So it may be, as it has been ever since that time. If it fails between own brothers, it may between distant nations. Is there any electrical fraternity—any charm—in the mere cable? It is but a musical instrument, on which operators may play any tune they choose. It may sing, therefore, its war-songs, just as likely as its lullabys of peace. It will also fearfully precipitate everything. Let England declare war at 12 o'clock at noon, and we shall have the proclamation—through 3,000 to 4,000 miles distant—at 8 o'clock of the same morning. Oh, it will prove a mighty engine for weal or woe! Yes, belt the world with telegraphic cables—the Lord has need of them all. Bring the most distant nations together; they must hear the Gospel, that the “end may come.” For “the Lord has a controversy with the nations.” But let his brethren not dream of a na-

tional fraternity. God does *not* mean anything of that sort. His trumpet is sounding to arms. The boom of cannon, the voice of blood, and wail of woe—from all lands—is but begetting similar calamities. All Europe is seething like a boiling pot; and indeed, the world—east and west, north and south—is singing war notes, and preparing, by Divine impulse, for battle. It might seem strange, when every one was crying ‘Peace and good will to the earth,’ that he alone should seem to be opening the temple of Janus. Though all were working night and day to shut it, it was his work to “blow the trumpet,” not to make the people hear it; and to give it a ‘certain sound,’ not to make people believe it. One practical use of his (the preacher's) discourse should be in leading us carefully to examine our personal estate. Don't be led by that infidel philosophy that cries—“Where is the promise of His coming?” For, “as it was in the days of Noah, so shall it be in the coming of the Son of Man.” They ate, they drank, they were married and given in marriage, and, for aught he knew, they laid their telegraphic cables, but they knew not the Word of the Lord. Let the Christian believe in the Lord Jesus Christ, and he shall be saved. Oh, ye people of the living God, “lift up your heads” and rejoice, not that the lightning can be harnessed and be made to carry messages across oceans and continents, but rather rejoice that your names are written in the “Lamb's Book of Life.” For all written in that Book, there is a glorious immortality.

### Science and the Bible.

In speaking of this book there is one question which, though it does not occupy so large a space as formerly, nevertheless excites a great and growing interest, and it is this: Is it true that science in its freest development in the least degree contradicts any written word of God? Once it was said that it did, but what are the last results? That the progressive science of the nineteenth century and the statement in the blessed book show that true science and true religion have a common origin—the bosom of God. Now, mark, your Bible was not written to teach science, but it is the only book that stands the test of science. The Veda, the Shaster, and the Koran cannot stand the test, but the Bible can, and even when it seems to us beset with difficulty and mystery, those passages by modern investigation shine with a brilliant light. Let me mention to you one or two proofs of this. First of all the Bible never hints a system of science. If it had been written by mere human writers, they might have indicated here and there a system of science. It speaks of flowers and trees, from the hyssop on the wall to the cedar of Lebanon, but there is not a hint of a system of botany. It speaks of stars, and sun, and moon, but not a hint of a system of astronomy. So that no investigator or professor of science can assert that he is in the least degree assisted or impeded in his system of science by the Bible; so that it seems to me, the silence of the Bible is as impressive as its eloquence, just as on the dial the shadow and the sunshine are alike instructive as to the hour of the day. Then take the word “firmament,” which you find in Genesis. In the Greek it is translated by a word signifying a concave with a vast solid mass. Translators translated it according to their knowledge, but when you go back to the original word you find that it means a space without limit. So that, you see, Moses was far in advance of those who translated him; for the actual truth is disclosed by modern science. Take another instance: Job speaks of himself as standing on the circle of the earth; and Isaiah speaks of the circle of the sea. Now, you know that the rotundity of the earth was for some years regarded as a heresy by the Church of Rome; but no one believes now that it is a flat surface, except perhaps, Archbishop Cullen. Take one thought more: “Who can sway the influence of the Pleiades?” Many have wondered what was the influence of the Pleiades. Science, however, tells us that the stars, and the sun and the moon and the earth and their leading satellites, constitute one group which revolves round a central sun, and that central sun is one of the Pleiades. Here, then, we see that, while the Bible does not

teach science, when it does refer to science it is always correct.—Cumming.

Original.

### Early New England Adventism;

*Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c.* By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. X.—JOSHUA MOODY, HON. WILLIAM STOUGHTON, JOHN BAILY, JONATHAN MITCHEL.

Joshua Moody had his birth in England, 1633, was brought to N. E. 1634, and educated at Cambridge, ordained 1671, became minister at Portsmouth and Boston, dying 1697. He was educated thoroughly, was strictly pious, and was at one time invited to the Presidency of Harvard College, but declined. He was once imprisoned by the infamous governor Cranfield. He wrote more than 4000 sermons, only two of which were printed. He has left us nothing in relation to his views of prophecy but the following pleasant extract, which I think best to present. I copy it from his Discourse on Psalms 84:10, a duodecimo of 109 pages, Boston, 1685. He closes thus:

“If one day in God's house here upon earth be so much worth, what is a day, yea, the days of eternity worth in that upper house, that presence chamber the Father's house, where the Lord will exhibit all his glory before, and solace himself with his children forever. Think what a sweet time that will be. If now and then a glimpse of his glory be so taking and ravishing, what will near, intimate, familiar, uninterrupted, and endless fellowships with Father and Son be? If they be blest that may dwell in this house, and should still praise Him for the same, how will they be blest that shall forever dwell in that house? And what soul-delighting Hallelujahs will be everlastingly sung by those to whom the lines shall fall in that pleasant place, when they shall be possessed of that goodly heritage! This where we now are is but the gate of heaven, the porch, the courts belonging to that house of glory; what then is the inmost room, the Holy of Holies. If a day in these courts be worth a thousand, how many thousand, yea million of days and years is a day, an hour there worth! If this place be so beautiful and admirable, O, how amiable is that dwelling place! If obscure glimpses of God's glory in his house be so precious and pleasant, what will the beholding of him face to face be, and that forever and forever!” pp. 108-9. Such meditations are profitable to read.

Hon. William Stoughton was a Massachusetts magistrate, member of the Council, chief justice of the superior court, and Lieut. Governor of the state, being, says Dr. Allen, “of great learning, integrity, prudence, patriotism, and piety.” I cannot find that he was classed among the regular ministry, but he preached an Election sermon in 1668, which, says Allen, “has ranked among the best delivered upon the occasion.” Its title is, “New England's true interest not to lie, &c., on Isa. 63:8. 4to. pp. 40. Cambridge, 1670.”

I make an extract thus:

“It is not long before the Lord will finish his great works in the world. Antichrist shall be destroyed. Israel shall be saved, Zion shall be redeemed with judgment and her converts with righteousness. Though the Lord bear long with his elect, yet He will avenge them speedily. That he bears long hath been already fulfilled. What remains therefore to be accomplished but only that now He avenge them speedily? Yet a little while and he that shall come will come and will not tarry. Heb. 10:37. Blessed are they that wait for and can abide the day of his coming. Shall we love our share in those times of Refreshment which are so near to come?”

Stoughton died 1701, aged 70 years, and the foregoing is his only printed work. I cannot believe that he and so many other early N. E. writers could have entertained the modern notion of an intervening and temporal millennium. They never speak of such a millennium. And



their faith in the speedy advent, so often expressed, as I have amply shown, precludes such an expectation.

John Baily was born in 1643; being persecuted in his mother country for preaching the gospel he came to N. E. 1684, was first minister at Watertown, dying in much peace 1697. He was a minister of much piety and moral excellence. He was the author of "Man's chief end to glorify God, or Some brief sermon notes on 1 Cor. 10:31. 16mo. of pp. 160. Boston: 1689.

Cotton Mather, in his funeral sermon, said that not long before Baily died he preached 26 discourses upon Revelation 6:8; but I do not know that these were ever published. It proves that he did not shun the attempt to handle that wonderful book. I extract the following from his printed work. It is refreshing:

"Aim daily to have a pleasant smiling countenance at the morning of the resurrection. Aim at nothing short of exceeding joy then in the judgment day, and to be without spot or fault, Jude 24. Aim now to have a crown there. 2nd Tim. 4:8. Let your happiness lie in the second coming of Christ; be looking at the recompence in the resurrection, Luke 14:14; and that is the last time to take money in,—let it be your great care and study then to have your account weighty in a good sense.

"And O what a day will that be, when all the saints shall lift up their heads before God and angels, while all others shall find their faces gathering shame and blackness! When the arch-angel shall sound and gather all his armies together. O what a day of congregation will it be! And what a sad day will it be to some that must find it a day of separation, and that forever! But to the saints a joyful and glorious day, when each of them shall shine as the sun in the greatest splendors. O how will the vaults of heaven ring with their joyful acclamations! O what a train will follow the Captain of our salvation, and what a shout will they give when they take leave of a reprobate world!" p. 159.

Jonathan Mitchel had his birth in 1624, came to N. E. in 1635. He was educated at Harvard, and settled as pastor at Cambridge, where he continued 18 years. Dr. Allen speaks of him as "Eminent for piety, wisdom, humility, love, and learning." Cotton Mather wrote his Life, and it was while applauding the studied character of his sermons that he used that famous expression, since quoted, viz.—"they still smelt of the lamp" (*Magnalia*, ed. 1820, vol. 2. p. 76.) He wrote a "Discourse on Glory," &c. and three other works, dying in 1668, when says Mather, "He left his body to be dipped in the river Jordan, that afterwards in its resurrection, passing into Canaan, it may, beyond the story of Achilles, become impenetrable and invulnerable."

Not being able as yet to find his Discourse on Glory, I give a brief notice of his sermon on Nehemiah 2:10, May 15th 1667, printed Cambridge 1671, a 4to of pp. 34. In it he alludes to "the more full and final deliverance and restoration of the church, and peaceable flourishing of religion therein yet to come, the great scope of the providence of God, of the promises and prophecies of his word, and of the prayers and hopes of his people, when the peace and welfare of his people will be a matter of great and wonderful glory to God and an exaltation to his name and kingdom in the world, Rev. 19:1,2,5,6 & 11, 15." p. 9.

I judge that with Brightman, whom he quotes, he locates the 1000 years in the past, and not once dreamed of a millennial 1000 years intervening between him and the end. His eye was fixed on that "last advent long desired"; for reverting to it he exclaims:—

"Christ shall break out of the clouds and sit him down on the throne of his glory, . . . and the Lord the righteous judge shall give you a crown of righteousness, and not unto you only, but to all them that love his appearing." p. 34.

Thus taught Moody, Stoughton, Baily and Mitchel, of the Early New England Fathers.

#### Original. Waifs.

A few hours after arriving at Chicago, Aug. 13th, while walking down State st., one of the

principal thoroughfares of that city, we noticed an assembling at the corner of a street, and inquired the cause. The answer was, A man has just been shot and carried into this store. The man shot, was an Irishman, a carpenter by trade, named James Magee, who lived about an hour after the catastrophe. The murderer was a young man, named Francis Busch, a law student, and son of an old and highly respected citizen of large wealth and influence. And the circumstances were these:

A Mr. C. E. Boggs, a master carpenter, is erecting a brick building on the West side of State street, just South of Van Buren. The next building, South, is a two-story frame one, occupied above as a dwelling house, and below as a lager beer saloon, by Jacob Rome. Mr. Boggs claims that Mr. Busch's building encroaches upon his land, some four or five inches, and he was requested by Mr. Boggs to have it moved, but Mr. Busch refused to do so. Mr. Boggs sought the advice of counsel, who told him to proceed and cut down so much of the building as stood on his land, and that he would be protected by law in doing so. Mr. Boggs set men at work taking off the clap-boards from Busch's house on the side which encroached upon his, and soon after they commenced, Francis Busch, a young man aged nineteen years, and son of Mr. James B. Busch, approached the men who were at work, and threatened to shoot them if they did not desist. They stopped work, and shortly after had young Busch arrested by the police, who had been previously sent there by order of Mayor Haines, in anticipation of a disturbance, and he was taken to the police office, where he was soon after bailed out by his father recognizing in the sum of \$300, and he returned to the scene of the disturbance. Further trouble being apprehended, officers Wood, Cleaves and Knight were sent there also. Shortly after young Busch returned, he commenced making manifestations of some evil designs, and he was consequently watched closely by the officers, but finally he went into the beer saloon kept by Jacob Rome, and which is in the building from which the workmen were tearing off the sidings, got a Colt's revolver from Rome, and it being previously loaded for the purpose, went slyly on to the platform of Boggs's building, and up close to James Magee, who was on a ladder engaged in putting up a platform, and shot him through the body, the ball entering his left side just below the ribs, passing through his left lung, and lodging near the base of the ninth rib. He was taken to the drug store nearly opposite, where he died in about an hour. Young Busch was immediately seized by the officers present, who had great difficulty in preventing the other workmen from killing him on the spot. He was brought to the police office and locked up. His father, James B. Busch, and Jacob Rome, were also soon after arrested, and locked up as accessories in the fearful tragedy.

Magee, the murdered man, lived with his parents at 208 Buffalo street, and was about thirty years of age. His aged father arrived soon after the terrible occurrence. His lamentations were most pitiable.

Francis Busch is a young man of fine talents, a recent graduate of a Jesuit College in Indiana, and has been until within about two months past, a student in the law office of Wilkins, Thomas & Roberts. He has been very generally esteemed as a quiet, honorable, inoffensive young man. But he will now doubtless have to suffer the terrible penalty of the law.

Aug. 13th at Chicago, was a terribly hot day, and we suffered more from the heat, than on any previous day during the season. The glare of the sun, reflected from the white buildings and stone pavements, was also most blinding, and we found it difficult to walk the streets, except with our hand over our eyes.

This place is denominated "The Garden City of the West"—so called because it is situated in the prairie region, which is susceptible of being made one immense garden. The state of Illinois is also called the garden of the United States.

Chicago is making great improvement in the grade of its streets and style of buildings; but its sidewalks are the most uneven, uninviting and difficult for pedestrians of any city we ever visited. In going half a mile in any direction,

one may be obliged to go up and down from two to six steps, more than twenty times—every man establishing his own grade of walk at such elevation as suits his convenience, and reaching it by steps up and down from the grade adopted by his neighbor. We believe, however, that ordinances exist which require some specified grade to be adopted by all the abutters on any given street.

We stopped here only till the 7 o'clock P. M. train of cars left for Dixon, 98 miles west, which place we reached after seven hours' travel, at between two and three in the morning of Aug. 14th. The time was nearly all occupied by conversation with a man who was on his way to Kansas, and who was a genius in his way. We were a little annoyed by mosquitoes of a large size, which came into the cars from the prairies we crossed, and had killed several, when this man, who sat near, remarked,

"They don't annoy me. As soon as one bites me he dies."

"You are fortunate," we said. "What is the great secret of your power over them?"

"Why," said he, "I drink so much whisky, that when they bite me it is a deadly poison to them."

"That must be a very convenient defense we said, 'so far the insects are concerned; but is not the bite of the whisky, a little worse than that of the mosquitoes?"

"O no. In Kansas we can't get along without whisky."

"You are from Kansas, then?"

"Yes, and I am on my way there now, to attend the great land sale."

"Well, which side of the two parties there do you take?"

"Why, you see, I don't care anything for either; but I fell in with the border ruffians, and had to go their side."

"You go for slavery then?"

"No, I don't go for slaves; but am against negroes in any shape. I don't want them anywhere, whether slave or free."

"God made them as he did others, and they must live somewhere."

"Well, wherever they are, they are just fit for slaves, and that is what old Noah said they should be."

"Where do you find Noah saying that of the Africans?"

"Does he not say that Canaan should be a servant of servants to his brethren? and did not God set a mark upon him?"

"God said that of Canaan, but he put no mark upon him, nor did the Africans descend from him."

"From whom then did they descend?"

"From Cush, and other brothers of Canaan; but the descendants of Canaan settled in the land of Palestine."

"Well, did not God put a mark on him?"

"No. He put a mark on Cain, but not on Canaan. You have confounded the two."

"That may be, but when Cain went into the land of Nod and knew his wife, how can it be true that all descended from Adam?"

"There is nothing to show that Cain's wife was not a daughter of Adam."

"How then came she out in the land of Nod?"

"There is nothing to show that she did not accompany Cain there."

"It does not say that she did."

"No, nor does it say that she did not; and you can predicate no argument on the absence of testimony."

"Well, perhaps that is so; but I did not examine that scripture to find what was said about Cain, but to make out that man had not got any soul."

"You did not find anything of that kind; for it is expressly said that man became a living soul."

"I know that, but it don't say that man was created an immortal soul. The Bible teaches that man has no immortality out of Christ."

"True. But eternal existence is not immortality. Man may exist forever, and never have the eternal life that the Bible promises."

"Does not Paul say that we are to seek for glory, honor, immortality and eternal life; and if we are to seek for it, how can we have it with-

out seeking for it?"

"We cannot. But the glory, honor, and immortality for which we are to seek, and the eternal life which will be granted to those who seek, are not mere existence, but the most perfect and happy condition of existence that it is possible for man to attain unto. And this is shown by their being contrasted with indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. The immortality promised, is thus contrasted with a condition of suffering, and not with annihilation, which would have been so named if that was its opposite."

"Well, I believe that a dead man is dead, and that the dead know not anything."

"A dead man is certainly dead, but not necessarily unconscious. Adam died in the day he eat the forbidden fruit; and yet he lived centuries after."

"He did not die in that day. It is in the margin, 'Dying thou shalt die.' He only began to die in that day."

"If you, sir, know anything of the significance of that Hebrew expression, you would know that it occurs in the Bible in numerous instances, and is invariably rendered, Thou shalt surely die, and it can mean nothing else. You have been misled by some one who knew nothing of what he affirmed, or else who was not a truthful man, for all who have any knowledge of the subject know that it will not bear the meaning you attach to it."

"Is not death unconsciousness?"

"Not necessarily so. The thief on the cross was to be in Paradise with Christ on the day of the crucifixion."

"Well, I can prove that he was not."

"How so?"

"Because on the third day Christ said he had not yet ascended to the Father; and therefore the thief could not have been there with him."

"True. But their not being with the Father, does not prove that they were not in Paradise, where Christ said they should be, and which is not heaven."

"But the righteous will not receive their crowns till Christ comes."

"Correct again; but being crowned then, does not necessarily imply unconsciousness till then, anymore than our being now uncrowned makes us now unconscious."

"The dead know not anything."

"Why do you stop there, at a comma? Does it not also say, Neither shall they any more have a reward? and taking it without qualification, how can the righteous ever be raised?"

"That is so. I never thought of that. How do you explain that passage?"

"It is qualified by the connection, which shows that the meaning of the passage is that the dead do not have a full realization of, and interest in, the things done here under the sun."

"But in that very day their thoughts perish."

"Their thoughts perish—their plans and purposes, the schemes they have thought to accomplish, which are all frustrated by death; but it is not the faculty of thinking that perishes."

"Do we not read, 'the soul that sinneth, it shall die?'"

"Yes, and, also that they shall go away into everlasting punishment."

"If they are unconscious forever, they are punished forever."

"Nay, for punishment can exist no longer than consciousness does. You cannot inflict punishment on what is inanimate."

"They are punished by the torment which makes them unconscious."

"If that torment is the punishment, as that punishment is eternal, the torment must be."

"Well, I rather think I have got into the wrong pew. I never heard any one take the position you do. I am a second adventist, and when I talk with ministers and deacons I use them all up, and I thought I could use you up. What are you?"

"My name is—. I am a second adventist, and edit the Advent Herald. You have seen that, I suppose?"

"No, I never heard of it. I have taken the Bible Examiner and Advent Harbinger, and they teach my views."

"Yes, they teach your views, but can sustain



them only by ignoring facts and texts which you seem never to have heard of before. They have misled you. Were you always satisfied with their teachings?"

"Not always. There are some things I could never reconcile. I could never understand how some could be beaten with few stripes and some with many, if all became alike unconscious; nor how the unconscious can be left with the declaration, that he that is filthy shall be filthy still, &c., which always seemed inconsistent with that doctrine."

"Those are inconsistencies, and the Bible is full of such. Here is a copy of the Advent Herald which I wish you would put into your pocket, and read at your leisure. Perhaps you may like to take it."

"I will read it. I never heard of it before and I may send for it when I get settled; but you teach a different doctrine than I ever heard of before."

"Now, my friend, we have had a long conversation, and as you say you are a second adventist, I want to ask you how you can persist in the use of whisky to the extent you do, with your religious profession?"

"Why, you see, I kept a liquor and gambling saloon in Kansas, and had to drink with the rest of them."

"But is that business the kind of employment for a Christian to be engaged in?"

"No, I know it 'aint; but a man must do something."

"True, but there are some things which a Christian may not do. You dishonor the cause, and cannot be prepared to meet your God. Have you been seeking for the glory, honor, and immortality of which you spoke, while engaged in such employment?"

"No. My hope has been that I should cease to exist. All I ask of God is that he will put me out of existence. When I was sick a year ago, and thought I was going to die, that was my hope. I sent for my sister, and told her not to worry about me, that God could not be so cruel as to make me suffer forever all I then suffered, and that if he was, I would have nothing to do with him. But I did not believe there was any hell, and had rather die than not."

"Was not your hope, then the hope of the infidel—that of blank annihilation?"

"Yes, it was; it has been my only hope."

"Will not the hope of the infidel perish? and if annihilation is his hope, how can his hope perish, if he is annihilated?"

"I do not see."

"No, nor can you see. And now let me ask you to tell me candidly, what has been the effect on your own heart and life of the doctrine of annihilation?"

"I confess that it has made me wicked and careless respecting the future. I have thought that if I lost heaven I should not suffer forever, and so I have not cared what should become of me."

"But, my friend, would any truth of God tend to make any one indifferent to his mercy? and does not the effect which you confess this doctrine has had on you, show what a dangerous error it is?"

"It would seem so; and if it is false I am lost."

"Nay. Why not seek for glory, honour and immortality, and so secure the eternal life promised, and thus avoid the indignation and wrath, tribulation and anguish which God will surely visit on you for ever, if you pursue your present course? Now promise me that you will never again drink or sell another drop of spirits!"

"So help me God, I will never sell another drop; but I can't promise I will never drink."

"If you continue to drink, you will be damned for ever, and your only hope of repenting and believing in Christ, is in breaking off at once."

"I promise that I won't drink a drop after I get beyond St. Louis."

"Promise that you won't drink from this time."

"Oh, I can't, I shall break it."

"Promise, and keep it, or you are lost, and don't lay the flattering unction to your soul that

you will be for ever unconscious; for there is no peace, saith my God, to the wicked."

The bell rang. We were at Dixon. I could get no promise; I commended him to God, and enjoined on him to abandon his delusive hope of annihilation, and flee from the wrath to come, and bade him, Good-by."

B.



## ADVENT HERALD.

BOSTON, SEPTEMBER 4, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

### II. A DEFENSE OF THE NEGATIVE. No. 11.

In the preceding Nos. we have attempted to follow the affirmative,—replying to the points that have been raised. This task being completed, the *Herald* is now at liberty to take the negative of the question under discussion, and to argue its position, independent of what may, or of what may not, be held respecting it by the affirmative.

#### THE 1000 YEARS, SIX TIMES REPEATED.

The Millennium brought to view in the 20th of Rev. is, as the word implies, a period of 1000 years; which is six times referred to in the compass of a few short texts:

1. In symbolic vision, an angel is seen to descend "from heaven, having the key of the bottomless pit, and a great chain in his hand." He lays hold of Satan, binds him for a thousand years, casts him into the abyss, shuts him in, and sets a seal upon him.

2. During that incarceration, he will deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

3. There were the thrones of judgment; and the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, or his image, nor had received his mark—"they lived and reigned with Christ a thousand years."

4. "The rest of the dead," i. e. those who did not thus live and reign, lived not again until the thousand years were finished.

5. The living again of souls, which had just been symbolized, is divinely interpreted to be "the first resurrection." Its subjects are declared to be exempt from the second death, and it is again repeated of them, that "they shall be priests of God and of Christ, and shall reign with him a thousand years."

6. "When the thousand years are expired, Satan shall be loosed out of his prison," i. e. for the "little season" referred to in No. 2 and will go out to deceive the nations which are in the four quarters of the earth, and will induce them to encompass the camp of the saints and the beloved city: but they will not do more than to thus come up on the breadth of the earth—displaying their malice without being able to injure a saint—when fire will come down from heaven and devour them—they with Satan being returned together to the abyss forever.

These several references to this one period, give us a sufficient insight into the nature of the events which usher it in, and of the condition of things which mark its continuance.

#### THE DEMONSTRATIVENESS OF INSPIRED SYNCHRONISMS.

The undisputed axiom in mathematics, that

"things which are equal to the same thing are equal to each other," can be a no more self-evident truism, than that in chronology, that "Events which synchronize with the same event, must synchronize with each other." As this also is a truism which cannot be controverted, we shall attempt to shape our argument in harmony with it. In so doing, we have only to note the events which precede and usher in this millennium, and find what other events the scriptures make them synchronous with. And as Christ's coming shall, or shall not, be found coetaneous with these, it will determine, with all the precision of a mathematical deduction, whether this advent will be pre or post-millennial.

As this is what the question in controversy must turn upon, both logically and scripturally, we trust that our opponent will see its bearing on the issue, and show by a ready and prompt acquiescence in every point that is proved, as we also hope to do, that he is not controverting for victory, but is sincerely solicitous to ascertain, the precise import of these inspired utterances.

The events which precede or usher in the Millennium under discussion, as symbolized in the vision of the Apocalyptic seer, are,

1. The descent of the angel, commissioned to seize and bind the dragon, and the incarceration of the devil in the abyss;
2. The placing of thrones, and the judgment session.
3. The living again of the nonworshippers of the beast and image; and,
4. Their reign with Christ.

Either of these events alone, in the light of the events they synchronize with, it would seem, should sufficiently demonstrate the problem in dispute; but taken in connection, they constitute a four-fold cord, which no ingenuity of ratiocination can escape from. And,

#### I. THE DESCENT OF THE ANGEL AND SATAN'S INCARCERATION OF THE DRAGON.

In symbolic imagery John "saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." vs. 1-3.

This imagery being symbolic, its significance can be determined only by a knowledge of the characteristics and laws of symbols.

A symbol is an object or act made to represent an analogous one.

As the event here brought to view is an event of the future, and did not itself transpire to John's vision, the scenery recorded is only representative of that future event, and is therefore symbolic.

These prophetic symbols, then, comprise the angel, his descent from heaven, his acts, the key, the chain, the abyss, Satan, and the restraint and incarceration to which Satan is subjected.

Satan, here, can only symbolize himself; the abyss must be symbolic of the place of his restraint. And the key and chain must be symbols of the power or means by which the abyss is opened, and Satan restrained.

An angel is a messenger, and may be a human or a superhuman one,—according to his characteristics.

When used as a symbol, an angel often symbolizes a body of individuals. Thus the angels in Rev. 14: 6-11, symbolized bodies of religious teachers, whose instructions and labors correspond to those illustrations. In the present instance, the acts of this messenger are such as no body of men will ever be commissioned to perform; they are such as it is expressly recorded the angels of heaven will execute: and therefore his descent and doings symbolize the agency predicted in Matt. 13:41,42,—when, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."

The gathering of all offensive and iniquitous things out of the kingdom, must include with Satan's children, Satan himself, the author of all offenses and the great inciter to all iniquity; and when he is gathered out, all offensive things must be gathered out with him; and hence his being bound and incarcerated must synchronize with the cleansing and purification of the kingdom which is there predicted.

This sending forth of the angels is in connection with Christ's coming. For it is "in the end of this world," (Matt. 13:40) that they are sent,—the synchronism of which we shall have occasion hereafter more particularly to notice.—It is when "they see the Son of man coming in the clouds of heaven with power and great glory," that "He shall send His angels with a great sound of a trumpet," for the gathering of His elect (Matt. 24:30,31).—"When the Son of man shall come in His glory," there will

be "all the holy with Him," and then also "shall he sit upon the throne of his glory," (Matt. 25:31). "When the Lord Jesus shall be revealed from heaven," it will be "with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus," (2 Thess. 1:7,8)

These scriptures demonstrate that the sending forth of the angels for the work of purification and restoration of the kingdom, will synchronize with Christ's coming; but there is a more marked synchronism in the specific event here synchronized, viz. in the incarceration of Satan; for when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," when "the earth also shall disclose her blood, and no more cover her slain" (Isa. 26:21), "in that day the Lord with his sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan the crooked serpent," (Isa. 27:1). And

As this event must synchronize with the binding of Satan, so must his binding synchronize with the Lord's coming out of his place to punish the inhabitants of the earth for their iniquity; but this will be when He will be revealed from heaven with his mighty angels, as shown in the quotation from 2 Thess. 1; which also synchronizes with the last symbolization which precedes Satan's binding. For in that the revelator "saw heaven opened, and beheld a white horse; and He that sat on him was called Faithful and True, and in righteousness He doth judge and make war: His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name was called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."

This description identifies the symbol as representing the Lord Jesus Christ, coming forth from the open heavens, and followed by the celestial hosts. But he comes to tread the rebellious nations "in the wine-press of the fierceness and wrath of Almighty God." And He does this; for "the beast was taken, and with him the false prophet," which symbolized the ruling powers of the earth, and "these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the house, which sword proceeded out of his mouth," (Isa. vs. 29,21.)

This being a plain symbolization of the coming of Christ,—of the coming forth of Jehovah out of His place to punish the inhabitants of the earth,—and the nations being so punished that their ruling officials are cast alive into the abyss, and the remnant of the people being slain with the sword—the predicted vengeance being taken on all who know not the Lord and obey not the gospel;—there now remained nothing to be done, to complete the gathering out of the kingdom of all things that offend, but the binding of Satan himself, and the hurling of him into the abyss,—the symbolization of which is next shown to John, and which binding and incarceration, therefore, is in connection with Christ's coming.

As the binding of Satan thus completes the gathering "out of all things that offend," it must be preceded by the destruction of "the Man of Sin"; for when there is no longer any Satan to seduce, there can be no Man of sin to work iniquitously. But that Wicked, is one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2. Thess. 2:8); which demonstrates that his coming will precede Satan's binding; and as a logical necessity, it must be pre-millennial. The warring agency, symbolized by the little horn of the nondescript beast of Dan. 7:8, cannot continue to war after the binding of Satan; but Daniel "beheld, and the same horn made war with the saints and prevailed against them, until the Ancient of days came" (Dan. 7:21), at which time "One like the Son of man came with the clouds of heaven, and came to the ancient of days," and was invested with the kingdom, (vs. 13,14).

The growing together of the "wheat and tares,"—of the children of the kingdom with the children of the wicked one, cannot continue after the binding of that wicked one; but these "will grow together until the harvest," (Matt. 13:30), which is the end of this world, (v. 40) at which epoch, as we shall hereafter show, Christ will personally come.

These several synchronisms with the binding of Satan, synchronizing also with the personal advent, demonstratively determine that the advent will precede the millennium. And this is corroborated by the judgment.



## 2. THE SYNCHRONISM OF THE JUDGMENT.

In continuing the record of the vision, John says: "And I saw thrones, and they sat upon them, and judgment was given unto them," v. 4.

The significance of this judgment scene is made emphatic by the result which follows viz. the living again of those who had not worshipped the beast or image nor had received their mark. As only those lived, and "the rest of the dead lived not again until the 1000 years were finished," there was needed a judgment to adjudicate respecting the dead, to determine which of their number should, and which should not "have a part in the first resurrection"; so that the living again of the justified, and the non resurrection of the condemned, should harmonize with God's righteous judgment; for "it is appointed unto men once to die, but after this the judgment," Heb. 9:27. As the living saints, also, "which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air," when "He shall descend from heaven with a shout, with the voice of the arch angel and the trump of God,"—it follows, that the characters of the quick will likewise be adjudged at the same epoch. And in harmony with this we read, that the Lord Jesus Christ "shall judge the quick and the dead at His appearing and his kingdom," 2. Tim. 4:1.

The same judgment scene is brought to view in the 7th of Daniel, where the prophet says; "I beheld till the thrones were cast down"; or, as it is literally, the seats were placed,—the oriental seats being ottomans or cushions which are cast or placed on the floor where they are arranged for occupancy—"and the Ancient of days did sit. . . the judgment was set, and the books were opened," Dan. 7:9, 10.

As a result of this judgment, "the beast was slain, and his body destroyed and given to the burning flame," v. 11. Also of the "little horn" we read, that "The judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end," (v. 25); for, when the Ancient of days came, "judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom," v. 22. Thus this judgment in Daniel synchronizes with the destruction of the beast, and precedes the reign of the saints; but it also synchronizes with the coming of "One like the Son of man in the clouds of heaven."

This also is in harmony with the other scriptures; for, "when the Son of man shall come in his glory, and all the holy angels with Him, then shall he sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another as a shepherd divideth his sheep from the goats," Matt. 25:31, 32.

This is evidently the judgment of the living nations, and the separation of the justified from the unjust, which is to be in connection with the resurrection of those which sleep in Jesus. It perfectly harmonizes with the separation recorded in the 13th chapter of Matthew, when, at the end of this world, "the angels shall come forth, and sever the wicked from among the just" (v. 49.) And the result of this adjudication is the same as that; for, after that separation, "shall the righteous shine forth as the sun in the kingdom of their Father," (v. 43;) while, as the result of this, "shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world" (25: 34.)

Another synchronism, which there will be occasion to refer to again, is found in the 11th of Rev. and which makes this judgment synchronous with the 7th or last trumpet: for at this epoch, we read, "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great, and thou shouldst destroy them which destroy the earth," v. 18. This, according to the context, is when the kingdoms of this world become that of our Lord's and of His Christ's, who shall reign forever and ever. The judgment, the reign, and the last trump, are thus synchronous; and as all these synchronize with the second Advent, it follows that Christ's advent will be premillennial.

## Catechetical.

## ON GOD.

What may we know of God?

Ans. We may know of God only what he has revealed to us of himself in his works, and in his word.

What do his works show respecting him?

Ans. "The heavens declare the glory of God, and the firmament sheweth his handy work" Psal. 19:1. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," Rom. 1:20.

What do the Scriptures reveal of God?

Ans. The Scriptures reveal that "God is a spirit" (John 4:24,) of Infinite wisdom, power and goodness, (Psa. 146:5,) "Eternal, Immortal, Invisible" (1 Tim. 1:17,) Self-existent, and unchangeable in his purposes, (Mal. 3:6.)

What is a spirit?

Ans. A spirit is a substantive existence, the attributes of which are thought, feeling and will.—These are never inherent in matter, the attributes of which are extension, attraction, impenetrability and inertia.

How do the Scriptures contrast spiritual and material existences?

Ans. When the disciples were affrighted, supposing that the risen Savior was a "Spirit," he said unto them, "A spirit hath not flesh and bones as ye see me have," (Luke 24:39.) And Isaiah said that the Egyptians' horses were "flesh and not spirit" Isa. 31:3. When man dies, "then shall the dust return to the earth as it was, and the spirit shall return to God who gave it," Eccl. 12:7.

What is Self-Existence?

Ans. It is an existence, independent of any other being or cause, inherent in God's nature and peculiar only to him. "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts: I am the first and I am the last, and beside Me there is no God" Isa. 44:6.

What is to be understood by "eternal?"

Ans. A duration of being, which never had a beginning and can never have an end. God denominateth himself, "The High and Lofty One that inhabiteth eternity," Isa. 57:15.

What does the term immortal signify?

Ans. It is a condition of being that has no principle of alteration or corruption. God "only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6:16.

## ON THE SONSHIP.

"What think ye of Christ?—whose Son is he?" Matt. 22:42.

Ans. "Our Lord Jesus Christ was made of the seed of David according to the flesh; and declared to be the Son of God with power as to his divine nature,\* by the resurrection from the dead," Rom. 1:3, 4.

"If Christ be David's son, how doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool?"—and "if David then call him Lord, how is he his son?" Matt. 22:43-45.

Ans. He is both "the Root and the offspring of David" (Rev. 22:16)—The Root from whence David sprang, and the Rod that came forth "out of the stem of Jesse," Isa. 11:1; of Christ it is said "In that day there shall be a root of Jesse which shall stand for an ensign of the people," v. 10; and of Jesse it is written, "A Branch shall grow out of his roots," v. 1.

What evidence is there that Christ was David's son?

Ans. It is contained in "the Book of the generation of Jesus Christ . . . the son of Abraham" (Matt. 1:1,)—which traces his genealogy down from Abraham through Solomon the son of David to Joseph his reputed father, and husband of Mary; and in that other genealogical record in Luke (3:23-36,) which traces the genealogy of the father of Mary back to Nathan the son of David, the son of Abraham and the son of Adam.

If Joseph was only Christ's reputed father, why is his genealogy given?

Ans. It silenced the cavils of the Jews who said, "Is not this the son of Joseph, whose father and mother we know?" John 6:4; also "Hath not the Scriptures said, That Christ cometh out of the town of Bethlehem, where David was?" Ib. 7:42.

"The original Greek, as any one may see who understands the language, and the opinion of the generality of commentators, requires us to render the latter part of this as follows: 'Made of the seed of David, as to his human nature, and manifested with power as the Son of God, as to his divine nature—by resurrection from the dead.' I am sure that language could hardly be made more clearly to express the doctrine of the eternal Sonship of our Redeemer than in this passage, where he is said to be the Son of God as to his divine nature."—*Gene-see Evangelist*, May 28th, 1858.

## ON MAN.

"What is man?" Job 7:17. Psal. 84:144:3; Heb. 2:6.

Ans. Man is an accountable being\* endowed with reasoning faculties†, but with a limited capacity,‡ and constituted of "spirit, soul and body" §

What was his origin?

Ans. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7. "So God created man in his own image," and "likeness," Ib. 1:26, 7.

\* Matt. 12:32; † Isa. 1:18 ‡ Isa. 2:22; § 1 Thess. 5:23.

What is meant by man's being created in God's image and likeness?

Ans. He was "after God" i. e. in God's likeness, "created in righteousness and true holiness," (Eph. 4:24); and "in knowledge, after the image of Him that created him," Col. 3:10.

What place did man occupy in the scale of created intelligences?

Ans. God "made him a little lower than the angels," "crowned him with glory and honor," and gave him the "dominion" of this earth, Psal. 8:5, 6; Gen. 1:26, 28.

God being the creator of man, what relation does man sustain to him?

Ans. That of a dependent creature, subject to his pleasure: "For in him we live and move and have our being," Acts 17:28.

## "Thou shalt surely die." Gen. 2:17.

Dear Brother, You regard this as a penalty, hence an imprecation of what the sinner deserved.

QUESTIONS.—1. Is not the Hebrew language destitute of moods? I think Dr. Cumming so says.

2. Was it not optional with the Translators to use such moods as they saw fit?

3. Will not the original warrant this translation,—"Thou wilt surely die," and hence be a prediction of what would naturally betide the sinner?

The moment that the decision, to eat of the "tree of knowledge of good and evil," was made, life was a forfeit, man was in a state of death; that is, the results or the future were anticipated as being already present, as we say of a man who has taken a deadly poison (though he may live days) he is a dead man.

Also a man who is under sentence of death, awaiting his execution, he is a dead man.

Yours, Timothy Wheeler.

Waterbury, Vt., Aug. 13, 1858.

Any reaffirmation that we might make, would leave this precisely where it was before left; for if our former statement was incorrect, its repetition would be so also. What is needed, then, is a decision on this point from one who is known to know whereof he affirms. And this we have in the following, from Prof. Whiting, to whom these questions have been submitted.

## REPLY.

The Hebrew has three Moods—viz. Indicative, Imperative and Infinitive, as a reference to any grammar will prove—for instance, Stuart's. But while there are not distinct forms for the Subjunctive and Optative,—by the use of particles the thought may be expressed with as much accuracy as though those forms existed. This remark also applies to the Syriac, which is a cognate language.

2. Hence, it is not optional with translators to use such moods as they see fit. The rendering of the Septuagint or Greek translation of the Hebrew Old Testament, made by men who spoke and wrote both Hebrew and Greek, is decisive on this point.

3. The rendering "Thou wilt surely die," making the original a mere prediction, is inadmissible for the following reasons: First, the grammatical form is that of the Infinitive absolute with a finite verb, or a verb in the Indicative future,—Moth tamooth. In this case it marks intensity, Stuart's Gr. § 541. And here, says Stuart, "assurance, certainty," as Gen. 2:17, "Thou shalt surely die." So Ger. tasoph tosof, "he is surely torn in pieces." It will be observed that this Infinitive is placed before the finite verb. Second. If we wish to express continued action, as in the English "dying thou shalt die,"—then the order must be deranged and the Infinitive be placed after the finite verb, Tamooth moth. So it is in Gen. 8:7. Still, there are cases of this kind, where the sense is the same with that first named, that is, certainty and not continued action is implied. Again, the Future tense Indicative is used with all the force of an Imperative, in a great number of cases. We have an instance in the verse under consideration (Gen. 2:17,) "Thou shalt not eat"—lo thocal (Indicative Future.) It would hardly answer to render this "Thou wilt not eat,"—for as a prediction it could be proved to be false from the event. But suppose we render the passage according to the suggestion which the correspondent has made, we shall then have this sentence, "Thou wilt not eat of it; for in the day thou eatest thereof thou wilt surely die." To show the incorrectness of supposing that where the Infinitive precedes the finite verb, we are at liberty to render the phrase so as to imply continued action, reference may be made to Lev. 24:16, "And he that blasphemeth the name of the Lord, he shall surely be put to death, moth yoomath, and all the congregation shall stone him with stones." This can hardly be regarded as "a prediction of what would naturally betide the sinner."

As to the inference of the correspondent, "The moment," &c., it is submitted that as his criticism is not well founded, and his inference rests on the criticism, its value will be seriously impaired.

## Error vs. Truth.

All error is the result of wrong teaching, the want of teaching, or the rejection of it.

The absence of instruction, must be owing to either an inability, indisposition, or disinclination to learn, or to a want of opportunity.

All rejection of the truth is due to ignorance of it, hatred of it, or prejudice against it.

Those who persist in error, may attribute it either to their imbecility, want of information, bigotry, or prejudice.

And those who do not reason, either cannot, will not, or dare not.

A COMMAND.—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1. Pet. 3:15.

A QUESTION, TO THE CRISIS.—What rule or law of language, justifies the treatment of the word "body" in 1 Cor. 5:6, as a metaphor?

If it may be taken as a metaphor when at variance with the law of metaphor, why may not any word be understood as figurative, by sticklers of literal interpretation, when the literal contradicts their theory?

Why is an answer denied to our oft-repeated request respecting "body?" Is there a will not, or a cannot, answer in the way?

## The Beard.

God made man with a beard and laid on him the injunction, "Neither shalt thou mar the corners of thy beard," Lev. 19:27: "They shall not make baldness upon their head, neither shall they shave off the corners of their beard," 21:5. "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads," Ezek. 44:20.

Some young men who were so unfortunate as to lose one-half of their beards, were commanded by King David to tarry at Jericho until their beards were grown, 2 Sam 10:5.

To be shaved was a mark of degradation. Thus it was predicted, "On all their heads shall be baldness, and every beard cut off," Isa. 50:2.

The Hebrew term, expressive of one who is denuded of his hair by shaving, is in our version rendered "peeled." The Egyptians were the only nation of antiquity that shaved, and they are described by the prophet as "a nation scattered and peeled," Isa. 18:2.

Men first shaved as an act of idolatrous worship; its continuance is a barbarous practice. It is a waste of time, and blood, and makes a man look puny and effeminate.

IMPORTANT MOVEMENT AMONG THE ISRAELITES.—The recent consecration of the new synagogue, Oheb Shalom, on Hanover street, has inaugurated an important reformatory movement among the Israelites in this city. The members of this congregation, who had up to that time professed the orthodox creed of the Hebrew Church, and strictly observed its prescribed rites and ceremonies, have now discarded some of the fundamental principles of their faith, and abandoned its old and established form of worship. Besides the introduction of an organ and singing hymns in the vernacular tongue, they have adopted a prayer-book which gives due expression to the remarkable change of the religious sentiment which is beginning to make its way among a large portion of that ancient people. Among the most important changes which have thus far characterized the movement, the restitution of the Mosaic polity, and the return to Jerusalem, and the re-establishment of sacrificial worship, are no longer objects of hope and prayer. The dogma of a millennium, in a somewhat modified form, is a prominent feature of the new prayer-book. These radical changes among the people of Israel, who have for so many centuries adhered to the strict faith of their fathers, have, of late, resulted in the formation of numerous congregations, which deviate more or less from the orthodox standard. The new prayer book is the conjoined production of three Rabbis, of whom Rev. Dr. Isaac M. Wise, of Cincinnati, is the most distinguished. The congregation of Har Sanai, in High street, also differ from the Orthodox creed in so far that the males and females occupy the same floor, the latter not being required to occupy the gallery. Another feature of this congregation is the fact that its members are permitted to eat whatever food they please, all laws regulating that principle having been abolished. With regard to the Sabbath, however, all are agreed, and the seventh day is still observed as a day of rest—an entire cessation from labor, so that not even a fire may be kindled in the house of the Israelite on that day.—*Baltimore Sun*.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Scripture Tropes—Uncorrected.

F.—By Eta.

Fox, *n. Lit.* An animal of the genus *Vulpus*, remarkable for his cunning: "The foxes have holes," Matt. 8:20.

— A Simile, illustrative of the deceptiveness of Israel's teachers: "O Israel, thy prophets are like the foxes in the desert," Ezek. 13:4.

— A Metaphor, suggestive of subtlety and cowardice: "Go ye and tell that for [Herod Antipas, son of Herod the Great], Behold, I cast out devils," Luke 13:32.

— A Substitution, for analogous agents of destruction: "Take us the foxes, the little foxes that spoil the vines," Cant. 2:15.

FRUIT, *n. Lit.* The produce of a tree or other plant: "Be ye of good courage and bring of the fruit of the land; now the time was the time of the first ripe grapes," Numb. 13:20.

— A Metaphor, expressive of the consequences: "They shall eat the fruit of their doings," Isa. 3:10.

FULL, *a. Lit.* Having all that it can contain: "He thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water," Judges 6:38.

— A Metaphor, expressive of a sufficiency, or abundance: "I am full of the burnt-offerings of rams," Isa. 1:11. "Dorcas was full of good works and almsdeeds which she did," Acts 9:36.

— An Hyperbole, expressive of great abundance. "The houses of the Egyptians shall be full of swarms of flies," Exod. 8:21. "Their land is full of silver and gold. . . also full of horses. . . and full of idols," Isa. 2:7, 8.

FULLNESS, *n.* A Metaphor, expressive of perfection of number or quantity: "Till the fullness [or full number] of the Gentiles be come in," Rom. 11:12, 25.

FURNACE, *n. Lit.* A place where a great fire and heat may be made and maintained for the melting of ores, or metals: "They gather silver, and brass, and iron, and lead, and tin into the midst of the furnace to blow the fire upon it, to melt it," Ezek. 22:20.

— A Simile, when it illustrates that man was designed, by righteous conduct, to secure to himself honor: "As the firing pot for silver, and the furnace for gold; so is a man to his praise," Prov. 27:21.

— A Metaphor, illustrative of the sanctifying influence of divine chastisement: "I have refined thee, but not with silver: I have chosen thee in the furnace of affliction," Isa. 48:10.

— A Substitution, for the place of punishment prepared for the wicked; the angels "shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth," Matt. 13:42.

## The Holy God.

No. 4.

In the 1st and 2d articles we endeavored to show the necessity of holiness from a physical point of view. In the third, that justice and holiness were utterly inseparable; that either of these terms implied both, whether in physical or moral order. In this, the last point will be considered.

The beauty of holiness. Holiness, as a ruling principle of action, is from God, and the reverent mind can scarcely conceive of anything in all this creation, either of matter or mind, but is gloriously wonderful. The beauty of all creation, seems to be chiefly in the adaptation of the inferior part, to that which is superior. Man is superior as ruler, and all things were intended to work together for his good, Gen. 1:28-31, and if man had, from the beginning, held to holiness, the beauty of it would have consisted, 1st, in its strength to preserve all nature a boundless source of beauty, joy, and benefit.

Strength, when necessary, how we admire it! Suppose the devil and his angels, legions combined, had appeared upon earth, arrayed against our first parents, where would have been their protection? what their ensign? On the lofty tree and the tiny herb, on shrub, and vine, and flower; on the dew-drops; and the waterfall, and on the wing of each bird in Paradise would have been written in language too plain to be mistaken, God is holy. Bul-

works of adamant, would have been nothing to this. That sentence stood forth more beautifully grand than gates of brass, or munitions of war. That beautiful sentence has not been effaced by the fall of man.

By the light of God's word the christian is able to discern it still throughout the world. David saw it, Ps. 30:4, and he called upon saints to "sing," and "give thanks at the remembrance of" it; and lest men should be led to doubt the fulfillment of promises made them by their Maker, he condescended to make an oath, and as though there were nothing more sure, he predicated that oath on the ruling principle of heaven. Ps. 89:35, 36. His threatenings likewise against workers of iniquity are confirmed by an oath, founded on that same rule of action, his holiness, Amos 4:2. When we consider a rule of action aiming at our welfare and in the hands of Almighty power, can we not exclaim with David, 1st Chron. 16:29, "Give unto the Lord the glory due unto his name: bring an offering and come before him; worship the Lord in the beauty of holiness?"

When the armies of Moab and Ammon came against Jehoshaphat and when he remembered that God's arm had been over and round about Israel, that he had followed them with goodness from Egypt to that hour, and remembered his duty, and that God was the same, he placed before the army a band of "singers unto the Lord, and that should praise the beauty of holiness," 2 Chron. 20:21. True to the obligation of his word and oath, and contingent only on their obedience and faith, he stood ready to save or destroy. That band of singers proved as effectual on that field of blood as Gideon's lamp and pitcher, on the day of Midian, three hundred years before.

When we consider the grass of the field, or grain, or fruit, or vegetable, as their amounts diminish through the long winter, we remember that more will grow just like them; that what God has done and promised to do, he can, and will do, and though we seem to come down to the gates of poverty and distress, and even to the valley and shadow of death we will fear no evil. Let it be told the cottagers of the wilderness, the Indian, and Arab of the desert, this solemn truth. Let Kings, Presidents, and Princes; Senators, Lords and Nobles be pointed to God's ensigns as they stand, in every plant and animal, and flying fowl, telling in tones tender and soothing yet terribly sublime, that God is holy.

L. P. SLATER.

## The History of Man.

Continued from our last.

5. His acceptance of God. "The Spirit itself beareth witness with our spirit that we are the children of God," Rom. 8:16.

"And circumcision is that of the heart in the spirit," Rom. 2:29.

"But let it be the hidden man of the heart, in that which is not corruptible,—a meek and quiet spirit which in the sight of God is of great price," 1 Peter 3:4.

"And ye shall find rest unto your souls," Matt. 11:29.

6. His Redemption. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul," Levit. 17:11.

"The Lord redeemeth the soul of his servants: none of them that trust in him shall be desolate," Ps. 34:22.

"Will the Lord be pleased with the thousands of rams, or with ten thousand rivers of oil? shall I give my first born for my transgression, the fruit of my body, for the sin of my soul," Micah. 6:7.

"For what is a man profited if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

"For the redemption of their soul is precious," Ps. 49:8.

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul," Heb. 10:39.

"Receiving the end of your faith, even the salvation of your souls," 1 Peter 1:9.

7. His admonitions of death.

"Knowing that shortly I must put off this my tabernacle; even as our Lord Jesus Christ hath showed me," 2 Peter 1:14.

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better," Phil. 1:21-23.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day," 2 Cor. 4:16.

"For I am now ready to be offered, and the time of my departure is at hand," 2 Tim. 4:6.

"Therefore we are always confident, knowing

that, whilst we are at home in the body, we are absent from the Lord;—we are confident I say and willing rather to be absent from the body, and to be present with the Lord," 2 Cor. 5:6, 8.

8. His Death.

"And fear not them which kill the body, but are not able to kill the soul," Matt. 10:28.

"For as the body without the spirit is dead, so faith without works is dead also," James 2:26.

"Then Abraham gave up the ghost and was gathered unto his people; and his sons buried him in the cave of Machpelah," Gen. 25:8.

"And it came to pass as her soul was in departing (for she died) that she called his name Ben-oni," Ib. 35:18.

"And Isaac gave up the ghost and was gathered unto his people," Ib. v. 29.

And Jacob "yielded up the ghost and was gathered unto his people"—"and was buried in Machpelah," Ib. 49:33; 50:12.

"But man dieth, and wasteth away; yea man giveth up the ghost, and where is he?" Job 14:10.

"There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death," Eccl. 8:8.

"For what is the hope of the hypocrite though he hath gained, when God taketh away his soul?" Job 27:8.

"But God said unto him, Thou fool, this night thy soul shall be required of thee," Luke 12:20.

"If he set his heart upon man, if he gather unto himself his spirit, and his breath; all flesh shall perish together, and man shall turn again to his dust," Job 34:14, 15.

"Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth," Ps. 31:5.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost," Luke 23:46.

"And they stoned Stephen, calling upon God and saying, Lord Jesus receive my spirit," Acts 7:59.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it," Eccl. 12:6, 7.

To be continued.

## Letter from a Baptist Minister.

Dear Bro. Himes.—I am a Baptist minister, not in very good health, mostly employed at present in teaching. I have for years taken a great interest in the investigation of Scripture truth, and in the revision of the holy Scriptures, so as to bring forth from the Divine originals their inspired utterances with the greatest clearness and fidelity.

Our common English version is an admirable work; and yet it contains imperfections which a prayerful and enlightened Christian scholarship may by God's blessing remove.

I feel a deep interest in the discussion now in progress in the columns of the *Herald*, on the subject of the Millennium. Our Methodist brother has shown himself an able advocate of his side of the question; and I have been much pleased with your course of argument in reply. The Bible, in its evident, consistent, unsophisticated meaning, is our sure and faithful guide. But while I am delighted with your strict and intelligent adherence to this guide, you will not be surprised if I sometimes see objects a little different from the form and position in which you see them. Allow me to say, that I think your rendering of John 5:29, in the *Herald* of July 3, page 212, "They that have done good at the resurrection of life; and they that have done evil, at the resurrection of damnation," is not sustained by competent authority. Eis in this passage I think indicates the change of state, rather than the time of its occurrence:—"come forth into the resurrection (state) of life; . . . into the resurrection (state) of condemnation." This as you say, "specifies the order" in which the righteous and the wicked "come forth," and into what they come, whether either class does "come forth." "Eis," says Robinson (Gr. Lex. N. T.)—"a prep. governing the accusative, with the primary idea of motion into any place or thing, and then also of motion or direction to, towards, upon, any place, thing etc. The antithesis is expressed by ek, out of." "Time when" is thus expressed in the New Testament.—"At," or, "in the day of judgment," en, with the dative,—Matt. 11:22, 24. "At that time," en, with dat.,—Matt. 11:25, 12:1, 14:1. "At," or, "in the end of this world," en, with dat.,—Matt. 13:40, 49. "At the last day," en with dat., as John 6:39; or the simple dative, without a preposition, as John 6:40, 44, 54. "At his," en, with dat.,—1 Cor. 15:23; 1 Thess. 2:19; 1 John. 2:28.—

"At his appearing and his kingdom," kata with the accusative,—2 Tim. 4:1.

These remarks you will please receive kindly, and regard them as from one who loves the cause of Bible truth. May the Lord by his spirit guide us, as public teachers, into the correct understanding and explication of his word. Yours in the blessed hope of our Savior's appearing and kingdom,

CHAS. W. WATERHOUSE.

Mount Vernon, Westchester Co., N. Y. August 11th, 1858.

## Letter from Wm. Prideaux.

Dear Bro. Himes:—I am just returned home from the conference meeting at Maytown, Lancaster Co., and the Grove meeting at New Kingston, Cumberland Co. The minutes of the first will give you an account of the business done; but an adequate description, which would convey a correct idea of the delightful enjoyment we experienced there, would be almost impracticable. I cannot conceive of anything more heavenly this side the heavenly state.—All was harmony, all was love. Not a single circumstance (that I knew of) occurred during all our deliberations, to mar our peace. Matters were very freely discussed, and talked over, and a full expression of opinion given; but there seemed to be but one prevailing desire—the interest and prosperity of the cause, in which they were engaged; and it is not a little remarkable that every motion made was carried by a unanimous vote. We had some idea, of what is meant by a unity of Spirit in the bonds of love. The only thing approaching to painfulness, was when the hour of separation drew near. This we keenly felt. Our first parting was with our brethren, Storfer of Shiremanstown and Heagy of Kingston, the latter being necessitated to leave in order to prepare for the grove meeting to be held at their place. Next our Bro. Fulton of Philadelphia; then Bro. Jackson, and the delegated brethren, from his section of the country. These all left on Friday evening. On the day following, Bro. Boyer was called to leave, to attend the dying bed of his wife's mother, who has since died, and although we expected soon again to meet them, the moistened cheek, the trickling tear, the trembling hand all told of a saddened heart. The parting seemed like taking a hand or foot from the body. The rest of our company remained to the close of our meeting, when, after an impressive discourse from Bro. Litch, we commemorated the dying love of our risen Lord.

On Monday the ministering brethren (except Bro. Laning, the sickness of whose child rendered it necessary that he should return home—a circumstance we all very much regretted) left Maytown to attend the Grove meeting at Kingston.

The rest of the brethren and sisters returned to the city, (Phila.) The religious exercises of the conference were of a very interesting character.—We had preaching three times each day. Those of the morning and afternoon were held mostly in the grove. The evening service was held in the meeting house. All the ministering brethren took a part, each cheerfully discharging the duty assigned him. We hope and pray that a meeting beginning and ending as it did, may prove a lasting benefit to those who participated in its exercises, and to the community around. We cannot turn our attention from this interesting place without noticing the kindness with which we were received and entertained by our friends there. The Lord abundantly reward them in the day of his coming.

On our way to Kingston we stopt a night at Shiremanstown. Bro. Gates preached there, giving reasons for changing our denominational name, which the brethren deemed so satisfactory that at the close of the discourse they organized themselves into a Messiah's church. This being the first organization to assume the name, may he when he comes in Messianic glory acknowledge them.

On the following day (Aug. 3.) We took the cars for Kingston, where we were met by our beloved bro. Hagey, and conveyed to his hospitable dwelling.—Bro. Gates preached in the evening at the Advent church. The weather being unfavorable to a meeting in the woods during Wednesday our meeting was still held in the church. Thursday we repaired to the Grove. It was a delightful spot. Here we continued our meetings up to Sabbath evening, Aug. 8. The meetings were well attended, good order and attention prevailed.

On Sabbath afternoon we held a missionary meeting, an able and interesting address, on missionary labor, detailing the views held by us and urging the necessity of spreading these sentiments as extensively as possible, was delivered by Bro. Litch. Bro. Gates also addressed the meeting, advocating the cause of the mission. At the close of the meeting twenty-eight dollars was subscribed toward the Messianian missionary association. After the meeting the advent church adopted the recommendation of the conference in changing the name from Advent to



Messiah's. Thus both the churches in Cumberland valley have taken the name of the great Head of the church, and are known by the name Messiah's Church. May they continue such, not only in name, but in deed and doctrine, maintaining, defending, and exhibiting the fruit of their espousals to their Divine and illustrious Head, that in the day when He shall acknowledge the church as his Bride, and present her to himself without spot, wrinkle or any such thing, they may also be presented faultless with exceeding joy.

We believe these meetings will be productive of much good. It is not our privilege to be able to inform you that any conversions took place, but there was evidently a deep impression produced, on which we trust the good Spirit of our God will operate, and bring fruit to the glory of his holy name. We can, however, testify to the beneficial effects on God's dear people. They were indeed edified, cheered, encouraged and confirmed in the great hope of their calling. For ourselves we were blest, and were enabled to rejoice in the manifestation of the power and grace of our Jesus, deeply impressed with the truth that we stand alone by the grace of God, and that all means of grace can only be successful as they are conducted on the principles of God's Holy word, and thus ensure his blessing. Oh may we learn to labor, losing sight of self and self-exaltation but with an eye single to the good of the cause and the glory of God.

On Sabbath afternoon we partook of the elements of the broken body of our Lord. I believe it was a season of communion of saints with the Lord Jesus. At the close of the evening service it was again the word farewell among the brethren and sisters. It was a weeping time. Yes we wept in heart, we wept in unfeigned love. Good spirits, ministering angels, were there. Jesus our Messiah, was there, beholding the fruits of his love and grace, thus developed in the loving heart and tearful eye.

During our meetings we enjoyed the kind hospitality of our Bro. Hagey and family, whose unwearied attention to our comfort and enjoyment calls forth the warmest emotions of gratitude.

On Monday morning we left Kingston, and after spending a few hours with our friends at Mechanicsburg, came to Harrisburg. Here we parted with Bro. Litch, he going west (the Lord go with him). We came east. Receiving information that Mr. Besserman [the Universalist that held the debate with Bro. Litch] was at Mechanicsburg, and would preach there in the evening, Bro. Gates went over to hear him, hoping to induce him to discuss with him; but the effort was fruitless, Mr. B. not being willing to contend with literalism. Bro. Gates preached there on Monday evening to a crowded house, in opposition to Universalism and Spiritualism.

Cumberland valley is to be the scene of my future labors. We have concluded to locate there, and to the best of our ability to preach the Gospel of the Kingdom, and labor to build up Messiah's church. We enter on our field of duty tremblingly, conscious to some extent of the solemn responsibilities of our work; yet believing we have followed the leading of a Divine Providence. He will, by his grace, sustain us. We affectionately ask an interest in the prayers of all who love the appearing of our Lord Jesus, and we shall be glad to correspond with any of our fellow laborers.

We hope to enter on our field of labor about the first of September. Yours in hope.  
Kingessing, Pa. Aug. 11, 1858.

Bro. Adam Euler writes from Brooklyn, Ohio, August 9th, 1858:—

Bro. Himes:—The Herald comes to me regularly every week, a welcome messenger. Thus far it has pursued a course which I highly approve, and have no doubt approved by him who is the Author of truth. In every place where I have resided, I have been as the only one, with no sympathy on the great truths as revealed in the word of God on my side; but truth is dearer to me than that I should fear the frowns of men, or court their smiles.

I would like to know how a person can be begotten of the truth that does not receive the truth, when presented and proved by the word of God? or how can a person be sanctified through God's truth, who scoffs at it, or makes light of it, or refuses to examine it? Yet such are the persons, a great number of whom profess to be followers of him who is the author of truth.

A few Sundays ago, a stranger preached here in one of the churches. He took for his text, "The sin which doth so easily beset us," he said that that sin was the particular sin, and that sin was the sin of hearsay. He went on to show how much evil Mormonism and all other isms had done in leading men from the truth into error; but, said he, the greatest evil that was done in our days, Millerism had done. I frequently hear such and other remarks of the same stamp from the pulpit.

Sometimes we hear something preached from the

Bible which favors Millerite doctrine, but before it is presented, the preacher gives the people to understand that he does not believe Millerism, and that he does not preach Millerism, but Bibleism; so by their own words they condemn themselves and make Millerism Bibleism. Truth always had a hard struggle to get through this world, and always will have until He comes who is the way, the truth and the life, to bind him who is the father of lies, that he should deceive the nations no more.

Dear brother, stand fast in the truth; fear not; trust in God; and you will overcome.

**A SHORT EXHORTATION.**—More than thirty years ago, a little child felt the need of religion. For some length of time she concealed her feelings, but used to go away and pray in secret. But finding no relief to her mind, she at length came to the resolution, to let her feelings be known to her christian friends in a public meeting. Fully determined to carry this resolution into practice, as soon as the minister closed his sermon and gave liberty for others to speak, she sprang up trembling and weeping, said she, "I feel as though I wanted religion. If I don't get it now I never shall." 'Twas all she could say. She could weep, and felt herself to be a great sinner.

What do you think was the result of this short, simple, but heartfelt exhortation? God, took away her burden of sin, and peace flowed and a heavenly calm rested upon her mind. Youthful readers, do you feel the need of Christ? Don't be ashamed to confess your need of salvation. God may speak peace to your troubled souls, if you bear the cross and confess him before men. But if you, through the pride of your heart, are ashamed to confess him before men, I fear he will deny you before his Father and the holy angels, when he comes in the glory of his Father, and the glory of the holy angels.—Then you will want him to own you.

#### Behold He Cometh.

Lo! Jesus comes, and comes to bless  
His waiting saints with lasting peace;  
Angels attend Him,—loud they cry,  
While glory gilds the veil-like sky.

Behold he comes to earth again:—  
He comes to rescue fallen men;  
He comes to claim his chosen bride,  
And bid her e'er in bliss abide.

He comes with crowns of glory bright,  
To chase away the shades of night;  
He comes! and angry nations bow,  
And own him King of glory now.

He comes,—Then christian dry those tears  
O yes! dispel those rising fears;  
The day will soon in splendor dawn,  
And all our griefs and cares be gone.

O, what is all life's woeful care,  
Compared with all the glory there!  
One moment in that world of bliss,  
Repays for all our cares in this.

Trim up thy lamps! Gird on thy shield!  
Be mighty in life's battle field;  
Courage! thy toils will soon be o'er,  
And thou wilt reach the destined shore.

MARIA.

New Glasgow, C. E.

#### Lines.

There is a better land than this,  
Where sorrows never come,  
Where all is everlasting bliss,—  
This is the christian's home.

Art thou a pilgrim oft oppressed  
With sorrows of this life?—  
Do storms roll heavy o'er thy breast,—  
Say, bitter is the strife?

Have friends endeared by nature's tie,  
Walked down the valley drear?—  
Been called in the dark tomb to lie?  
O, pilgrim, never fear!

"I am the life!"—List to that voice,  
And then forget to weep.  
"I am the life," (pilgrim, rejoice!)  
"I give it to my sheep."

Then let dark storms dash fiercely by,—  
By grace ye can endure;  
The morn of glory now is nigh,—  
The toil-bought prize is sure!

Lo! at the foot of Jesus' cross,  
We've laid our burdens down,  
Despising all earth's tempting dross,  
That we may win the crown.

M. MATHEWS.

New Glasgow, C. E.

#### The Saint's Prospect.

This is a dark and gloomy vale,  
Where sin and sorrow must prevail;  
Until the shades are chased away,  
By the bright beams of endless day.

This is a land of bitter tears.  
Of anxious care—of gloomy fears;  
Poor mortals here are left to sigh,  
To toil awhile, and then to die.

But soon, this night of grief will end,  
And saints triumphant will ascend;  
With joy to meet their coming Lord,  
For them bright mansions are prepared.

Then let us patiently endure  
Unto the end—the prize is sure;  
Our absent Lord will come again,  
And with his people ever reign.

C. P. DOW.

**TAKE NO THOUGHT.**—"If the most anxious and unhappy men of the world," says Dr. Chalmers, "were examined as to the ground of their disquietude, it would be found, in nine hundred and ninety-nine cases out of one thousand, that the provision of this day was not the ground of it. They carry forward their imaginations to a distant futurity, and fill it up with the spectres of melancholy and despair. What a world of unhappiness would be saved, if the things of to-day, its duties, employments and services were to occupy all our hearts; and as to to-morrow, how delightful to think that we have the sure warrant of God for believing that by committing its issues in quietness to him, when the future day comes, the provision of that day will come along with it!—What I would like to impress upon all who are beset with anxieties about the future days they are to live in this world is, that daily bread is one of the objects it is agreeable to the will of God that we should ask, for it is the very petition which the Son of God taught his disciples. We have full warrant then, for believing that we shall get it, and according to the faith of our prayer, so will it be done unto us."

**CORRECTION.**—There is a mistake in the account of the death of Sarah, wife of John Alberson. In place of saying perfect health I said usual health, and in place of having her husband's name given I. it should be John.

DANIEL CAMPBELL.

#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

may 29, '58

#### TESTIMONIALS.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck.—It was cured by the Golden Salve in about ten days."

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting; and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

#### Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

#### As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints

than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

#### Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

#### Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

#### Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

#### Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

**Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.**

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

**For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.**

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

#### Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—ly

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

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**POSTAGE.**—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.



## ADVENT HERALD.

BOSTON, SEPTEMBER 4, 1858.

## ITEMS AND NEWS.

On Monday, the 23d ult., as a party of ladies and gentlemen were riding down Mount Holyoke in the steam car, the hind wheels of the car were thrown from the track, and the party spilled out upon the rock. A young lady fell headlong down a considerable declivity, striking alternately on her head and feet, and was seriously hurt, the rest escaping without much harm.

The editor of the Ocala (Fla.) Companion gives the following report of his labors: "During the last three weeks the editor of this paper has set all the type, made up the forms, worked press, folded the papers and mailed them, and attended to all his editorial duties, besides superintending the getting out of timbers and shingles for two houses, putting up 220 feet of palings, and regularly conducting the business of a general commission merchant."

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say. The same is applicable to boys and women.

The late fight at Mississippi City, which resulted in the death of Mr. Simmons, steward of Barnes's Hotel, by the hands of J. M. Walker, cook of the house, arose from a dispute some days before as to the naming of a dish, the steward calling it "Gopher," the cook insisting on "Terrapin." The quarrel grew apace for a month, and from this foolish commencement came a fight and a murder.

A liquor dealer in Cincinnati recently received an order from a Roman Catholic institution, to send "ten gallons of the best old Bourbon whisky, and charge the same to the Church of the Mother of God."

A few days since a young daughter of Mr. G. S. Underhill, of Chester, N. H., was picking blackberries, and was bitten by a spider on her great toe. The foot swelled, extending up her leg; erysipelas set in, and she died.

Robert W. Mintz, a drayman at Pensacola, was instantly killed by a stroke of lightning, while driving his dray on the 10th ult. The fluid tore off the crown of his hat and split the heel of his shoe, but no trace of it was discoverable on any part of his body.

Mr. Truman Judd, of Claremont, N. H., was instantly killed on the track of the Sullivan Railroad on the 21st ult. He was walking on the track, and being somewhat deaf, he probably did not hear the whistle. He was over 70 years old.

A Protestant lady, having an Irish Roman Catholic servant, who was accustomed to go to confession, asked her what took place between her and the priests. Her reply was, "Why, ma'am, I tells them all the lies I tells and all the things I takes!"

A freight train on the Newburgh (N. Y.) Branch Road was stopped by grasshoppers a few days since. Large numbers of grasshoppers had alighted upon the track, literally covering the rails. The train passed over a great number of them, which made the track so slippery that the wheels turned round without going forward. Sand was procured and poured upon the rail, when the train resumed its accustomed motion.

John Nehastle, a Bohemian, but one month in this country, has been arrested in Chicago for killing his daughter Marie, five years old, to save her from starvation, a fate which had overtaken a younger child a day or two before.

A lady wished a seat. A portly, handsome gentleman brought one and seated her. "Oh, you're a jewel," said she. "Oh, no," replied he, "I'm a jeweller—I have just set the jewel." Could there have been anything more gallant than that?

The New York papers give particulars of a most shocking riot that occurred on board a steamboat which went on an excursion with about five hundred persons, chiefly girls. A gang of rowdies turned the boat into a Pandemonium. Knock-downs occurred all day. One man's nose was bitten off, several were stabbed, and neither age nor sex were spared by these rowdies, who were chiefly Irish.

A well known spiritualist lecturer in Cleveland, O., has lately concluded that he has no "affinity" for his wife—that it was his "duty" to bid her farewell, and so wrote to her that she must no longer regard him as her husband, but look upon him simply as her spiritual father and adviser. She is sick and helpless.

Mr. Joseph Lake, of Chichester, N. H., has a son, less than seven years old, who weighs 128 pounds. The parents are less than ordinary size, and when born he weighed but 6 1/2 pounds. His growth has been uniform, and he is a hearty, sprightly lad, of good intellect and hard muscles, who may live to become a great man.

Lot Dresser, of Coventry, Ct., killed in the woods in that town a black squirrel. It was of the size and form of its gray brethren, and was of a glossy jet black color.

A young woman was burned to death by the explosion of a fluid lamp, in Philadelphia, a few days since.

Mr. Justus Blake, a well-to-do farmer, seventy years old, hanged himself in the shed attached to his house, in Northumberland, N. H., on the 13th ult. He was afflicted with an incurable cancer, which had destroyed his nose and nearly one side of his face and one eye, and probably hanged himself to terminate his misery.

## Circular,

To churches and brethren throughout the United States and the Canadas.—BELOVED BRETHREN:—By a vote of the last Annual Conference it has been made our duty to address you on the subject of a regularly Delegated Conference.

The history of the past, and the aspect of the present as connected with the interests of our cause, make it evident that the time has come demanding the organization of such a Conference. While our members and resources have increased in a proportionate ratio, our annual gatherings have decreased in attendance and efficiency. And the question at once presents itself, to what shall we attribute the present condition of our yearly Conventions, which are of so much importance to the general good of this holy enterprise? There can be but one reasonable reply: the lack of an efficient system of convening, governing, and carrying into effect the various measures devised and approved. Heretofore our Conventions have been but temporary organizations, existing a few days, composed of such as may happen to be present; thereby being deficient in two essential elements—a continuous energy of action, and of responsibility.

Therefore, in order to give life and power to these conferences, we must have a permanent organization,

composed of regularly chosen delegates from our churches, which will create not only local responsibilities, but, also, an accountability to the Body formed by these delegates. This will insure the prosecution of all measures adopted to their end; impart character and stability to the Annual Conferences, and meet the general exigencies of our cause.

And now we solicit your views in regard to this important matter, in order to assist this Committee in the duty of preparing a Constitution to be submitted to the consideration of the meeting which will be convened, on the first Tuesday in November, next, at Worcester, Mass.; and also your co-operation in bringing about this object, so desirable.

Will you please give this your immediate attention, and an early response?

JOHN PEARSON, JR., Newburyport, Mass.  
LEWEL OSLER, Providence, R. I.  
F. GUNNER, Salem, Mass.

AUGUST 23, 1858.

## New Translation of the Bible.

BY REV. LEICESTER AMBROSE SAWYER.

MR. SAWYER, the learned translator of this new version of the HOLY BIBLE, has devoted the past twenty years of his life to Biblical Studies, with especial reference to the independent revision and translation of the Bible from the original languages, with a chronological arrangement of the SACRED BOOKS, and improved divisions of chapters and verses. Nearly all are agreed that the time has fully come for a new and thorough translation of the Bible: and the testimony of many of our most learned Theologians is conclusive in regard to Mr. SAWYER's rare qualifications for such a work.

Well was it for the church and for the world that so learned a scholar was willing to devote twenty years of his life to an undertaking so laborious and so important. The principles of this translation are the following.

1. To translate from the most improved texts of the originals. Great attention has been paid to the text of the Greek Testament, during the last two hundred and fifty years, and many inaccuracies have been detected and removed. A perfect text is not yet attained, and, from the nature of the case, cannot be; but very great improvements have been made in it, and these ought to be made available to the English readers.
2. To translate with the utmost precision and accuracy word for word and particle for particle, but without servility in respect to idiomatic forms and modes of expression.
3. To translate the same words by the same when they mean the same thing as far as may be, and by different words, only when they have different meanings which require a change.
4. To translate different words as far as may be, by different words of corresponding meanings, and each word by the same word.
5. To translate general terms by those equally general, and not the more general by the less general, or the less general by the more general.
6. To avoid all needless indelicacy in the translation.
7. To translate chiefly into the recent and improved style of the language, in preference to the antique. This involves the rejection of all obsolete words and modes of expression.
8. To interpolate as little as possible; and leave what is implied in the original, to be implied in the translation: and make the translation conform, as far as may be, to the style of the original.
9. To transfer the names of weights, measures, coins, &c., with expressions of their value in brackets, and to include all interpolations in brackets.
10. To arrange the Sacred Books according to their characters and dates, and not arbitrarily or according to their lengths.
11. To divide the Sacred Books into chapters and verses according to their natural divisions, and not to allow chapters to break up closely connected discourses, or verses to separate sentences.

The observance of each of these rules will lead to important improvements on the common English version, and will contribute to enhance the beauty and excellence of the sacred volume. Many of these improvements are of great importance singly; but altogether they constitute an aggregate of great importance indeed, and one which cannot fail to enlist honest and good men in favor of the work to which they belong. Truth is the daughter of time, and the ages bring forth knowledge.

It is proposed to publish the entire Bible in three handsome 12mo. volumes, of from 400 to 450 pages each, at \$1.00 per volume bound in cloth, or \$1.25 in embossed morocco, marble edges.

The New Testament, which is now in press, will be published first, and independent of the Old which will be issued during the year 1859.

The New Testament will be ready in October.—

Clergymen and others forwarding the amount, by mail, will have the New Testament sent to them post paid; and in ordering, will please state whether or not they wished to be considered as subscribers to the Old Testament when published. John P. Jewett and Company, Publishers, No. 20 Washington Street Boston, to whom all orders may be addressed.

The above is the copy of a circular we have received from the publishing house of J. P. Jewett and Co. We hail every effort designed to aid in unfolding the significance of the sacred text. Taking King James' translation as our standard, all other versions are commentaries on it. The above plan commends itself to our common sense; and the ability of Mr. Sawyer is very highly spoken of by competent theologians, in certificates accompanying the copy sent us of the above circular.

"OLD FLUD OIRSON."—Since Whittier's poem, much has been said and written upon its subject—"Old Floyd Ireson,"—the half of which has not been true. In telling the story the poet has taken considerable license, though substantially true. We recently heard the story from an old lady who was brought up in Marblehead. She said that Skipper Ireson did see these men on a wreck in the Bay Chaleur, begging for assistance; that his crew wished to take them off, but that Floyd Ireson being a large, stout man, threatened and overawed his men, and deserted the unfortunate mariners, to die upon the wreck. This was some forty-five years ago. When nearing port, old Ireson, apprehensive that his crew would inform against him, tried to buy their silence. They however did expose him, and immediately measures were quietly taken to tar and feather him. The first men in the place led in the enterprise. Old Floyd Ireson, naturally corpulent, was increased by tar and feathers to gigantic size. He was put, not into a cart, as the song has it, but into a skiff; a long line was attached to this; a few hands were at first attached to the line; their numbers increased like Virgil's fame, until they entered Salem, four miles off, with a quarter of a mile of line, of men and boys. She denies that the women of Marblehead had any hand in either the tarring, feathering or hauling of Skipper Ireson, although many of them were present, sympathizing in the movement. She does not say that she had a hand in the business, though she witnessed the whole affair. So much for

"Old Flud Oirson, for his horrid horrt,  
Torr'd an' futherr'd an' corrd' in a corrt,  
By the women o' Marblehead!"

—Lynn Reporter.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

NEW WORK ON BAPTISM.—We have received a supply of the work entitled, "The Trial of Mr. Pedobaptist: an enquiry concerning the Scriptural action of Christian Baptism. By A. Swartz. 75 cts. By mail, \$1.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, } Secretaries.  
A. PEARCE, }

CONFERENCE AT WARNER, N. H.—There will be a conference at Warner Village, in the Universalist meeting-house, to commence Thursday, Sept. 23, at 2 o'clock P. M., and continue over the Sabbath. This meeting is intended for a general gathering of all that may feel interested in such meetings. The friends at Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the gospel, and labor directly for the salvation of souls. With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Brn. D. Churchill, J. Couch and the writer expect to be at the meeting, and probably quite a number of other brethren in the ministry. In behalf of the brethren,

T. M. PREBLE.

East Weare, N. H., Aug. 7, 1858.

By Divine permission, I shall preach Sept. 5th, evening at Colburn; 6th, P. M., Clark. The following in the evening, with the exception of Sabbath appointments; Scarborough 7th, Griggs 8th, Kames 9th, W Campbell 10th, I. Campbell 12th, 10 A. M., W Willard 12th, evening, I. Lampkin, 14th, George Beemer 15th, G Robinson 16th, W. Minster 17th, Henry Borden 19th, 10 A. M., I Lawrence 19th, 4 P. M., Dunwich 21. On my return I can attend to appointments by addressing me by letter, I. Campbell, Freeport, C. W.

DAN'L CAMPBELL.

The second quarterly meeting of the Rock Island dist. will be held near Bro. Covell's in Sweetland, Muscatine county, Iowa. It will be a tent and grove meeting, commencing Sept. 21, at 7 1/2 P. M., eight miles from the city of Muscatine. It is hoped there will be a general rally of the saints. Come, brethren, in the name of the Lord.—Friends coming by river or railroad, will stop at Muscatine. Inquire for Esq. Washburne. There will be a team to carry friends from there to the meeting.

M. CHANDLER, Evangelist.

I have appointments to preach as follows, viz.: At Loudon Ridge the first Sabbath in Sept.; and at Meredith Neck the second Sabbath.

S. S. MOONEY.

NEW HAMPSHIRE STATE CONFERENCE.—The State conference is to be held at Lake Village to commence Thursday, Oct. 7th, at 2 o'clock P. M., and continue over the Sabbath. A general attendance of brethren, and especially of brethren in the ministry, is desired. The friends at Lake Village will make provision for all who may need.

T. M. PREBLE, Clerk of the Conference.

GROVE MEETING.—There will be a grove meeting at Chandler's Mills, Belgrade, Me., commencing Thursday, 10 o'clock A. M., Sept. 16th, and continue over Lord's-day.

H. B. SEVEY, I. C. WELLCOME.

WESTERN CENTRAL QUARTERLY CONFERENCE.—This Conference will be held in connection with the grove meeting at Chandler's Mills, Belgrade, Me., which commences Sept. 16th.

I. C. WELLCOME, H. B. SEVEY.

NOTICE FOR MAINE BRETHREN.—After a pretty general consultation with those interested in the arrangements proposed and recommended by our last annual conference in Maine, it is decided that the limits of the Eastern quarterly Conference shall embrace all east of the Penobscot river, and west of it north of Belfast to the Kennebec river at Waterville, and from thence up north to Brighton and all north of that. The Eastern Central Quarterly Conference to embrace all south of that, between Penobscot Bay and the Kennebec river. The Western Central quarterly conference to embrace all west of the above, as far as the Androscoggin river, and Livermore, Hartford and Canton, west of that river. The Western quarterly conference to embrace all the remaining western portions of the State. As some who are interested could not well be consulted in season, and others neglected to respond to their peers in this matter, they will be heard, if they think they are not properly conveyed by the above-named limits, and all due changes made.

I. C. WELLCOME, Scribe.

Providence permitting, I will meet with the friends at Richmond, Reed meeting-house, Saturday evening, Sept. 11th, at 1-2 past 7, and remain with them over the Sabbath.

JESSE PARTRIDGE.

The Maine Western Quarterly Conference will be held with the church at North Raymond, Me., to commence on Thursday, Sept. 16th, at 7 1/2 P. M., and continue over the Sabbath. Strangers coming into the place can call on brethren Stephen Fogg, Stephen Thurlow, Isaac Adams, Bela Latham, Jonas Morrill, Wm. Morrill, Thomas Morrill, Robert Thurlow, John Tripp, Thomas Smith, and John E. Stout. The friends in Raymond will do all they can to make provision for all who may come. We hope to see a good gathering both of ministers and the membership, filled with the Spirit and power of the gospel, to labor directly for the salvation of souls. In behalf of the brethren,

JESSE PARTRIDGE.

The Lord willing, I will preach in Manchester, N. H., Tuesday, Sept. 7th; Westford, Mass., 8th; Kingston, N. H., 9th; Exeter, 10th; Rye, Sunday, 12th; Portsmouth, 13th; Auburn 14th; Danbury 15th; Pomfret, Vt. 16th.

L. D. THOMPSON.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings.

J. MORSE, Pastor.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1/2 A. M. and 3 P. M.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Mrs. D. B. Lum—You were credited, a few weeks ago, to No. 918, Jan. 1st, '59.

I. C. Wellcome—Have ch'd L. Curtis 62 cts. and credited you the same.

Mrs. N. Milton—Paid to 919, Jan. 1st, '59. We are out of two numbers of Bro. B.'s reply, but send the others.

To Aid this Office.—J. T. Beitel, \$1.

## RECEIPTS.

UP TO TUESDAY, AUGUST 31st.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

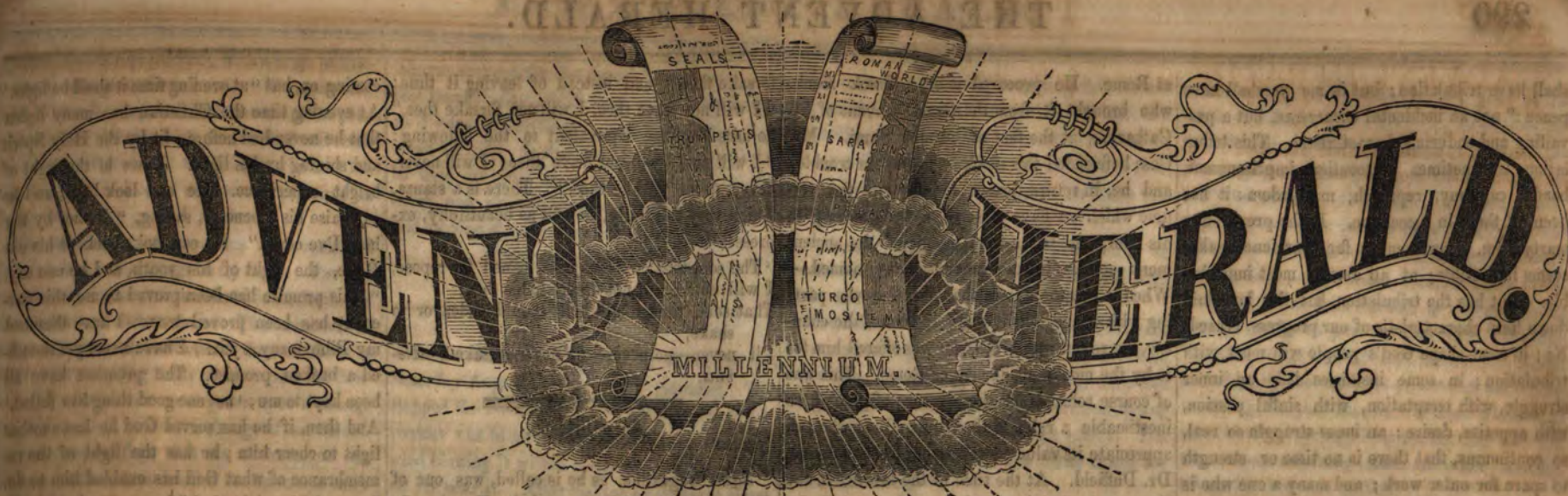
N R Clay 926, H P Buttrick 928, C Whitney 872, A C Brown 919, O A Scott 911, D Mixer 922, G Phelps 919, J W Barber 919, A Smith 928, L Wiswell 937, H Hill 924, Dr D Barber 919—each \$1.

F D Atwood 919 and G to 166, G L & J T Beitel 919, L Wade 896, E S Walker 919, Lewis G Ingalls 997, J B Burgess 919, J F Sawtell 919—each \$2.

A Wares 977 & G to 150, Joshua Smith 924—each \$3.

J B Clapp 3 Gs to 150, and three others each to 144.





WHOLE NO. 904.

BOSTON, SATURDAY, SEPTEMBER 11, 1858.

VOLUME XIX. NO. 37.

### LIFE'S MYSTERY.

"Let my soul calm itself in Thee; I say, let the great sea of my soul, that swelleth with waves, calm itself in Thee."—*St. Augustine.*

Life's mystery—deep, restless as the Ocean—  
Hath surged and waited for ages to and fro;  
Earth's generations watch its ceaseless motion  
As in and out its hollow meanings flow;  
Shivering and yearning by that unknown sea  
Let my soul calm itself, oh Christ in Thee!

Life's sorrows, with inexorable power,  
Sweep desolation o'er this mortal plain;  
And human loves and hopes fly as the chaff  
Borne by the whirlwind from the ripened grain:—  
Ah, when before that blast my hopes all flee,  
Let my soul calm itself, oh Christ in Thee!

Between the mysteries of death and life  
Thou standest, loving, guiding—not explaining;  
We ask, and thou art silent—yet we gaze,  
And our charmed hearts forget their drear complain-  
ing!  
No crushing fate—no stony destiny!  
Thou Lamb that has been slain, we rest in Thee!

The many waves of thought, the mighty tides,  
The ground-swell that rolls up from other lands,  
From far-off worlds, from dim eternal shores  
Whose echo dashes on life's wave-worn strands,—  
This vague, dark tumult of the inner sea  
Grows calm, grows bright, oh, risen Lord in Thee!

Thy pierced hand guides the mysterious wheels;  
Thy thorn-crowned brow now wears the crown of  
power;  
And when the dark enigma presseth sore  
Thy patient voice saith, "Watch with me one  
hour!"

As sinks the morning river in the sea  
In silver peace—so sinks my soul in Thee!

*Mrs. H. B. Stowe.*

### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

#### CHAPTER XIV.

We read of Paul and Barnabas, that "when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts xiv. 21, 22.

In all these cities the main subject of their ministry was confirming the souls of the disciples, exhorting them to continue in the faith, warning them that through much tribulation they must enter into the kingdom of God. Thus we find the souls of those that have been truly enlightened need daily to be confirmed in the convictions which they have received. Regeneration is not an inexhaustible impulse: it is a life, but it needs the elements of living. It is a power, but it needs constantly to be reinvigorated, refreshed, and sustained. And hence that Christian who is indeed born again, but does not hear the preaching of that pure and true Gospel which is the medium and the means of his growth and progress towards heaven and eternal happiness, is sure to pine, to lose strength, and be reduced, it may be, to the lowest possible condition of spiritual and of Christian life. They, therefore, that have received the Gospel need to have their souls confirmed or strengthened in belief of the Gospel. The truth in an individual's heart is like a spark amid the waves of the sea or amid enveloping darkness; it needs to be nursed, watched, fed. And we have no more reason to

expect that our spiritual life will be maintained in a healthy heat without spiritual nutriment distributed to us from day to day, than we have for believing that our physical life can be maintained in full vigor without the material nutriment that God has provided for it. To hear the preaching of the gospel in its purity is not a privilege only, not a duty only, but an absolute necessity. If we hear it not, we suffer; if we hear it, we are refreshed, confirmed, strengthened, cheered in our course, armed for future triumphs, made wiser, holier, and happier every day. But, it may be asked, how did the apostles confirm the souls of the disciples? By reminding them of their blessed hope; by showing them the deep springs of peace that were in the Bible; by praying with them, by solving their difficulties, by encouraging them in assailing the obstacles that opposed and beset their progress; by all those means and elements, those words in season, those explanations of the Scripture, those appeals to conscience, those sympathies with suffering, those fervent prayers, that beautiful example—by all these confirming and strengthening the Christian disciples in holding fast the truth they knew, and in growing in grace as they grew in days and years.

And then, in the second place, they exhorted to continue in the faith; that is, in the truth, as that truth is embodied in the Bible and preached by faithful ministers. But how, you ask, were they to continue in the faith? First, in greater acquaintance with its truths. We have not learned all that is contained in the Bible, even the most mature and instructed Christian. There are seams of gold in this precious Volume that we have not yet reached; there are pearls on the floor of this glorious ocean which we have not yet descended to or brought up into the light of heaven. There are not new truths unknown to us, but old truths in interesting lights, in profitable applications, giving to each his food or meat in due season; in the knowledge of which we should grow, according to the prescription of an apostle, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "Search the Scriptures; for these are they which testify of me." "The Scriptures are able to make you wise unto salvation." To continue in the faith; that is, to continue in growing acquaintance with the contents of the Bible, with the hopes, the promises, the privileges, the prospects, of every page of it, is one of the very first duties, and not the least precious privilege, of every true believer. And, secondly, they exhorted them, no doubt, to grow in the experience of it. Christianity, on the printed page, is meant to be translated into Christianity in the living heart. To grow in acquaintance with the page without is perfectly compatible with no growth in experimental acquaintance with the power of that page in the inner and living tablets of the heart. We are to grow, not only in the knowledge of the Gospel as an outer thing, but in the experience of the Gospel as a life and power in our hearts, our intellects, our consciences. Put its promises on the test, and see if they will stand the pressure. Put its precepts into action, and see if they are real. Live Christianity as well as read it; act it as well as study it. It is not a mere theory for philosophers to

speculate on; it is a life for every man and all men to enjoy, to live, and to illustrate.

They exhorted them also to continue, in the third place, in the profession of the faith. We are not only to believe it, to continue in learning it, to continue in living it; but we are also to continue in professing it. The apostle Paul says, "I am not ashamed of the gospel of Christ; it is the wisdom of God and the power of God unto salvation." Now, if we believe this blessed religion, if we accept it as a life, if we think it is really precious, then we shall not be ashamed to say so. To profess the religion that in our hearts we believe to be divine, seems one of the very first and plainest duties that devolve upon a Christian. Nay, our Blessed Lord says, that if we do not confess him before men, he will not confess us before his Father in heaven; and that if we be ashamed of him, he will be ashamed of us in that day. That soldier would be a coward who hides his uniform; that Christian must be insincere in his convictions who is ashamed of them. In reading the history of Christians of old we find they gloried in the Cross; instead of being ashamed of the truths of the everlasting gospel, they felt it their sorrow that they could not openly enough, boldly enough, widely enough, proclaim the name of that Blessed Master in whom they gloried, and to whose cause they were committed. And, in the next place, we must be exhorted to continue in the practice of the faith. Our religion is not only a knowledge, a life, a profession; but it is also a practice. The leaves are for blossoms, and the blossoms are for fruit. We believe that we may do; we accept the gospel, that in our lives we may embody and illustrate it: and if our religion does not help us, not so perfectly as we would, but far more than the world has ever done, to live soberly, righteously, and godly; if it fails to enable us to do justly, to love mercy, to walk humbly with God, then it is not Christianity that is to blame, but we that profess it, but in our hearts and consciences do not cordially and without hesitation accept of it. "By their fruits ye shall know them," is an infallible test of true Christianity. And when you cannot profess the Gospel, because inexpedient or impossible, you may silently, and not with the less effect on that account, so practice it that your light shall shine around you, and men seeing it shall glorify your Father which is in heaven. When we cannot speak for Christ, we can always act for him. When we have not even courage to rebuke the error that we hear, or to assert the truth that we believe, we must, if we be Christians at all, have courage to live the truth, and let it be felt, and seen, and noticed, without ostentation or parade, that we are living epistles, written not with pen and ink, but by the Holy Spirit of God. In the next place, we must be exhorted to continue in spreading and propagating this. If it be a religion that has benefited us, it can benefit others. If it lights us to our everlasting home, it will light others also. Either it is worth spreading, or it is not worth accepting at all. Hence the greatest saint always feels upon him that moment the greatest obligations: and by a very beautiful law, the more we try to spread religion among others, the more delightful its reflex action is upon our own hearts, and consciences,

and minds; till he that gives most receives most, and he that does most only enjoys more. And in the next place, we must continue in the vindication of it. We live in a day when this faith, in which we are to continue, is assailed. Satan has found out that he cannot uproot Christianity: but he has not yet discovered that he cannot successfully poison, undermine, and render it of none effect. Where he cannot crush, he labours to poison; where he dare not openly oppose, he labours secretly to undermine. Old heresies appear in new form; new errors appear in captivating disguises. If we be Christians—if our souls are confirmed in the knowledge and love of the truth, then we shall vindicate this,—contend for the faith once delivered to the saints; and detach from it, as we have opportunity and power, the error that would adhere to it, and deface its beauty and disparage it in the estimate and the acceptance of mankind. I have spoken, then, of continuing in the faith. You naturally ask, But what is faith? It is not form, nor ceremony, nor ecclesiastical politics. All ecclesiastical battles are bad; all tumult and excitement on subjects external to religion generate no good. The faith we are to spread, to contend for, to cherish, to deepen in our hearts, to live in our lives, is that faith whose essential articles are the expiatory virtue of Christ's sacrifice alone, pardon through his blood alone, justification by his righteousness alone, regeneration by his Spirit alone, sanctification through truth alone; the way to heaven, Christ alone; the title to heaven, his finished work alone. These are the truths, which are not ornaments, but essentials; not the flowers on the capitol, but the base on which it rests; not the colouring and drapery of the Christian, but his innermost, his deepest, and his truest life. For these truths we are to contend; these truths we are to live and to commend to all mankind, until the whole earth is filled with the glory and praise of Him who hath called us out of darkness into his marvellous light, confirmed our souls in the truth, and taught us to continue in the profession, the practice, the vindication, and the life of that faith which was once delivered to the saints.

Then, adds the preacher in this passage, "through much tribulation we must enter into the kingdom of God." Now, this was not peculiar to the days of Paul or of Barnabas; it is just as characteristic of our own as it was of theirs. In some shape, in some period of life, through much tribulation each one of us must enter into the kingdom of God. It is interesting to notice that the apostles did not disguise the penalties and the perils through which the disciples of Christian faith would have to pass to glory. If they had been impostors, palming a religion upon mankind that was intrinsically false, they would have shaded down the future perils, and made bright and prominent the joyous experience through which their followers would have to pass to heaven; but instead of that, they told every one to count the cost when he accepted the profession of faith. They warned them that no hopes of temporal progress, no expectation of worldly prizes, either must or could induce them to accept this religion, which holds out a desert of tribulation upon earth, and only a home and a rest of joy and peace beyond it. "In the world," says our Saviour himself, "ye



shall have tribulation; but in me ye shall have peace." not an incidental occurrence, but a prevailing and enduring characteristic. This tribulation is sometimes persecution, imprisonment, bonds, calumny, reproach, martyrdom: it has been all these in succession. In the present day martyrdom, imprisonment for conscience' sake, seems impossible; at all events, most improbable. But has the tribulation, has the law laid down here characteristic of our progress, ceased? No; in some shape God's people will meet with tribulation; in some instances it is an inner struggle, with temptation, with sinful passion, with appetite, desire; an inner struggle so real, so continuous, that there is no time or strength to spare for outer work; and many a one who is blamed for not doing so much as it seems he should, to spread Christ's Gospel, often may be unjustly blamed: he may have so much to do with his own heart that he has no disposable strength for helping others to heaven. I say that is possible. His tribulation may be therefore an inner trial. And every man has some trial, some hidden grief, some spring of sorrow, some root of bitterness, which God and his own conscience know best. Or your tribulation may be outward affliction, loss of fortune, loss of near and dear relatives, sickness in your homes, sickness in your children. What the sting, the trial, the tribulation, may be, it is needless to specify; but through some one you must enter into the kingdom of heaven; and that man has least reason to be at peace who has least tribulation to pass through. All calm, quiet, prosperous, unbroken, is the least testimonial of the sonship of a child of God—of a pathway leading straight to heaven and to happiness. "What son is he whom the father chasteneth not? If ye be without chastisement, then are ye bastards and not sons."

To be continued.

### A Book Nine Hundred Years Old.

The articles which have lately appeared from time to time in the *Free Press*, in regard to old Bibles, have had the effect to bring to our notice one of the rarest and most valuable specimens of biblical literature in the world. This is a volume of six hundred pages, containing the whole Bible in the Latin language. It belongs to the Rev. Dr. Duffield, of this city. The book is made entirely of vellum, and the printing is all done by hand with a pen and ink. Every letter is perfect in its shape, and cannot be distinguished by any imperfections in form, from the printed letters of the present day. The shape of the letters is of course different from those now in use, but in no other respect can they be distinguished from printed matter. The immense amount of labor may be conceived from the fact that there are two columns on each page, each of which lacks only about six letters of being as wide as the columns of this paper. They will average sixty lines to the column. The columns numbering 1,200 we have about 72,000 lines in the whole book. Nothing short of a life-time could accomplish such a work.

The date of this book is A. D. 930. It was consequently made 560 years before printing was invented, and 928 years old. There is probably nothing on this continent, in the shape of a book equal to it in age. The vellum upon which it is printed is of the finest kind, and is made of the skin of young lambs and kids and rubbed with pumice stone until it is very thin. It is somewhat thicker than common paper, being a medium between that and the drawing paper now in use. The fine veins in the skin are distinctly visible in many places. A pencil-mark was drawn by the operator to guide the construction of each line. Many pages have these lines visible on the whole surface, no effort having been made to rub them off. Two lines running up and down divide the columns with mathematical accuracy. At the beginning of each chapter, highly-colored ornamental letters are placed. These are the only marks of the division of chapters. There are no subdivisions into verses, the chapters running through in one paragraph to the end, and no descriptive headings.

This valuable relic was presented to Dr. Duffield by Lewis Cass, Jr., our Minister Resident

at Rome. He procured it of a Greek monk, who brought it from the Greek convent of St. Catharine, at the foot of Mount Sinai. Mr. Cass befriended this monk, who was in trouble; and he, in return, presented him with the volume which we have described. According to his story, it is the work of one of the ancient monk scribes in the convent above named. When it became known that Mr. Cass was parting with it and that it was going out of the country, the round sum of \$3,000 was offered him for it by the monks of the city of Rome. This was of course refused, for the pleasure of placing so inestimable a relic in the hands of one who can appreciate its value so well as our learned divine, Dr. Duffield. At the time of the late fire in the Doctor's house this book was thrown into the street among others, and came near being lost. It was picked up on the sidewalk by one who recognized it as one of Dr. Duffield's most valuable relics, and preserved it.—*Detroit Free Press*.

The Bible which is described above is one of great antiquity, and ought to be carefully preserved and highly prized as a venerable relic of an age when printing was unknown, and the industrious labor of monkish scribes alone caused copies of the Sacred Scriptures to be multiplied.

This is not, however, the oldest book on the continent. There is in the library of Harvard College a Greek manuscript of a portion of the Scriptures that is older, by one or two centuries, than Dr. Duffield's Bible. And in a private library in Cambridge there are several monkish manuscripts of the entire Bible, similar in every respect to that described. There is also in the same library an evangelarium, or selections from the Gospels for the use of the church—a folio volume of over 300 pages, written on parchment in the eighth century, i. e., 1100 years ago, and 700 years before the invention of printing. This book is, of course, older by about 200 years than the *Detroit Bible*, and we have no account of any other book in this country of equal antiquity. We find an account of this and other bibliographical rarities in Rev. Luther Farnham's interesting little work—"A Glance at Private Libraries."

We notice an error in the description of the material on which the Bible belonging to Rev. Dr. Duffield is written. We believe the skins of goats and kids were never used for Biblical manuscripts. The articles used for this purpose were vellum prepared from the skins of calves and parchment from the skins of sheep.—*Boston Transcript*.

### Five Negatives.

It is known that two negatives in English are equal to an affirmative. They destroy each other. But it is not so in Greek. They strengthen the negation, and a third negative makes it stronger still, and so a fourth, and a fifth. How strong five negatives must make a negation! Whether they ever occur in the Greek classics, I do not know; but in the Greek of the New Testament there is an instance of the kind. And what is that? Are the five negatives used to strengthen any threatening? No. They are connected with a promise, one of the "exceeding great and precious promises," which are given unto us. The case occurs in Heb. xiii. 2; "For he hath said, I will never leave thee, nor forsake thee." There five negatives are employed.—We translate but two of them; but there they all are, as one may see who looks into his Greek Testament. Now they need not have all been there, they are not all necessary to express the simple idea that God will never forsake his people. There must have been design in multiplying negatives so. I do not believe the phraseology was accidental, and I think it not difficult to guess the design. God meant to be believed in that thing. He would secure the confidence of his children in that particular. He knew how prone they were to doubt his constancy—how strongly inclined to that form of unbelief—and how liable to be harassed by the dread of being forsaken by him; and he would therefore make assurance more than doubly sure. So instead of saying simply, "I will not leave thee," which alone would have been enough, he adds, "nor

forsake thee;" and instead of leaving it thus: "I will not leave thee, I will not forsake thee," he uses language equivalent to the following: "I will not, I will not leave thee; I will never, never, never forsake thee." There is a stanza, which very faithfully, as well as beautifully, expresses it—  
'The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavor to shake,  
I'll never—no never—no never forsake.'—*Ne-vins*.

### Augustine.

Saint Augustine, as he is called, was one of the most illustrious Fathers of the Church. In his youth he was given to debauchery, but he had a devotedly pious mother who ceased not to counsel him, and to pray for him, and he subsequently became a steady and zealous Christian, and was elected Bishop of Hippo. His published works comprise no less than ten volumes folio. In the following extract is a true and graphic account of his conversion.

"One day—he must then have been about thirty one years of age—Augustine and his friend Alypius, received a visit from a certain Politian, a pious soldier. Seeing St. Paul's Epistles on the table, Politian congratulated Augustine on his taste, and the conversation assuming a religious character, he particularly named two of his own companions who had devoted themselves to God; and the thought of them was as the arrow of conviction to Augustine's soul. He reflected sadly upon his own twelve years' tedious search after wisdom, his present deplorable bondage, and was ready to ask, 'Must it be ever thus with me? Must this be the sole result of my long and weary seeking?' 'Illiterate men,' he said to Alypius, rise, and seize heaven, while we, with our learning, are rolling in the filth of sin.' He withdraws to the garden, followed by his friend. Intense mental anguish is expressed by the tears that stream down his face. He throws himself under a fig-tree and prays. He asks why that hour should not end his bondage? He had brought St. Paul's Epistles with him, and hears a voice as from a neighboring house, repeating again and again, 'Take and read.' He takes the book. His eyes fall on the words, 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.' Rom. 13:13, 14. The sun of Divine love breaks through the clouds. The darkness vanishes. Doubts flee. He believes, and enters into rest. 'I bowed my neck,' he says, 'to the easy yoke, and my shoulders to thy light burden, Christ Jesus, my helper and Redeemer! Now was my mind set free from the corroding cares of covetousness, ambition, and sensuality, and I held familiar communion with Thee, my light, my riches, my Saviour, and my God.' He gave the book to his friend, who inquired what he had read, and who, it seems, himself found peace as he read on, 'Him that is weak in the faith receive ye,' and then went with him to tell that loving mother, who had followed him to Milan, how her prayer was answered, he gave up his office as teacher, and withdrew into the country, and when he had spent some time in retirement and study, returned to Milan, where he was baptised by Ambrose, in April, A. D. 387. Within a few months from this time, and while on his way with her to Africa, he lost that pious mother to whom he owed so much, who died as she had lived, full of faith and love, in the fifty-sixth year of her age, at Ostia Tiberina. Augustine then withdrew to Tagasta, where he lived a secluded life for nearly three years, till God called him to a higher office and a wider sphere.—*Religious Herald*.

### One of Spurgeon's Gems.

"At evening time it shall be light." Dread not the days of weariness, dread not thine hours of decay, O soldier of the cross; new lights shall burn when the old lights are quenched; new candles shall be lit when the lamps of life are dim. Fear not! The night of thy decay may be

coming on, but "at evening time it shall be light." At evening time the Christian has many lights that he never had before; lit by the Holy Spirit and shining by his light. There is the light of bright experience. He can look back, and he can raise his Ebenezer, saying, "Hither by thy help I've come." He can look back at his old Bible, the light of his youth, and he can say, "This promise has been proved to me, this covenant has been proved true. I have thumbed my Bible many a year; I have never yet thumb-ed a broken promise. The promises have all been kept to me; 'not one good thing has failed.' And then, if he has served God he has another light to cheer him; he has the light of the remembrance of what God has enabled him to do. Some of his spiritual children come in and talk of times when God blessed his conversion to their souls. He looks upon his children, and his children's children rising up to call the Redeemer blessed; at evening time he has a light. But at the last the night comes in real earnest; he has lived long enough, and he must die. The old man is on his bed; the sun is going down, and he has no more light. "Throw up the windows, let me look for the last time into the open sky," says the old man. The sun has gone down; I cannot see the mountains yonder; they are all a mass of mist; my eyes are dim, and the world is dim too. Suddenly a light shoots across his face, and he cries, "O daughter! daughter, here, I can see another sun rising. Did you not tell me that the sun went down just now? Lo, I see another; and where those hills used to be in the landscape, those hills that were lost in the darkness, daughter, I can see hills that seem like burning brass; and methinks upon that summit I can see a city as bright as jasper. Yes, and I can see a gate opening, and spirits coming forth. What is that they say? O they sing! they sing! Is this death?" And ere he has asked the question, he hath gone where he needs not to answer it, for death is all unknown. Yes, he has passed the gates of pearl; his feet are on the streets of gold; his head is bedecked with a crown of immortality; the palm-branch of eternal victory is in his hand. God hath accepted him in the Beloved.

Original.

### My Journal.

For several years past, no subject connected with the interest of the churches has so absorbed my attention, as that of the ministry. In the early history of the Advent movement, we had educated and trained men, from the various denominations, to preach to the crowds who were anxious to hear. And besides these, others, from the various professions and secular pursuits, being inspired with the transcendent theme of the speedy coming of Christ, entered upon the work of proclaiming the good news. The message was of necessity a special one. The church had neglected the great theme of the personal coming of Christ, and kindred doctrines, as also, the signs of his coming. There was a necessity therefore that the Advent preachers should dwell much, and almost exclusively, on these neglected themes. The time of the Advent being one of the most exciting interest, called forth the opposition of the ministry, which at once brought them into a sharp controversy. Much time and labor was necessarily spent in this way, the result of which, was the bringing out a distinct people, who looked for the personal and speedy coming of the Lord.

When the epoch, for which we looked for the Advent passed, we had unorganized congregations in all parts of the country. They could not go back to the churches, and hence the necessity for pastors to take the oversight of them.

Those men who had been pastors of churches previously were prepared, and qualified to act as pastors in the new congregations. But most of those who had only entered the ministry to give a special message, felt that their mission was ended, and retired to private life, and secular callings. While yet others, who belonged to other denominations, returned to their respective fields of labor, and either renounced the doctrine, or looked upon the personal reign as of no special importance. And we were left with a greatly



reduced number of laborers, with a large and important charge on our hands. We were left with Gideon's army, to battle for the great principles of the Advent faith, and to feed and nourish the scattered and tried flocks who had left the churches and could not on any principle of honor or honesty go back to them.

The noble band of preachers that remained faithful, had many things to try them. Poverty stared them in the face, and hard labor, both day and night, was before them. The ministers of old and popular denominations invited them to their more tempting fields of labor, and the honors and emoluments consequent upon a change of position, even without a change of sentiment. It is a notorious fact, that we all have, at one time or another, been invited to leave our work and position and enter into other fields of labor. And some, by repeated acts of kindness and earnest solicitations from ministers of other sects, have in an evil hour turned aside from their advocacy of the Advent near, as a distinctive work, and unite with those, who as a body scout the whole thing. They have thus buried themselves, and their talents, in this cause, and have given their influence to support another interest, even the conversion of the world before the Advent. For however much they may preach the Advent doctrine in the churches of which they have charge, it is not approbated by the leading men of the sect, and they are only tolerated, after all. And suppose, even, that they should preach the premillennial Advent to the church of which they have charge for a time, on a change of the ministry, (which often occurs in these times) a pastor succeeds who ignores the doctrine, so that their work is wholly perverted. Their labors are entirely lost to the Advent faith.

Those who remain steadfast and true to the interests of the cause, are comparatively few. We have many churches without pastors. And the field is ripe every where, in which churches might be raised up, if we only had preachers of the right class to "enter into the harvest."

We must have more laborers. The way to obtain them is marked out by the "Lord of the harvest."

"Pray ye therefore the Lord of the Lord of the harvest that he will send forth laborers into his harvest." This we have done, but we must cry to God more earnestly for help.

But it is not enough for us that we pray to God for help. We must help ourselves. We must take the sons of the church by the hand, and lead them forth by the right way. Young men want the counsel and guidance of the fathers in the ministry. A "school of the prophets," should be established among us, where young men, who feel that they are called to the ministry, could go, and receive instruction in all the important branches of knowledge vitally connected with their usefulness.

Who among us that has this world's goods, will begin this work? Who will give the site, who the building? Who will endow it? Does not God call some of his stewards among us to begin, at least, this important work? May the God we serve, and whose kingdom is soon to come, stir up the hearts of his servants to look at this matter, and hasten to do what they can to aid in preparing our sons for watchmen in Zion. They look to us for help. Shall they look in vain, and after all be obliged to seek for help among those who reject our faith and hope?

Sunday, June 20, 1858.—After a painful confinement for a long time, I am this day so far restored as to be able to preach twice in the Advent chapel in this city.

"It is a delightful thing, after a long helplessness, when our legs have been unable to support our weight, when our arms could lift nothing, our hands grasp nothing, when it is an effort to raise our head from the pillow, and it tired us even to speak in a whisper—it is a delightful thing to feel every member restored to its proper strength; to find that exercise of limb, of voice, of body, which had been so long a pain, become now a source of perpetual pleasure. This is delightful; it pays for many an hour of previous weakness. But it is infinitely more delightful to feel the change from weakness to strength in our souls; to feel the languor of self-

ishness changed for the vigor of benevolence; to feel thought, hope, faith, love, which were lying, as it were, in helplessness, now bounding in vigorous activity; to find the soul, which had been so long stretched as upon the sick-bed of the earth, now able to stand upright, and looking and moving steadily towards the kingdom."

Original.

### Waifs.

As per our last we arrived at Dixon Ill. on Saturday Aug. 14 at 2 in the morning. We stopped the Nachusah house, where our first adventure was to set a window curtain on fire, the wind blowing it within reach of a fluid lamp that we set near it. After making an aperture about 30 inches in length by six in width in the curtain, we extinguished the flame, without alarming more than one of the guests of the house, who slept in an adjoining room, and ran out exclaiming, "What is burning? I smell something on fire; where is the fire?" "In this room," said we, "all out, no danger"; and the sleeper went back to his dreams.

At the hour of our arrival from Chicago on the Dixon air line road, there was an accident, half a mile distant, on the Ill. Central, by which a horse on the track was killed, throwing from the rails the down train from Galena, that was due at Dixon a few minutes later, and frightening the passengers,—though not seriously injuring any of them.

One of their number, a Dr—who holds a lucrative United States office in that neighborhood, stopped at the Nachusah, and when he came up from his breakfast the next morning, he scoffingly said to the guests of the house present,

"Well, I came pretty near going to kingdom come last night; I thought I was booked for it, when the cars ran off."

"I suppose," we replied to him, "that you have no question in your own mind where you would have brought up if you had started for that place?"

He, somehow, could not see any point to our pleasant suggestion, and so turned the conversation by enquiring if the Queen's message had yet arrived?

After breakfast we called on a gentleman whose acquaintance we made a year since, who insisted on our taking rooms at his house, where we were hospitably entertained during our stay in Dixon; which was till Friday Aug. 20th.

One of the chief topics of conversation for that morning, was the melancholy death of a young lawyer of that village, by the name of Stout, whose remains had been buried the day previous.

This person was represented as an amiable and talented young man, who had studied law in the office of ex-President Millard Fillmore at Buffalo N. Y., but had become addicted to habits of intemperance.

He had had several attacks of "delirium tremens"; and his friends so feared his inability to resist his appetite for drink, that to place him beyond the reach of temptation they had prevailed on him to retire to the quiet village of Dixon, which has only twenty-four drinking saloons in a population of about 4000!

Young Stout came to Dixon about six months since, and opened an office directly over one of these saloons. His self-respect prevented him from frequenting them, but he was known often to be disguised with liquor in his room.

This continued till the week of our arrival, when he told two of his friends that he was going to have another attack of *mania potu*. He begged of them to stay by him, and not to leave him alone a minute, lest he should injure himself.

The dreaded attack came on, and they employed a constable to accompany him wherever he went, and to take such care of him as he might need.

As the attack increased in violence, his sufferings and utterances were indescribable.

"O," said he, that some daguerist would take my likeness, that young men might see by my distorted features what agony I am in,"—his face was so the very picture of anguish and despair.

He roamed the streets, imagining that he was pursued by enemies who sought to kill him, and he seeking to escape: that he saw and heard all manner of sights and sounds, and that snakes, and horrid reptiles twined about his limbs and covered his person.

"O, take them off!" "keep them off!" he would shriek, as he sought to free himself from their embrace, or to escape their attack.

Towards the latter part of the day of his death he came running down the street, past his office a few feet, when, imagining that the demons had headed him, he suddenly dodged back and sprang up his office stairs with surprising agility. His guard ran up after him, when Stout closed the door, exclaiming,

"Keep them out! keep them out,"—seizing at the same time some article of defense and standing before the closed door in a hostile attitude.

"They are coming!" he exclaimed, as he turned and dashed through his chamber window, breaking glass and sash, and falling to the ground below.

Before those across the street, who heard and saw the plunge, could gain the other side for his assistance, he had disappeared through a lower window into the cellar, where he attempted to secrete himself. They hastened to his aid, got him out and into a room in the rear of the saloon, and seated him in a chair, and held him to prevent farther injury to himself. Then his exclamations and cries were most pitiable.

"O, keep them off! keep them off!" he cried, as he brushed the imaginary vipers and scorpions from his arms and limbs, and sought to untwine the snakes from their coils around his legs and body.

Thus he continued for half an hour, his countenance distorted into expressions the most unearthly, and giving utterance to the most frightful imaginings of terror and anguish, when he suddenly died. And there sat the body of the dead, upright in his chair, the head fallen a little one side, the jaw dropped, the ghastly eyes staring out into vacancy, and the demoniacally looking countenance retaining all the expressions of anguish and fear that had been imparted to it by the late tenant.

Where the deserting spirit had fled, by what imaginary or real demons it was still pursued, the spectators could not determine; but there sat the frightfully horrified looking dead, a monument of rum's doings, and an evidence of the anguish which the body and spirit are mutually capable of inflicting, each on the other.

The only use that could be made of this loathsome form, was to bury it, till it with its late occupant should "awake to shame and everlasting contempt."

But what service could be said at its burial? The Episcopal clergyman was applied to, and he said, I cannot read the burial service over the body of one who has died such a death; for I cannot say of him that we commit the body to the dust in the hope of a glorious immortality. At length it was arranged to omit portions of the prescribed ritual; and so he was buried, without the expression of any hope respecting his future.

Sabbath evening we listened to a sermon from the pastor of the Presbyterian church, from the text, "Thou shalt not suffer a witch to live." His subject was, "Who killed young Stout? or, on whom rests the responsibility of his death?" He placed the responsibility, first on the deceased, for yielding to the temptation; second, on the retailers of the poison, for furnishing him with the means of gratifying his appetite, and thus hurrying him, unprepared into his Maker's presence; and third on the community, for tolerating in their midst the twenty-four saloons, which, like so many doors to the pit, are inviting their victims to enter. To show the responsibility of the community, he read their powers respecting the sale of liquors from the revised statutes of Illinois—the first time we ever heard the law book read from in the pulpit; but the preacher wished to show that the laws of the state, as well as those of God, required of them the abatement of the nuisance. It was a pungent and pointed discourse, and the positions of the speaker, we think, were generally acquiesced in by the audience.

The crop of spring wheat is very poor in the north of Illinois—there not being more than the half of a crop. We noticed entire fields of the standing grain that had been left uncut, as not worth harvesting. Other fields had been reaped, and the straw—for there is no lack in the growth of straw—left, both bound and unbound, to decay on the field; and we also noticed where entire stacks of it had been burned, as not containing enough grain to pay for threshing. It is the "rust" that has thus affected the wheat—caused probably, by the extremes of wet and hot weather during the past season. Winter wheat, and some kinds of spring wheat are not thus affected, even when adjoining fields of other varieties where the crop was spoiled.

This failure of grain is particularly severe on the farmers, whose last year's crop did not net them one half the expected price. The loss of this year's harvest has greatly discouraged many of them—particularly such as are in debt for their farms, and who can only retain them by paying interest at the rate of two or two and a half per cent. per month, to those who have the where-with-all. The corn crop also was injured by the spring rains, and is very light where it was planted on the sods, and is late in the bottoms.

Learning that Douglas and Lincoln, the rival candidates for the U. States Senate for Illinois, were both to address the same audience from the same stand at Ottawa, La Salle Co. on Saturday the 21st, we so arranged our journey as to be present. At Dixon, we had made the acquaintance of Mr. L. a lawyer from St Louis, who was bound in the same direction, and so we accompanied each other to La Salle, 60 miles south of Dixon, which we reached at 2 P. M. on Friday. To reach Ottawa, it was then necessary to go 16 miles east on the Chicago and Rock Island road; but the first train would not go east till one o'clock in the night, when we should reach Ottawa a little after two. We concluded that rather than wait till that hour, and have night travel, we would give a dollar each, over our rail road fare of fifty cents, making three dollars in all, for a driver and team to take us to O. We made the round of the stables, but not a man would take us there for less than five dollars. That exceeded our desires for going; and so we gave up the chase, seated ourselves on the steps of the hotel, began the perusal of the daily papers, and purposed waiting for the cars. We had been thus occupied but a short time, when a stable keeper across the way, who had demanded five dollars for our fare, and had taken six for carrying two ladies up there in the morning, harnessed up a team, drove over, and said that as he perceived there was no prospect of getting five dollars out of us, he would drive us up for three! So we jumped in, and he drove us up,—reaching there before six in the P. M.

The Illinois river and a canal both extend from La Salle to Ottawa; and we took what is called the bottom road. The day was clear, and the air cool and balmy, and we had an agreeable drive. The valley of this stream is skirted by high bluffs. At one point the bluff looked wonderfully familiar, and we exclaimed,

We have seen something like that somewhere before.

"That," said our driver, "is Buffalo rock."

Buffalo rock? we said.

Yes, said he, the place where the Indians used to drive the Buffalos over from the plain above.

We took another look, and recognized it as the original of a picture, which thirty five years ago, was an object of interest as an illustration in Woodbridge's school geography. Many of our readers, doubtless, will remember the same.

Soon we came to another beetling cliff which our driver said was called "Starved rock"—respecting which there is an Indian legend, we are not able to relate, about some Indians who were driven to that position, which is difficult of access, and were there starved to death by opposing Indians,—the avenues of escape being guarded, and only one solitary Indian managing to get away to tell the fate of his companions to his tribe.

We did not learn the height, or extent of these cliffs. A young gentleman at Ottawa volunteered on Saturday to drive us down there, with a par-



ty of friends, on Monday; but Monday he was taken sick, and so we lost the drive.

At Ottawa, we saw old Shabbona, or Shabney, a veritable Indian chief, the last of the chiefs that once swayed dominion over those prairies, and the only one that took the side of the whites in the Black Hawk war. He is a large framed man, was dressed in a deer skin suit, with mocassins, and all the peculiarities of the Indian costume. He appeared to be very aged, had come down to hear the speeches of Douglas and Lincoln, (which we shall notice in our next number) and was treated with great kindness and respect by the people—a seat being given him on the platform. He was a chief of the Potawattamies.

At Ottawa we again saw the old copper kettle that was said to be found in a vein of solid coal near Buffalo rock a year since; and which, if so, must have been of antediluvian make. It is in a loft over the city market, and is left as if it was not a relic of any value. We wish that Bro. Morgan would get the actual facts in the case—tracing them to the original witnesses, and put them on record in our columns. Also, if possible, we wish he would get the kettle donated to the "Hartford Athenaeum," or some other repository of what is ancient and curious, where it may be kept from further injury, and where its history may be preserved in connection with it.

B.



## ADVENT HERALD.

BOSTON, SEPTEMBER 11, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

### No. 12.

#### 3. THE SYNCHRONISM OF THE FIRST RESURRECTION.

John farther records: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years," v. 4.

These non worshippers of the beast must include all the righteous; for we read, Rev. 14:9, 10, "If any man worship the beast," &c. "the same shall drink of the wine of the wrath of God." As all who worship the beast will thus be participants of God's wrath; those who worship not the beast, must include all who shall escape the second death. Such, then, is the symbol.

The inspired interpretation of it is, "This is the first resurrection." And the benediction is uttered respecting it, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a 1000 years," vs. 5, 6.

It must be patent to the apprehension of every one, that the admission of a literal resurrection at this epoch, is a surrender of the whole controversy, and a concession that the advent will be premillennial. To obviate this necessity, various forms of argument are resorted to by different reasoners, all of which are alike sophistical, and all of which are disproved by the demonstration of the reality of the event.

The most common argument is, that the language is figurative; that nothing figurative can be adduced in proof of any doctrine; and that if its significance is not of doubtful import, it can, at best, not be received as teaching a literal resurrection, but is a revival of the martyr spirit—it being as if the old martyrs were raised again.

This argument is the common one; but it is no more common than it is fallacious, however specious it may appear. For, figurative language is to be interpreted in accordance with the well established usages and laws of tropes; which done, it is no more equivocal or enigmatic than is the most literal enunciation. It being thus made distinctly significant, it is a fallacy to suppose that it cannot be adduced in support of scriptural doctrines; for the presence of the figure does not obscure, but it renders expressions more pointed and emphatic, and serves better to illustrate the subject. Were its meaning of such doubtful import, it might puzzle a logician to determine how the same doubtfulness, which could render it inadmissible as proof of the resurrection, should invest it with such conclusiveness, as evidence of a moral regeneration! It has never yet been shown how an exemption of the church from all the temptations and wiles of Satan, and from all liability to martyrdom, should cause a revival of the martyr spirit; nor why the revival of that spirit should be particularly needed at an epoch, as the spiritual millennialists claim, when there can be nothing to call it into exercise, and there is no martyrdom to be endured. And, finally, this language is not figurative, but symbolic, which makes its significance to be determined by, and in harmony with, symbolic usage.

#### SOULS, (SEEN IN VISION,) LIVING AGAIN.

The symbolization comprizes, first, the souls, seen in prophetic vision; and 2d, their living and reigning with Christ. There first appear the representative subjects, and then, their representative conditions.

The symbolic souls are so characterized that there is left no room for speculative surmise as to the kind of souls represented; for they are expressly affirmed to be "the souls of them that were beheaded for the witness of Jesus," "and which had not worshipped the beast,"—which must include all the justified.

The first question to be here considered, has respect to the order or kind of intelligences thus represented. There are no classes of beings,—which have once lived, and been beheaded, or which have been subjected to the trials of the worship of the beast, of his image, and the reception of their mark, the souls of which are still in conscious existence,—except deceased individuals of our race who have departed this life in a justified condition. These representative souls, therefore, are taken from this order, and from this only. And there are no classes of intelligences, of which we have any knowledge, whose history and experience has been in any respect analogous to that of those thus described. As, therefore, there can be no order of intelligences, of which the souls, characterized, can be representative, it follows that they are representative of their own order, and of that only.

The same order of intelligences, with the same characteristics, was symbolized as existing under the fifth seal,—having then once lived, been slain for the testimony of Jesus, and being then in a condition of conscious existence—anticipating the epoch when their shed blood should be avenged on them that dwell on the earth (Rev. 6:9, 10). But it was revealed under that symbolization, that the time of their living again had not then arrived; "white robes were given unto every one of them: and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled," (v. 11). That season having elapsed,—the cup of martyrdom having been drunk to its dregs, by the church in the succeeding persecutions, God having accomplished the full number of his elect, they are again seen by the prophet, in prophetic vision, but at a different epoch,—when there is no longer any obstacle to the accomplishment of their long cherished anticipations.

Had these souls, thus designated, been merely exhibited in vision, without anything predicated respecting them, it would not have determined the reality of their resurrection. But all possibility of uncertainty in this respect is carefully guarded against, by the additional symbolization of their living, and of their reigning with Christ.

Some theologians argue that this "living," is only a moral renovation: which must suppose that this language is figurative. But the metaphor is the only figure that is possible in this declaration; and, when there is a metaphor, the subject is always literally expressed—the figure being limited to the predicate. If then this living were a metaphorical living it must follow that the subjects which thus metaphorically live are literal souls of martyrs, and of non-worshippers of the beast; for it is of such souls,

and not of some other order of intelligences, that it is affirmed that they thus live. Therefore, by no law of figure can it be understood that there is here brought to view a renovation of other souls or of other persons, than those expressly designated. And whatever may be the nature of the event expressed by the terms "lived" and "reigned," there cannot, by any law of trope, be understood as the subjects of it, only the souls, now justified, that have not withheld their lives from Christ.

There is, however, an insuperable barrier to this being understood as a metaphor; for, in all metaphors, the thing affirmed, in which the figure always consists, is incompatible with the nature of its subject. If it is not thus incompatible, it is not metaphorical. But there is nothing incompatible, with the nature of the souls of those who have been beheaded, in their living again, or in their reigning with Christ. Hence it is perfectly conclusive that there can be nothing figurative in this affirmation. And therefore, so far as there can be any thing figurative claimed in this phraseology, it is the literal souls, of literally deceased persons, which literally live at this epoch. The language, however, not being literal, but symbolic, is none the less significant, for there is nothing analogous to the living again of the souls of deceased persons, but the actual living again of those who have once lived and have deceased. Therefore, by every law of symbol,—as has been already shown by every law of trope,—the symbolization is that of a literal resurrection of those who sleep in Jesus. And this would have been none the less demonstrably certain, had the symbolic agents and acts been left by the apocalyptic seer, as many analogous symbols have been left, without any farther interpretation.

#### THE SYMBOL, DIVINELY INTERPRETED.

This symbolization, thus hardly needing an interpretation, is not left uninterpreted. He who gave John the vision, also revealed its meaning; so that the interpretation is no less inspired than the symbolization. As this interpretation comes to us, not in the "words of man's wisdom," but in those dictated by the Holy Ghost, we may rely implicitly on the truthfulness and explicitness of the meaning of the symbol which it unfolds. Mark then how distinct is the utterance, and how unequivocal the declarations: "This is the first resurrection: Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Can there be any thing of doubtful import in such Divine assurances?

Alas! Experience teaches that men sometimes will deny the very evidences of their own senses, and that no language can be so ingeniously framed, that men will not, when education, prejudices, or interests lead them, mis-interpret its plain and obvious import. And this inspired interpretation of the prophetic symbol, has not escaped being subjected to the exegetical alchemy, by which men have sought to empty it of its literal significance. Hence we find it claimed by some interpreters that the word "resurrection," here, does not mean "resurrection," but something differing from it,—and that only a renovation of the living nations that is here affirmed. Such theorists claim that the word "resurrection" in the interpretation, and the "living of the souls" in the symbolization, are alike, figurative!

Let us then subject this to the laws of trope which govern the metaphor—the only figure admissible in the premises. As the metaphor always lies in the predicate, the subject, of which it is affirmed that "This is the first resurrection," must be literally expressed. But that subject, is the living again of the souls of those that had been martyred and that had not worshipped the beast; which, consequently, would be the actual and literal living again of those souls. And as such actual and literal living could be nothing but their resurrection, it would be their resurrection, which, as shown by this law of trope, is affirmed to be the first resurrection. Nor is there any thing incompatible with such living again, in a literal resurrection; so that, according to the indispensable characteristics of the metaphor, nothing tropical can be understood in the words of this interpretation. And, farther, as it is the interpretation of a symbol, it cannot be itself symbolic; for the inspired interpretations of symbols are always literal—it being otherwise impossible to determine their significance; and if not literal, they would not be interpretations.

#### THE RESURRECTION, THE FIRST.

That this is a literal resurrection, is also shown by its being denominated the "First." Were this to be only a great pentecostal season, even if all the inhabitants of the earth were to be its subjects, it would not be the "first"; for other pentecostal seasons have preceded it. In such case it could take

priority in degree, but not in time; it could be the great, but not the first event of the kind.

Even if it were the first, of some other event, that would not make it the "first resurrection"; but it is the first resurrection that this is affirmed to be. And it cannot properly be denominated the first, only in contrast with some like event to follow. It would be incongruous to speak of that as the "first," which was to be the only event of its kind. Its being thus denominated, therefore shows that it is an event which is the first of its kind in the order of time, and which is to be succeeded by another like event. Nor is there any room for doubt respecting the event that is to follow. It is clearly shadowed forth in the declaration: "the rest of the dead lived not again until the thousand years were finished"; which plainly affirms, that at the end of the thousand years, the rest of the dead will again live. The two sentences are not in direct antithesis, but the contrast is made the more marked by the disjunctive particle "but"; the souls of the martyrs &c. "lived and reigned with Christ 1000 years, but, the rest of the dead lived not again until the 1000 years were finished." This divides the dead into two classes:—those which live at this epoch and reign with Christ, and those which live not again at this epoch, but are to live again at the end of a 1000 years,—though not to reign as these are. The event, therefore, which is expressed by the word "lived," is one of which the first of its kind ushers in the millennium, and the second marks its end. If the first is only a great pentecostal season, it is logically certain that the last is such. If this resurrection of the dead were only a regeneration of the dead in trespasses and sins, it would follow, as the rest of the dead live not again, that only a portion of the unregenerate would be thus resurrected, and that an immense number, called the rest of the dead, would be left unregenerate: in which case the world would be only partially converted at the beginning of the millennium.

Nor, on that hypothesis, could there be any regeneration of sinners during the millennium; for, the rest of the dead live not again till its close; and at its close the rest of the dead sinners would also be converted, which would then leave no unregenerated nations in the four quarters of the earth, and no classes of individuals for Satan, when loosed, to go among to deceive. The conversion of the rest of the unconverted, at that epoch would be the salvation of all the finally impenitent. And thus, the hypothesis of a spiritual millennium is inextricably involved in absurdities, inconsistent with and subversive of itself. None however, will claim that the living again of the rest of the dead at the end of the 1000 years, is any other than a literal resurrection. And therefore, by every law of language, the living of the dead which is to be at its commencement, is also a literal living from the dead, or, as it is expressed in this scripture, it is "the resurrection, the first."

It will be seen that in this argument we are not replying to Mr. Peaslee, but are covering a position sometimes taken by others; which we do to make our argument complete.

#### The age of Herod at the beginning of his reign.

As this subject has been introduced to the readers of the *Herald* in your issue, July 31, and one aspect given of it, allow me to present another and more extended view very briefly.

We are happy to hear anything and all things that may be said sincerely on such a theme: and of course are glad to get the *Herald's* utterance.

We admit that no chart is infallible nor reliably correct only as it is accurately conformed to "The Word of God" and the facts embraced in its fulfillment, but in proportion to the number and character of such harmonies between truth and fact every diagram is entitled to our regard. In this the number of such harmonies is surprising.

By these elements of credibility "every cool-headed and clear-thinking person," should decide, and not by any individual opinion relative to any one fact, however important, when taken out of its relations. So far there is agreement, we presume, of course.

We wish also to express something, that is not noticed, nor even apprehended any how in the *Herald* article. As truth is our object, of course our statement will appear. To avoid an appearance of controversy on the point we confine ourselves to a plain tho' imperfect statement of the "system," or ground work and design of the chart.

"The whole system of the chart," rests really in the mind of its author (and its exhibition, referred to) on the fact that—"the Scripture cannot be broken"—that there is a real connection between Dan. 8:9; 1 Pet. 1, 10-13, &c.—and that the right adjustment of all the related facts when compared and expressed in writing out "the vision," will not fail.

Mark! We do not say that we have made such an adjustment—but toward this end we "have done



what we "could." Nay, we invite help from the Herald—one and all. But some may need the caution given to Ahimaaz—not to run ere they get the "tidings ready."

The argument on prophetic time has thus far failed seemingly at least; and yet our faith in God's word has not failed. Amen.

Failure it is, however, somehow, if these portions of the Word of Prophecy "must be applied according to our present chronological data." About '43," said bro. Miller—"About '43" was the echo given by intelligence and faith—assuming the accuracy of our "calendar."

This point once seen and admitted and felt, furnishes an occasion for further watching—setting our hearts (like Daniel ch. 10,) to understand and so be able thro' grace, "to write the vision;" that "will not lie—cannot lie."

Agreement here in the outline may be presumed in spirit at least among all believers. Then all such facts, as the "ten" years, discrepancy, in the life of Herod may attain special significance. If Josephus' testimony *twice*, in the scale of ascertained chronological failure; outweighs Josephus *once*, in the scale of authorized hope, then we own that we are not skilled in Scriptural casuistry.

Dr. Kendrick, the Greek Professor in the Rochester University, read Josephus in the original Greek thus, "Herod—being an extremely young man only five and ten," &c. Other analogous facts are so adjusted in this chart, as to justify faith and harmony with hope, that "the vision will speak and not lie"—nor seem to lie. Amen.

J. B. Cook.

#### ANSWER.

It would have been gratifying, had the writer of the above presented his "other view" of this case—i. e. the facts on which his theory is based. Instead of this we are treated only to some general thoughts on the subject.

Facts will always endure the test of criticism; and their assailment, and consequent defense, will only serve to show their impregnability. What is needed in the present case are facts, and not "hopes," or surmises.

The particular issue here raised, has respect simply to the length of Herod's reign. Twice does Josephus say that Herod "reigned since he first procured Antigonus to be slain, thirty four years; but since he was declared king by the Romans thirty-seven." See *Antiq.* 17. 8. 1; and also his *Wars*. 1. 33. 8, or pp. 426, and 546 of the Baltimore Ed. of 1841.

These numbers, Whiston says in a note, "are among the principal chronological characters belonging to the reign or death of Herod;" and they conclusively determine what Josephus said on this point, for no transcriber would have blundered *twice*, in two different places, in precisely the same manner, and thus through inadvertence have made Herod's reign ten years less than Josephus gave it. Nor is it to be supposed that this was done by any one designedly; for had any one attempted to take ten years from Josephus' statement of the length of Herod's reign, he would also have added ten to Josephus' statement of his age when he began to reign, and so have made them harmonize. Therefore there is no sufficient ground for concluding that Josephus' text has been altered in this particular, either by any inadvertency or by any design; so that the text, as it now reads, respecting the length of Herod's reign, must be received as that which Josephus wrote. On the other hand, the length of Herod's age when he began to reign, is only *once* to be found in Josephus, and a blunder, or inadvertency of transcription could easily have diminished Josephus' statement by ten,—the present reading of it not being sustained by any subsequent statement of his age at that epoch. And hence, if there is an error in the present reading of either statement of Josephus, it is to be looked for in that respecting Herod's age when he began to reign, which is only once given, and not in that respecting the length of his reign, which, being twice given, makes an inadvertency in it impossible, and a designed alteration of it unlikely.

Our correspondent has adduced the testimony of Dr. Kendrick, to the effect that in the original Greek of Josephus, it reads, "Herod being an extremely young man, only five and ten," &c. when Antipater committed the affairs of Galilee to him.

This testimony, however, is entirely superfluous; for there has never been any controversy respecting the reading of that original. In Whiston's translation, that in common use, it reads, Antipater "committed Galilee to Herod, his next son, who was then a very young man, for he was but fifteen years of age; but that youth of his was no impediment to him; but as he was a youth of great mind he presently met with an opportunity of signaling his courage; for finding that there was one Hezekias, a captain of a band of robbers, who overran the neighboring parts of Syria with a great troop of

them, he seized him and slew him, as well as a great number of the other robbers that were with him," *Ant.* 14. 9. 2.

As the testimony of Dr. Kendrick respecting the rendering of the Greek of Josephus accords with the common rendering, and as it has respect to a subject about which there is no controversy, to adduce it was a work of supererogation, and places the one who adduces it in the unfortunate position of supposing that a thing is controverted, and of attempting its defense, when it is not even questioned.

As we have already said, there is no issue respecting what the present reading is of Josephus in the Greek. The only question is, not what the Greek is, but, Is the Greek *now* the same as Josephus wrote it? or, if so, Is Josephus' statement here correct.

Whiston, the translator of Josephus and who gives the above rendering, says:

"Those who will carefully observe the several occasional numbers and chronological characters in the life and death of Herod, and of his children, hereafter noted, will see that twenty-five years and not fifteen, must for certain have been here Josephus' own number for the age of Herod, when he was made governor of Galilee; see *Wars*. 1. 23. 5. and *ch.* 24. 7. and particularly *Antiq.* b. 17. *ch.* 8. *sect.* 1, where about 44 years afterward Herod dies an old man at about 70."

In addition to the repeated statement in Josephus respecting the length of Herod's reign, we find the following chronological indications in Josephus respecting Herod's age, which are the ones to which Whiston refers.

When Herod invested his three sons with royal honors and a share in his kingdom he said:

"Let every one consider what age I am of, how I have conducted my life; . . . for my age is not so great, that men may soon expect the end of my life; nor have I indulged such a luxurious way of living as cuts men off when they are young," *Wars*, 1. 23. 5.

At the same time Herod's son Alexander said to his partisans, that "they ought not to fix their hopes upon Herod, an old man, and one so shameless as to color his hair, unless they thought it would make him young again; but they ought to fix their attention on him, who was to be his successor in the kingdom," *Tb.* 1. 24. 7.

Josephus says that Herod "continued his life to a very old age." *Ant.* 17. 8. 1; and also that "his disorders fell upon him in his old age, and when he was in a melancholy condition; for he was already almost seventy years of age," *Wars*. 1. 33. 1.

In view of these chronological elements, Dr. Prideaux says of Herod's age when made governor of Galilee:

"The printed books of Josephus have it, that Herod was at this time, only fifteen years old; but that is an age which doth not suit with such a charge, or the action which he immediately performed in it; and besides it doth not accord with what Josephus hath elsewhere written: for speaking of the last sickness of which Herod died, about forty-four years after this time, he tells us, that he fell into it about the 70th year of his age; but if he were now but fifteen, he could not have exceeded the sixtieth year of his age, when that sickness first seized him. It is most likely that some transcriber by mistake wrote  $\alpha$ , the numerical Greek letters for fifteen, instead of  $\nu$ , the numerical letters for twenty-five; and from that copy the mistake hath been transmitted into our printed books," *Hist. Jews*, v. 2. p. 313.

The time of Herod's death is farther shown by Josephus, who says that "Philip, Herod's brother," and successor of Herod the Great, "departed this life, in the twentieth year of the reign of Tiberius, after he had been tetrarch of Trachonitis, and Golanitis, and of the nation of the Bataneans also, thirty seven years," *Ant.* 18. 4. 6.—which must have ended somewhere between Aug. A. D. 33. and Aug. A. D. 34.

Whiston says in a note on this:

"This calculation from all Josephus' Greek copies is exactly right, for since Herod died about Sept. in the 4th year before the Christian era, and Tiberius began, as is well known, Aug. 19. A. D. 14, it is evident that the 37th year of Philip, reckoned from his father's death, was the 20th of Tiberius, or near the end of A. D. 33."

The claim that the failure in the argument respecting the ending of the prophetic periods, shows a failure in chronology, will never be made by any one who shall have taken the trouble to acquaint himself with all the elements which enter into the determination of chronological epochs. We make this statement understandingly, and can assure any one, who supposes that our vulgar era may be removed ten years from its epoch, that any attempt to do so will only involve a failure.

The claim which some make, that the prophecy has failed, is also founded on a want of acquaintance

with the subject of affirmation. The vision cannot lie; but short sighted men may be amazingly deceived respecting it. Both Prophecy and Chronology will stand any test that may be applied to them—all errors being the attempted adjustments of the one with the other, when men have thought themselves wise above what is written.

What we want, is any or all chronological facts, on which this new chart is based. Bro. C. when in Boston promised to send us these, but they have not come to hand nor has a former private note come, which he speaks of having sent, giving the reason why he did not again call. Any real light that can be given on this subject, we shall hail with pleasure; but what is *not* light, should not be relied on as such. If Bro. C. will send us the arguments on which the chart is based, we will give them, with our reasons for agreeing with or dissenting from each several position claimed. If you want the facts examined, let us have them. If sound, they will stand the test of chronological analysis. It is not the chart we want to see, but the foundation on which it rests. A chart is useful for those who cannot carry chronological systems in their heads, and none others. As we before said, it may serve for an illustration, but is no demonstration. The facts on which it rests, are the things we call for; and if they will bear the light, let us have them, and scan them in the light of historical and chronological science. The only point yet communicated, is the attempt to extend Herod's reign ten years, contrary to Josephus' twice told testimony respecting it. We have shown that the evidence to upset this, is insufficient. Had it been sufficient, we should as cheerfully have said so, as we now say the contrary. And if this is not the argument on which the chart rests, we desire to know it.

#### Criticism on John 5:29.

In the Herald of last week is a criticism by Rev. Chas. W. Waterhouse, of Mount Vernon, N. Y., on our rendering, in the Herald of July 3d, of John 5:29, "They that have done good at the resurrection of life; and they that have done evil at the resurrection of damnation."

Our critic questioned the rendering without noticing the reason we gave, that, "the Greek *eis* (unto) has the force of at, when applied to any thing that immediately precedes it; as both life and judgment do in this scripture." What our correspondent says of the general use of this preposition is correct—it being what Robinson, Pickering, Donnegan and all the lexicographers, say, but what is needed to set aside our rendering, is to show that the rule we gave for its use under those particular circumstances is incorrect.

This preposition is variously rendered, in the several places of its occurrence in the New Testament as follows: *abundantly*, against, among, as, at, backward, before, by, concerning, continued, (with  $\tau\epsilon\lambda\omicron\varsigma$ , Luke 13:5,) far more exceeding (with  $\kappa\alpha\tau\alpha$ , 2 Cr. 4:17), for, for intent, for purpose, fore, forth (with  $\mu\iota\sigma\omicron\varsigma$ , Mark 3:3), hereunto (1 Pet. 2:21), in, in among, in at, in unto, inasmuch that, to the intent, into, mind of one (with  $\phi\omicron\rho\omicron\upsilon\sigma\iota\varsigma$ , Ph. 2:2), (never with  $\sigma\upsilon\mu\mu\epsilon\lambda\omicron\upsilon\sigma\iota\varsigma$ ), of, on perish (with  $\sigma\pi\upsilon\lambda\alpha\iota\alpha$ , *is*, Acts 8:20), set at one again (with  $\sigma\upsilon\mu\lambda\alpha\upsilon\omega\upsilon\sigma\iota\varsigma$ , Acts 7:26), so that, that, therefore, thereunto, throughout, till, to, to be (Acts 13:22), to the end, toward, until, unto, upon, ward, wherefore, with," forty-five different uses of it, in the more than seven hundred places of its occurrence. The question then arises, under what circumstances it should be rendered by one of these forms? and when by the other?

We have not space to go into a consideration of all its uses, but will merely show why we render it *at* in the present instance. In the following places it is rendered *at*, because its connection with a place or locality so requires:

Matt. 18:29, Fell down at his feet.

Luke 8:26 Arrived at the country of the Gadarenes

9:61. Which are at home at my house.

Acts 3:8. Gathered together at Jerusalem.

8:40 Philip was found at Azotus. See also

Joh. 11:32; 20:14, 15, 16; 22:13; and 23:11.

In the following it is rendered *at* in connection with an event; and which instance we consider analogous with the text in question:

Matt. 12:41. "They repented at the preaching of Jonas."—See also Luke 11:32.

If they might repent at the preaching of Jona, i. e. when he preached to them, so may they that have done good come forth at the resurrection of the just, i. e. when the just are raised, in distinction from coming forth at the resurrection of the unjust, i. e. when the unjust are raised.

Our correspondent has given us the manner in which time when is expressed in the N. Testament, which is correct, so far as the general usage goes. It is not however the only usage; for Paul says, Phil. 2:16, "that I may rejoice in the day of Christ," i. e. when the day of Christ is—using the same par-

ticle *eis*, and showing a clear instance of its being expressive of time when.

Our correspondent, however, thinks that *eis* in the text in question, indicates rather a change of state than the time of its occurrence. We should be unwilling to disconnect it from the condition arrived at; but as other scriptures show that the dead in Christ will rise first, to come forth into the condition of the resurrection of the just, must be attained to when they are raised and then only; so that the element of time is here implied, even if it is not expressed by it as it is in Phil. 2:16. There seems to be order, condition, and time, all combined in the reference.

We thank our correspondent for his criticism, and also for the manner in which he alludes to our discussion with Mr. Peaslee. Any other suggestions of his will be kindly received. These remarks would have been made last week, but being absent, we did not see the criticism till it was in type. B.

#### Ninth Anniversary of the American Bible Union.

The Ninth Anniversary of the American Bible Union will be held in the meeting-house of the First Baptist Church, corner of Broome and Elizabeth stirs, N. Y., on Wednesday and Thursday the 6th and 7th of October, 1858. The Business Meeting will commence at 9 o'clock, A. M., on Wednesday, in the Lecture Room. Public exercises in the Church commence at 10 o'clock.

C. A. BUCKNER, Recording Secretary.

#### CLOSING UP THE YEAR.

We call special attention to the announcement of the approaching Anniversary of the American Bible Union. Another year of its history is closing. Only twenty days remain to complete the account. It is a year distinguished by many mercies. No former year has witnessed so large an addition to the number of its publications of sacred Scriptures. No former year has been blessed with so great an increase in the constantly widening circle of its friends. No former period has been distinguished by so favorable an enlargement of its influence, and the diffusion of its principles, even beyond the ranks of its own friends and patrons. The preliminary publications of the Union are far advanced. Its Final Committee are prosecuting their work with ardor. Harmony has reigned in all its councils, and the blessings of God has attended all its operations.

Nor are the trials of the Bible Union for the past year less remarkable than its mercies. But for its unhesitating confidence in God who gave it its being in answer to prayer, and who had never failed it in other seasons of trial, the commercial distress of 1858 must have overwhelmed it. Its last annual meeting was held on the very days when many of the Banking institutions of the country were breaking. It entered upon the present year with only a few dollars in the Treasury, not enough to meet the expenses of a single week. And from that period to the present hour, there has been a perpetual struggle to meet its current expenses. The country districts from which its receipts usually came have been almost stripped of their ordinary money circulation. The oldest agent of the Union in the midst of his earnest efforts was suddenly prostrated with disease, and soon called away to his rest. The commercial disasters in Great Britain were even worse than in this country, so that the expectations from friends in that quarter failed. And even from California its usual remittances were cut short.

The noble band of brethren, however, who constitute the Board of Managers have proved themselves equal to the emergency. They have given their time to the management of its affairs, some of them spending days and even weeks in the work, and with the officers they have generally contributed to the necessities of the Treasury. Many friends, too, throughout the country have labored and given more abundantly. But now much depends upon the friends abroad for the next few days. It is during September that the Union usually receives its largest remittances. Upon these the Board is now depending. If the reader will remember this noble institution in his prayers, and immediately do something himself and seek the aid of others, and transmit the offering, his soul will be richly blessed. If the reader is a life member, or a subscriber, he is under a still stronger obligation now to work.

If every subscriber and friend of this cause does his duty at once, the receipts of the Union will compare well with those of former years, every obligation will be met, our laborious managers and officers will be cheered, the work will be materially advanced, God will be honored, the enterprise of pure versions of His word will be mightily impelled onward, and the Union will have to record among its richest blessings the trials and anxieties of the year now closing.—Circular from the Bible Union Rooms.

There is none other God but one.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## The History of Man.

Concluded.

## 9. His form unclothed.

"Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice." Job 4:15, 16.

"And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, an old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel. And Samuel said unto Saul, why hast thou disquieted me to bring me up?" 1 Sam. 28:13-15.

"Then I heard one saint speaking, and another saint said unto that certain saint that spoke," Dan. 8:13.

"And when they saw him walking upon the sea they supposed it had been a spirit, and they cried out: for they all saw him and were troubled."—Mark 6:49, 50.

"And they said unto her, Thou art mad! But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking." Acts 12:15, 16.

"And behold, there talked with him two men, which were Moses and Elias; who appeared in glory and spoke of his decease which he should accomplish at Jerusalem." Luke 9:30, 31.

"But they were terrified and affrighted, and supposed that they had seen a spirit,—handle me and see; for a spirit hath not flesh and bones, as ye see me have," Luke 24:37, 39.

## 10. His state in death.

"A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness," Job 10:22.

"There the prisoners rest together; they hear not the voice of the oppressor; the small and great are there and the servant is free from his master," Job 3:18, 19.

"And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days they shall be visited." Is. 24:22.

"By which also he went and preached unto the spirits in prison." 1 Peter 3:19.

"And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." Luke 23:42, 43.

"Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope sake, king Agrippa, I am accused of the Jews." Acts 26:7.

"Turn ye to the stronghold ye prisoners of hope; even today do I declare, that I will render double unto thee." Zec. 9:12.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled." Rev. 6:9-11.

"But ye are come unto,—the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect," Heb. 12:22, 23.

"Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou become weak as we? Art thou become like unto us?—yet thou shalt be brought down to hell to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee saying, Is this the man that made the earth to tremble, that did shake kingdoms?" Is. 14:9-16.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom;

the rich man also died, and was buried;—and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."—Luke 16:22-5.

## 11. His Resurrection.

"And he cried unto the Lord, and said O, Lord, my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee let this child's soul come into him again! And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17:20-22.

"And he put them all out, and took her by the hand, and called, saying, Maid arise. And her spirit came again, and she arose straightway;" Luke 7:54, 55.

"And I saw the souls of of them that were beheaded for the witness of Jesus, and for the word of God, and they lived and reigned with Christ a thousand years.—This is the first resurrection," Rev. 20:4, 5.

## 12. His Eternal Existence.

## 1st. The end of probation.

"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22.

## 2d. He is thus raised from the dead.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt," Dan. 12: 2.

"They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," Jno. 5:29.

## 3d. He is thus brought to judgment.

"And before him shall be gathered all nations. . . . And he shall set the sheep on his right hand, but the goats on the left," Matt. 26:32-3.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. 5:10.

## 4th. On these premises, he is judged.

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall he also say unto them on his right hand, Depart from me, ye cursed, into everlasting punishment, prepared for the devil and his angels:—And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. 25:34, 41, 46.

## 5th. Their respective places of abode, and duration there.

## 1st. The saints.

"And hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth," Rev. 5:9, 10.

"Behold the tabernacle of God is with men; and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him, and they shall see his face; and his name shall be on their foreheads; and they shall reign" forever and ever. Ib. 21:3. 22:3-5.

## 2d. The wicked.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God;—and he shall be tormented with fire and brimstone; and the smoke of their torment ascendeth up forever and ever." Rev. 14:9, 11.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and shall be tormented day and night forever and ever. And death and hell were cast into the lake of fire. And whosoever was not found written in the book of life was cast into the lake of fire." Ib. 20:10, 14-5.

"But the fearful, and unbelieving, and abominable, and murderers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Ib. 21:8.

"And they have no rest day or night," "and the smoke of their torment ascendeth up forever and ever." Ib. 14:11.

Such is the language of Scripture respecting the history of man: and who can doubt its import?—This arrangement of texts gives us man in eleven different positions, and in each of which, man could

not have existence unless it were allowed that he possessed an active principle of angelic life, capable of thinking, seeing, knowing; rational, accountable, and hence the ruling passion or principle of life, which is called a soul and spirit. If it be an error it is a most subtle one;—backed by the voice of inspired prophets and sustained by the sanction of God. It must be the truth; if it is the truth, it is essential; for God does not deal in non-essentials.

J. H. CLARK.

Allentown, N. H.

## Report

Of the conference of the Second Advent churches of Pennsylvania, holden at Maytown, Pa., July 27, until Aug. 1st, 1858.

The devotional exercises of the conference were opened by an afternoon discourse by Elder I. R. Gates.

This meeting was held in a beautiful grove, the property of Bro. Martin Peck, and devoted by him to this purpose; which, with a neat and commodious chapel, reared through the liberality of the same Bro., were occupied alternately during the conference. After the discourse, met in the chapel for business. The following ministering Brn. were present: Elders Litch, Gates, Jackson, Fulton, Prideaux, Boyer and Laning.

Delegates: M. Preston, Morrisville; Wm. Zimmerman, Marsh Creek; Thos. Wardle, Philadelphia; Henry Spotts, Unionville; W. H. Swartz, Clearfield; J. A. Heagy, New Kingston; H. Storfer, and H. Rupp, Shiremanstown; Martin Peck, Maytown. J. Litch opened with prayer.

Officers elected: Chairman, J. Litch, Wm. Prideaux, Secretary, pro tem.

Business committee, Brn. Litch, Wardle, Fulton, Gates, Prideaux, Boyer, Laning, Preston and Rupp. Committee on nominations, Jackson, Fulton and Gates.

Adjourned to meet Wednesday at 8 A. M. Religious services in the evening.

Wednesday morning, 8. 30.

Prayer by Eld. Prideaux. Committee on nominations recommended the following officers: J. Litch, Pres't; I. R. Gates, Vice Pres't; T. Wardle and W. Prideaux, Secretaries, who were unanimously elected.

Business committee reported a recommendation of a book, entitled "Principles of Divine Truth held and maintained by Advent churches," to the conference for their adoption, suggesting that the name Messiah be substituted for Advent. After discussion, the book was adopted unanimously. On motion of Elder Boyer, however, the 7th Article in the basis of church Union was reconsidered, and the following addition was made:

"Nevertheless each church shall be at liberty to vary the rule to suit the circumstances of their case." Adjourned to meet at 1 P. M.

Wednesday 1 1-2 P. M.

Special committee was appointed on change of name, consisting of Brn. Wardle, Laning, and Fulton. Adjourned to meet Thursday, at 8 A. M.

Thursday, 8 A. M.

Prayer by Bro. Wardle. Committee on change of name, reported the following: which was received and after a pleasing discussion, and free interchange of opinion, was unanimously adopted.

"Whereas the word Advent does not express any peculiarity of our denomination, the Second Personal Advent of Christ being a doctrine held in common with all evangelical denominations, and as there are various branches of those denominated Advent who hold, and make prominent doctrines which are unscriptural and dangerous, and contrary to those which we have put forth to the world as our faith; and, in order that we may not impose on them in our published views, a burden which they do not wish to bear; and that we may not be implicated in what we believe to be their errors, and because the word Messiah carries with it the idea of the personal reign and presence of the Son of David on earth, as always held by the Jews and believed by us, which does constitute the real peculiarity of our denomination, and is the point of controversy with other denominations; Therefore, Resolved; that we recommend, to our several churches represented in this conference, to strike out in the name of our denomination, the words Second Advent or Advent, and insert in its place the word Messiah's, reading, 'Messiah's church.'

Resolved; that the churches referred to be required to take early action on this subject, and communicate the result to the President of this conference, who, if they shall unanimously agree to such change shall so publish the fact, together with our reasons for change, and our 'Principles of Divine Truth.'

Adjourned to meet 1 1-2 P. M.

Thursday, 1 1-2 P. M.

Prayer by J. T. Laning. Elder Gates moved the following:

Whereas, Bro. Martin Peck has been known as

an Adventist from the first promulgation of the doctrine in this region and also as an accredited preacher of another denomination in this place, and whereas the position he occupies in this place frequently renders it necessary for him to officiate as a gospel minister, Therefore

Resolved; that in consideration of the peculiarity of his case, our rule on the ordination of ministers be suspended, in order to present him to the conference as a candidate for ordination.

The resolution was adopted, when, upon motion of J. T. Laning, Bro. Martin Peck was by a unanimous vote of the conference recognised as a candidate for ordination.

The following resolution was offered by Bro. J. Litch:

Resolved, that if the churches of Pennsylvania adopt the change of name recommended in a previous resolution, that the President of this conference be instructed to prepare a brief synopsis of our faith as a church, such as may be conveniently published on one side of a small sheet in form of a poster, and take measures to raise funds for its publication and circulation, and send it to each P. O. in the U. S. with request to have it conspicuously posted for general information.

Adjourned to meet Friday 7 1-2 A. M.

Friday, 7 1-2, A. M.

Prayer by Bro. T. Wardle.

Business committee recommended the formation of a missionary association. Committee appointed on the formation of a missionary society, quickly reported as follows.

Whereas, the doctrine of the personal, visible and everlasting reign of our Lord Jesus Christ over a redeemed world, is but to a very limited extent understood by the Christian church, or preached by the ministry of this age; and as the last days are manifestly here, and our Lord has declared that 'this gospel of the kingdom shall be preached in all the world for a witness to all nations and then shall the end come,' it is clearly the duty of those who do see and understand the subject to do what in them lies to proclaim it abroad. Therefore resolved,

1st. That we deem it to be our duty to organize a missionary association to promote this object.

Resolved, 2nd, that a committee of three be appointed to prepare a constitution to be presented to this conference, in view of such an organization.

Resolved, 3, that this association shall be called the Messianian association and shall be composed of Christian persons, who shall be constituted members on the payment of one dollar per annum.

Resolved, 4, that whilst we in our judgment do not deem it proper that a Christian association should be controlled by unconverted persons, and whilst we would not debar them from contributing to the cause of the Redeemer, therefore

Resolved, 5, that we will thankfully receive donations of any amount which may be offered to carry forward the object of this association.

As soon as the above resolution was passed by the conference, Bro. I. R. Gates moved to go into the formation of a missionary society, offering himself as a member and paying one dollar, when twenty joined on the instant, and was afterwards increased at the next meeting.

The conference then went into an examination of the character of ministers. The following were examined. Elders J. Litch, Gates, Laning, Fulton, Jackson, Boyer, Holland and Prideaux, against whom no charges were preferred.

The subject of Sabbath Schools was next taken up by the conference, when the following preamble and resolution were offered and adopted:

Whereas Sabbath Schools are a great instrumentality in imparting moral and religious training to the rising generation,

Therefore, resolved, that we urge upon our friends the importance of establishing and sustaining Sabbath Schools in every place wherever a few children can be collected together.

Eld. Litch, as chairman of committee to draft a constitution for a missionary society, reported the following articles:

1st. This association shall be known as the Messianian Society of Pennsylvania, the object of which shall be to extend the gospel, especially that neglected feature of it—the personal and visible reign of the Lord Jesus Christ, with his saints in the new earth forever.

2. The officers of this association shall consist of a President, Vice President, a Recording Secretary, Corresponding Secretary, Treasurer, and such number of Directors as the society shall from time to time elect.

3. Any Christian person may become a member of this society, by the yearly payment of one dollar. Donations will be received in any amount.

4. The officers of this society shall be chosen annually, by the society, and shall together constitute an executive board, with power to fill vacancies du-



ring the year, and authority to make their own by-laws, employ missionaries, publish tracts, and all else necessary to be done in order to carry out the objects of this society; and make an annual report to the annual conference of Messiah's church in Pennsylvania.

5th. Yearly meetings of this society shall be held during the yearly session of the Pennsylvania conference.

6. Each auxiliary society shall be entitled to a delegate in the yearly meeting of the society.

7. This constitution may be altered or amended at any yearly meeting of the society by a vote of two thirds of the members present, provided, such alteration shall receive the sanction of the conference.

The report was accepted, and the organization of the society effected.

On motion, conference adjourned until 1 1-2 P. M.

Friday, 1 1-2 P. M.

The report of churches was called for, and reported as follows:

**Philadelphia.**—Dear brethren:—The Second Advent church of Philadelphia sendeth greeting: Inasmuch as it has pleased our Lord to tarry, since we trusted he would have redeemed Israel, we as a Church are not discouraged, but give heed to the apostle Peter's exhortation, "and account the long-suffering of our Lord salvation." Truly it has been salvation, when in the revivals of the past winter and spring it has been estimated that the number converted is at least two hundred thousand; fulfilling thus the order of the Lord, as found in Luke 14:2, 3. "Go ye out into the highways and hedges and compel them to come in, that my house may be filled."

While therefore we as individuals have been required to live by faith, we have rejoiced in the salvation of many of our children, our friends, and neighbors, and such has been the wonderful work of God that none have seen the like before,—the like has not been, since the days of Pentecost.

Although we as a church have not been blessed, with a great outpouring of God's spirit on us as a congregation, we have nevertheless seen God's faithfulness to answer prayer, in the conversion of some among us, and the revival of his people; so that we have been growing in grace, and in the knowledge of God.

Thus we are hopeful, and waiting; whilst we are striving to hold fast the form of sound words, and are set for a gazing-stock both by reproaches and afflictions, we are determined to make such aggressions upon the powers of darkness, and ignorance, as we can, if by any means we may be instrumental in the hand of God to save some.

Bro. John L. Fulton is our pastor, and is a true yoke-fellow, and although like the apostle Paul, he has to work with his hands, he preaches to good acceptance, and is beloved by all the church.

The Lord having revived his work among us during the past year, it was resolved by the church to revise and publish a brief synopsis of our faith; and the basis of church union, and church order; also to revise the list of names of the church members, which had not been called for some years, there having been no conference held in this state, making it necessary to give a statistical report.

Our present number is 61 members, 8 of the above have joined within the last year.

Two have died within the last year; one removed by certificate. Three have backslidden, and sixteen have identified themselves with other interests.

Of these nineteen, our report extends back a series of years.

All of which is respectfully submitted to this conference. And we pray that the spirit of God may rest upon the conference, that in all their deliberations they may glorify God, and that we may be abundantly comforted by the grace manifested, in all the churches. In behalf of the church in Philadelphia,

THOMAS WARDLE, Delegate.

**Kylertown, or Cooper's Settlement.**—The prospects of this church are bright. The members are not only becoming more interested in the work, but the surrounding community is becoming more favorably impressed with our doctrines.

Regular preaching monthly. Prayer meetings twice a week. Church numbers about 35 members. They worship in a chapel recently erected by the friends of the cause. The erection of this chapel has proved somewhat in the way of raising the salary of our minister. We require some system to be furnished by the conference to direct us in the effort to raise money for the support of our minister. A Sabbath school numbering 40.

W. H. SWARTZ.

**Morrisville.**—Our church is not in so prosperous a condition as is desirable, but are still holding on, and pressing forward. Church sustains a Bible class, and Sabbath school. J. T. Laning supplies them with preaching.

M. PRESTON.

**Yardleyville.**—Prospects with this church more cheering than for several years. What we need here is a good revival. We have the elements, and favor with the people to build up a flourishing church. This church, in connection with Morrisville, need pastoral labors.

J. T. LANING.

**Marsh Creek.**—Had a very interesting revival last winter, about 30 added to the church. Membership numbers 90. Better interest than for years.

WM. ZIMMERMAN.

**Central church.**—Had a revival during the last winter. Several were converted and added to the church. Membership about 36. The members were greatly quickened and encouraged by the revival.

HENRY SPOTTS.

**Shiremanstown.**—Church partially organized. Intend to meet soon and complete it. We have secured regular preaching and pastoral labor, from Bro. Prideaux. Average attendance at social meetings 8 persons.

H. STORFER.

**New Kingston.**—Have a chapel here, which was built in 1856, conjointly by us and the church of God. Our church here is in its infancy.

We organized last winter with 8 members. We have favor in the eyes of the community and the prospect of doing much good, and raising a good society. We enjoy at present the Pastoral labors of Elder Prideaux.

J. HEAGY.

**Elk county district.**—The churches of this district were represented by Eld. Boyer, who gave a very interesting and animating account of the sphere of his and Bro. Holland's labors. As no written report was furnished, we fear we should not do it justice by attempting to replace it by memory. We hope Bro. Boyer will furnish it himself through the Herald. About 14 churches were represented in this district.

Adjourned till Saturday, 7 1-2 A. M.

Saturday, 7 1-2 A. M.

Meeting opened by prayer.

Eld. J. Litch offered the following resolutions, which were adopted:

Whereas, our churches have frequently found it difficult to find pastors while acting independently, Therefore, resolved, while each church still retains its right to call its own pastor, where the church prefers an itinerant system and change of ministry, we recommend that they connect themselves with the Messianian Missionary Society, and seek from that source a ministerial supply.

Resolved, that we earnestly recommend to our friends abroad the importance of establishing a weekly Bible class for the purpose of cultivating a love for the Bible; increasing in the knowledge of God, and promoting our own spiritual growth, as well as to bring others to a knowledge of the truth, and that every person be advised to take their Bibles with them to church in order to follow the references in the sermon and the reading of the Scriptures.

**On Slavery.**—Resolved, that we regard the system of slavery as a great sin against God; and injustice to humanity; and hereby enter our most solemn protest against it.

A committee being appointed on the subject of finances, and failing to execute their work, the following plan was offered and adopted.

Plan recommended by the conference to churches for raising funds.

1st. Let the officers of the church, at the commencement of the year, make an estimate of the amount needed during the year, and make a statement to the church.

2d. Let every member subscribe his or her proportion of the same, according to ability; or, if necessary and the church so instruct, let the Deacons so estimate the amount each should pay according to ability, and inform them of the same. If any one objects to the estimate, let him fix his own.

3. Let the estimates or subscriptions be put into the hands of a collector, who shall collect the same quarterly, or oftener, and pay over to the treasurer.

4. Let all the bills of the church be settled without fail at each quarterly meeting.

4. If there appears to be any falling off in the subscriptions, or payments, at the close of the quarter, let a church meeting be called to attend to the case, and awaken a new interest on the subject of finances.

On motion adjourned till afternoon.

Saturday, P. M.

After usual formalities of opening conference the following resolution was presented and adopted.

Whereas, this conference has been informed through its President, that a communication has been received by him from Eld. L. Osler, one of the committee on a delegated conference, requesting him to bring the subject before this conference, and requesting an expression of opinion from us, with any

suggestions we have to make in reference to the subject,

Therefore,—resolved, that we appoint our President, Eld. J. Litch, as our messenger, requesting him to attend the adjourned meeting of said conference, to be held in November next, and communicate to them our views on faith and order; and if they are such that we can harmoniously co-operate with our brethren in such a conference, it will afford us pleasure so to do.

The conference then adjourned to meet sometime next May, D.V., at New Kingston.

After the adjournment of the conference, the Missionary Society met and elected the following officers:

President, Henry Rupp; Vice Presidents, I. R. Gates, J. D. Boyer; Recording Secretary, Wm. Prideaux; Corresponding Secretary, J. Litch; Treasurer, Tho. Wardle. Directors, J. T. Laning, H. Swartz, J. L. Fulton, J. A. Heagy, M. Peck, Tho. Holland, M. L. Jackson, C. F. Luce, Wm. F. Gates, H. K. Boyer.

The society adjourned, to give place to a meeting of the executive board.

It was decided by the board that five members should constitute a quorum, when the following by-laws were adopted.

By-laws of the executive board of the Messianian Missionary Society of Pennsylvania:

1st. There shall be an executive committee of five to whom shall be entrusted the carrying out of the objects of this board.

2nd. Five members of this board shall constitute a quorum for the transaction of business.

3. It shall be the duty of the Corresponding Secretary to take a general oversight of the field of labor, visit as often as practicable the different churches and mission stations, and hold missionary meetings for raising funds; keep up a correspondence with such missionaries as are in the employ of the board and give direction to their labors.

4th. The President shall draw no order on the treasurer, without an appropriation from the board or executive committee.

5. The treasurer shall pay out no money except to the order of the President.

6. The salary of single men shall be \$150 per annum, and that of married men \$300 per annum. An extra allowance may be made at the direction of the executive board.

The executive committee shall constitute a financial committee to devise ways and means for raising funds. They shall also have power to employ missionaries, and appoint to their fields of labor, and to change them when necessary. Whenever a charge of immoral, or unministerial conduct, is made against any minister in the employ of this society, it shall be the duty of the executive committee to inquire into it, and if they are satisfied the charge is well founded, they shall suspend such a minister from his ministerial functions, till such charge shall be fully investigated by the proper ecclesiastical tribunal to which he is amenable.

8. No appropriation of funds shall be made by this board except such sum or sums are in the treasury. Each employer shall be paid his full stipulated salary one quarter in advance.

9. The executive committee shall have full power to withdraw their laborers from any field for any good and sufficient cause.

10. The meetings of the board shall be opened and closed by prayer.

11. The corresponding Secretary shall have it in his power to call a meeting, either of the whole board, or of the executive committee, whenever in his judgment it is necessary.

WM. PRIDEAUX, } Secretaries  
THO. WARDLE, }

He that would live well tomorrow, must live well to-day. And if you would be prepared to do duty to-morrow, do your duty to day.

Procrastination is a thief and a robber. It steals away our precious time, and robs us of present blessings.

#### Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints

than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotics of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

#### Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business it is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2-ly

#### THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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BY JOSHUA V. HIMES.

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\$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.



## ADVENT HERALD.

BOSTON, SEPTEMBER 11, 1858.

## ITEMS AND NEWS.

The New Orleans Picayune mentions a new article of commerce, alligator hides and oil. A hunter has captured four hundred alligators in the swamps near that city since May. He goes into the swamps at night with a pan of fire, and shoots them as they crowd around the light. The skins are sold at 75 cents each, and make the very best boots. The oil, tucks and hides of these four hundred captured animals have netted the captor \$560 in three months.

A genuine whale, 44 feet in length, much astonished the people on the shores of the Chesapeake, a few days ago. After shooting it repeatedly from a boat, and lancing it with a sword, they succeeded in killing it, and dragged it ashore, where it was examined by thousands.

Mr. Doolittle, a man of property in Chicago, who hired two men to whip the schoolmaster, Keith, because the latter had sent his boy home to wash his face, has been fined \$500 and sent to the City Prison for six months.

In the vicinity of Clover Hill, Va., every corn-field is completely burnt up, many having been scorched by the raging sun of June, when scarcely of one-third growth. To some ten or twelve farmers in the locality the crop has consequently proved a dead loss.

An invoice of "real Havana," at the New York Custom House were recently appraised at \$1.50 per thousand (one half the usual sum), the reason for the change being that not a particle of tobacco entered into the composition of said cigars, but that they were wholly composed of oak and other leaves soaked in a strong tobacco ley.

Armenia Scouten of Chicago lost a pair of silver spectacles. A clairvoyant informed her that they were in a jewelry store in that city; whereupon A. S. forthwith obtained a verdict of \$3 from a Chicago jury against Alexander & Wilcox, the keepers of the store.

One night the woodshed of White River Junction, belonging to the Vermont Central Railroad, containing over four hundred cords of wood, was destroyed by fire—loss \$1500.

Fairfield county, Ct., has a new article of commerce.—The freight agent at Danbury Station informs the Norwalk Gazette that there has been sent from that station weekly to New York, from three to five hundred pounds of snapping turtles! They sell readily at four cents per pound in that market. He says that one week twenty were sent that averaged forty pounds each, and that the heaviest one yet sent weighed sixty-nine pounds.

In the region of Valparaiso in July, it being mid-winter, the snow was so deep on the mountains that wild animals were compelled to leave the mountain gorges, and seek for a milder climate in the valleys.

On Sunday, the 29th ult., in Ashburnham, Mass., an Irishman, on returning from shooting rabbits, was overtaken by two men in a carriage, who invited him to ride.—He deposited his gun under the carriage seat, and on reaching home attempted to take it from the carriage with the muzzle towards him, when the lock came in contact with some obstruction which discharged the piece, killing him instantly.

The deepest coalpit in Great Britain, and probably in the world, has, after nearly twelve years' labor, just been completed and opened in Duckinfield, Cheshire. The shaft of this pit is 686 1-2 yards deep, and the sinking of it cost nearly £100,000.

An Irish boy, 14 years of age, was arrested at Brattleboro', Vt., recently, while in the act of firing a barn. He has confessed to having set most of the fires in Brattleboro' for a year past.

In Wilmington, N. C., a blind horse approached so near some bee-hives as to overthrow a few of them, when the enraged insects stung him so severely that he has since died from the injuries inflicted.

On the 1st inst. a mob of from 400 to 1000 persons made an attack on the Quarantine establishment on Staten Island near New York, destroying the buildings, consisting of 8 sheds, the large small pox hospital, the St. Nicholas, the Doctor's residence, and a large number of outhouses, by setting on fire, having in the first place removed all the patients, 81 in number, to the lower hospital. The next morning the last vestige of the establishment was burned to the ground. Three of the sick died from the heat and exposure, under the trees where they were placed.—The officers and employees of the Quarantine seem to have been entirely powerless to resist the onslaught of the mob.

There has been raised, this season, near Bordentown, N. J., a bunch of grapes weighing over 7 lbs. measuring two feet across in each diameter, and two feet deep, and occupying a box of eight cubic feet, and supposed to contain from 1500 to 2000 berries, being of the variety known as the Palestine grape.

A work by Martin Luther, never before translated into English, has just appeared in London. It is called, "The Creation: A Commentary on the First Five Chapters of the book of Genesis."

On the evening of Sept. 1st, a disaster occurred on the Alleghany Valley Railroad, twelve miles above Pittsburg, by which one person was killed, and a large number more or less injured.

## Foreign News.

GREAT BRITAIN.—Some sensation has been created in London by the discovery of the dead body of a man lying in the open road, and the subsequent confession of a naval officer—Lieut. Clavering—that he unintentionally caused the man's death by the use of a sword cane in defending himself from the man's attack upon him.

George Combe, the author of the well known work on the "Constitution of Man," died on the 14th of August, aged 70 years.

The Dublin correspondent of the London Times says:

"We are enabled to state from an authority that is perfectly reliable, that Lord Palmerston is about to retire from public life. He has agreed to do so on the urgent entreaty of Lady Palmerston; and a growing defect in his lordship's power of hearing has also had a share in inducing him to bring his long public career to a close. The noble lord, when he shall bid adieu to the excitement of Parliamentary life, intends, with Lady Palmerston, to take up his residence at Cliffony, near this town: and instructions have been given, and we believe arrangements are now being made, to erect a suitable mansion for their reception."

The London Times of the 17th says of the state of India:

"It is believed, even in Calcutta, that the rebellion is at an end, and that little remains to be accomplished by our authorities beyond the suppression of brigandage and the re-establishment of order. This conclusion is the more striking, inasmuch as the Lower Provinces now present the chief scenes of disturbance, and we are told by the last dispatches that Bengal and Calcutta are forthwith to be placed in a better state of defense. But it is evident to all persons of observation in India that the insurrection has lost its alarming characteristics, and has dwindled from the dimensions of a great military revolt to the complexion of mere local disorders. No leader is abroad with any military power. 'Matters seem settling down,' said our telegrams of yesterday, 'in all parts of India.' Of the popular chiefs, some have paid the public penalty of their guilt, like the Princes of Delhi, some have been slain in the field, like Kooer Singh and the Rance of Jhansi, and some have fallen by the hands of their own countrymen, like the Moulvie of Lucknow. Of those who survive, not one remains in command of any fortress, garrison or city; few even can be said to be at large. Feroze Shah, the last of the Mogul Princes, dares not quit his hiding place in Oude, while Nana Sahib conceals himself so effectually that nobody can guess where he is to be found."

The correspondent of the London Times mentions the probability of an expedition being undertaken against Madagascar by the united forces of England and France to punish the inhabitants for their cruelty and piracy.

There had been a manifest fall in the price of wheat throughout France. The new crop had been housed in excellent condition. The market for wines and brandies was inactive.

One of the incidents of the Emperor's tour was that when at Port Louis he paid a visit to the room in which he had been held prisoner.

PRUSSIA.—A letter from Berlin says: "A police order, prohibiting the newspapers from alluding to the deliberations of the Council of ministers, has produced a great sensation here. The prohibition is attributed to important discussions which are about to take place in the Council respecting the regency. It seems certain that the Prince of Prussia will soon definitely assume the reins of government, and that the ministry will be greatly modified, if not entirely changed."

Queen Victoria remained at Potsdam in privacy with her daughter.

CHINA.—A treaty has been ratified with China by which the ports of that Empire are opened to Christian nations.

WILBRAHAM CAMP-MEETING.—I attended this meeting and remained several days. It was on the whole a meeting of much interest, and I trust will result in good to the cause of Christ.

I had the pleasure to see hosts of old friends, from whom I received hearty greetings.

We have some evidence to believe we have not labored in vain, notwithstanding much that has been done in the last fifteen years has been perverted. A remnant is left, who hold fast to the "hope of the promise, made of God unto the fathers," and look for the speedy personal coming of the Messiah the second time J. V. H.

THE NEW BOOK OF MUSIC.—By consulting with the brethren at the Wilbraham Camp meeting, I found that there was a general interest manifested in the work, and a desire to have it got up in connection with the Harp, so as to have but one work of this kind. In accordance with this wish, the whole matter was placed in the hands of the following Committee: J. V. Himes, F. H. Berick, John Pearson, Jr., H. L. Hastings, Edwin Burnham, M. Grant, A. W. Brown. The committee met at the Advent Herald office, on Monday, Aug. 31, and resolved to proceed with the work, and get it out as soon as it can be properly and well done.

Any new tunes, or hymns, that may be desirable for the work, may be sent direct to Elder J. Pearson Jr. of Newburyport, Mass., or F. H. Berick, Salem, Mass., or to this office.

THE CLASS IN TROPES.—We have nothing now on hand, but the commencement of G. by "Gaius." Will he hasten on the balance? also will those following him forward their tasks?

We cut the following from Zion's Herald, a prosperous Methodist paper of this city:

"One thousand new subscribers and \$500 wanted at once.—It will be an easy thing for each preacher in New England to send us two new names and \$1. to pay for both to the first of January next. To be sure, it's rather 'small business,'—but it's better than doing nothing. Send them along, then, for we need the cash to meet accruing bills."

Any effort of the friends of the Advent Herald, to bring about a like result, would greatly encourage us.

## Circular.

To churches and brethren throughout the United States and the Canadas.—BELOVED BRETHREN:—By a vote of the last Annual Conference it has been made our duty to address you on the subject of a regularly Delegated Conference.

The history of the past, and the aspect of the present as connected with the interests of our cause, make it evident that the time has come demanding the organization of such a Conference. While our members and resources have increased, in a proportionate ratio our annual gatherings have decreased in attendance and efficiency. And the question at once presents itself, to what shall we attribute the present condition of our yearly Conventions, which are of so much importance to the general good of this holy enterprise? There can be but one reasonable reply: the lack of an efficient system of convening, governing, and carrying into effect the various measures devised and approved. Heretofore our Conventions have been but temporary organizations, existing a few days, composed of such as may happen to be present; thereby being deficient in two essential elements—a continuous energy of action, and of responsibility.

Therefore, in order to give life and power to these conferences, we must have a permanent organization, composed of regularly chosen delegates from our churches, which will create not only local responsibilities, but, also, an accountability to the Body formed by these delegates. This will insure the prosecution of all measures adopted to their end; impart character and stability to the Annual Conferences, and meet the general exigencies of our cause.

And now we solicit your views in regard to this important matter, in order to assist this Committee in the duty of preparing a Constitution to be submitted to the consideration of the meeting which will be convened, on the first Tuesday in November, next, at Worcester, Mass.; and also your co-operation in bringing about this object, so desirable.

Will you please give this your immediate attention, and an early response?

JOHN PEARSON, JR., Newburyport, Mass.

LEWEL OSLER, Providence, R. I.

F. GUNNER, Salem, Mass.

AUGUST 23, 1858.

## Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies:

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

NEW WORK ON BAPTISM.—We have received a supply of the work entitled, "The Trial of Mr. Pedobaptist: an enquiry concerning the Scriptural action of Christian Baptism." By A. Swartz. 75 cts. By mail, \$1.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, } Secretaries.

A. PEARCE, }

CONFERENCE AT WARNER, N. H.—There will be a conference at Warner Village, in the Universalist meeting-house, to commence Thursday, Sept. 23, at 2 o'clock P. M., and continue over the Sabbath. This meeting is intended for a general gathering of all that may feel interested in such meetings. The friends at Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will

come in the spirit of the gospel, and labor directly for the salvation of souls. With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Brn. D. Churchill, J. Couch and the writer expect to be at the meeting, and probably quite a number of other brethren in the ministry. In behalf of the brethren,

T. M. PREBLE.

East Weare, N. H., Aug. 7, 1858.

By Divine permission, I shall preach Sept. 5th, evening at Colburn; 6th, P. M., Clark. The following in the evening, with the exception of Sabbath appointments: Scarborough 7th, Griggs 8th, Karnes 9th, W. Campbell 10th, J. O. Campbell 12th, 10 A. M., W. Willard 12th, evening, J. Lampkin, 14th, George Beemer 15th, G. Robinson 16th, W. Minster 17th, Henry Borden 19th, 10 A. M., J. Lawrence 19th, 4 P. M., Dunwich 21. On my return I can attend to appointments by addressing me by letter, I. Campbell, Freeport, C. W.

DAN'L CAMPBELL.

The second quarterly meeting of the Rock Island dist. will be held near Bro. Corvill's in Sweetland, Muscatine county, Iowa. It will be a tent and grove meeting, commencing Sept. 21, at 7 1-2 P. M., eight miles from the city of Muscatine. It is hoped there will be a general rally of the saints. Come, brethren, in the name of the Lord.—Friends coming by river or railroad, will stop at Muscatine. Inquire for Esq. Washburne. There will be a team to carry friends from there to the meeting.

M. CHANDLER, Evangelist.

I have appointments to preach as follows, viz.: At Loudon Ridge the first Sabbath in Sept.; and at Meredith Neck the second Sabbath.

S. S. MOONEY.

GROVE MEETING.—There will be a grove meeting at Chandler's Mills, Belgrade, Me., commencing Thursday, 10 o'clock A. M., Sept. 16th, and continue over Lord's-day.

H. B. SEVEY, I. C. WELLCOME.

WESTERN CENTRAL QUARTERLY CONFERENCE.—This Conference will be held in connection with the grove meeting at Chandler's Mills, Belgrade, Me., which commences Sept. 16th.

I. C. WELLCOME, H. B. SEVEY.

Providence permitting, I will meet with the friends at Richmond, Reed meeting-house, Saturday evening, Sept. 11th, at 1-2 past 7, and remain with them over the Sabbath.

JESSE PARTRIDGE.

The Maine Western Quarterly Conference will be held with the church at North Raymond, Me., to commence on Thursday, Sept. 16th, at 7 1-2 P. M., and continue over the Sabbath. Strangers coming into the place can call on brethren Stephen Fogg, Stephen Thurlow, Isaac Adams, Bela Latham, Jonas Morrill, Wm. Morrill, Thomas Morrill, Robert Thurlow, John Tripp, Thomas Smith, and John E. Stout. The friends in Raymond will do all they can to make provision for all who may come. We hope to see a good gathering both of ministers and the membership, filled with the Spirit and power of the gospel, to labor directly for the salvation of souls. In behalf of the brethren,

JESSE PARTRIDGE.

The Lord willing, I will preach in Manchester, N. H., Tuesday, Sept. 7th; Westford, Mass., 8th; Kingston, N. H., 9th; Exeter, 10th; Rye, Sunday, 12th; Portsmouth, 13th; Auburn 14th; Danbury 15th; Pomfret, Vt. 16th.

L. D. THOMPSON.

The Maine Eastern Central Quarterly Conference will be held in South Hope, commencing Thursday, 2 o'clock p. m. Sept. 30th, and continue over the Sabbath. Ministering brethren and others are invited to attend and labor for the salvation of sinners. In behalf of the brethren,

THOMAS SMITH,

S. K. PARTRIDGE.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Morris Fuller.—The Harp was rec'd, and we probably forgot to send another. We now send one. Are out of Herald No. 27.

J. Kealey, Jr.—Sent Harps the 4th.

F. W. Hatch.—Have stopped. You owe \$3.33.

## RECEIPTS.

UP TO TUESDAY, SEPTEMBER 7TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

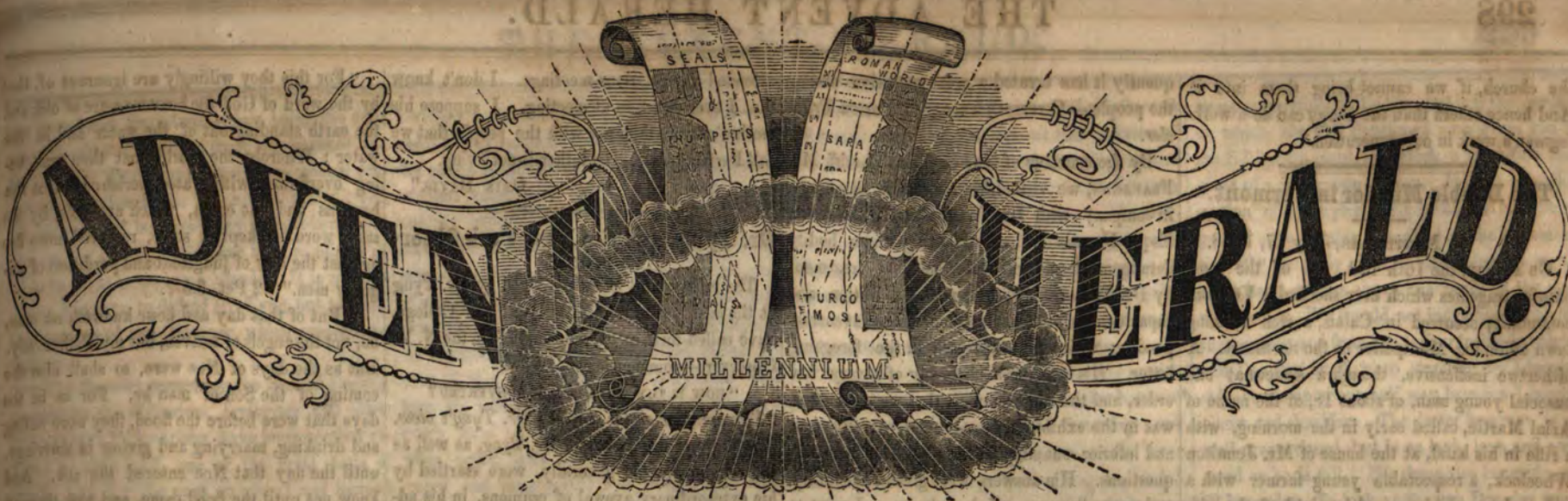
Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

J. P. Swift 908, Wm Jackson 914, Rev G. H. Marcher 919, S. Atkinson 919, M. Ellsworth 963—each \$1  
M. Fuller (book, postage and to) 915, H. Parry 928, M. E. King 945, H. Foote 924, Dr G. W. Mitchell 945, and Bible the 4th. Price, with postage, \$2.25; C. Morton 923, each \$2.  
I Gibbs 919—\$3.





WHOLE NO. 905.

BOSTON, SATURDAY, SEPTEMBER 18, 1858.

VOLUME XIX. NO. 38.

From the Rouses Point (N. Y.) Advertiser.

## THE OCEAN CABLE.

O, the marvellous gift of human thought!  
O, the God-like power of mind!  
With no measure, or weight, or substance fraught,  
Yet outstripping the viewless wind.  
The lightning's flash may not leap beyond  
The space of the earth and air,  
But thought will flash to the farthest bound,  
And its limit is, when? and where?

Not content to pierce through the sky's blue depth  
With the telescope's mighty glance—  
Not content to look in where the unseen world  
Of life lies in myriad dance,—  
Man has stormed the home of the vast abyss,  
The realms where the sea-gods grow:  
With the steam-king has conquered its billows above  
—With the lightning its base below.

Earth's deep-hidden forces obey his voice—  
He has tamed the electric fire:  
That spirit-like, mystic, subtle power,  
Fit type of its awful Sire.  
And strange and terrible, dark and grand—  
Unseen in its vast domain:  
It is hastening to crouch at the feet of man,  
And lie bound in his cunning chain.

Key-stone of hemispheres—Ring of the sea!  
Lie still in thy deep water-bed:  
We welcome the bridal that waits upon thee,  
For earth's kingdoms have come to be wed.  
Time's hours roll backward,—even space is no more,  
Old sea-sundered realms are but one:  
'Tis no dream—for the lion and Eagle have spoke,  
And the world's festal-shout is begun.

See the Old World pressing its lips to the New!  
Each answers with words of fire;  
While the nations are whispering their thoughts  
across,  
On the track of that wonderful wire.  
What tidings shall flash o'er the floor of the sea,  
Like voices that waken the dead!  
What echoes of millions shall cluster and throng  
That seven-fold science-born thread!

Age of the ages! most wondrous of all—  
Outstripping the elder time!  
Era of marvels, that burden belief!  
Age of the grand and sublime!  
What shall come when thy years are numbered and  
gone,  
And thy shores by the angels are trod?  
Shall He come—the majestic Elohim of Heaven;  
Shall it come—the great Kingdom of God?

D. T. TAYLOR.

Rouse's Point, Sept. 1, 1858.

## Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

## CHAPTER XIV. 7.

"AND there they preached the gospel." This passage indicates that there must be some places in which to preach the gospel, there said to have been preached by the apostles; and, secondly, we are led to consider and ascertain what is meant by that expression, "the gospel," which the apostles preached upon this occasion; and, thirdly, we may very fairly ask, judging from the fourteen chapters we have read, how, in what spirit, and in what manner, these first preachers of the truth preached this blessed and saving gospel?

The first thought suggested is, the places where they preached. It must have been perceived, from reading the chapter from its commencement to its close, that the places primarily selected by the apostles for the preaching of the gospel were the cities of Asia Minor, and of Greece, and of Italy; and wherever in the providence of God they journeyed, they selected primarily a city as the central place from which to transmit to the uttermost parts of the empire the glad tidings of everlasting life. Now, in doing so, they clearly

complied with the command of their Master: "Go, and preach the gospel; beginning at Jerusalem." And again, "into what ever city ye enter;" assuming plainly, that cities should be the first spots selected by the apostles; and that there, in the first instance, in preference to provinces, they should preach the glorious Gospel. Accordingly, in this very chapter, we find them preaching in Lystra, in Derbe, in Antioch; and in subsequent portions of the Acts of the Apostles, we read of them preaching in Corinth, in Athens, and in Rome; the most public spots, the most central places; where what they said would be listened to with the most carping and curious ears, and canvassed by the master intellects of the age; and if defective exposed, or accepted and believed by many as the very wisdom and the very truth of God. In selecting towns and cities, these city missionaries—for such the apostles were—showed in the first instance their thorough conviction that the claims and doctrines of Christianity would bear the severest scrutiny, and pass triumphant through the most fiery ordeal. If the apostles had preached this Gospel to peasants in small villages, or to the scattered inhabitants of thinly populated provinces, it might have been said that they dreaded the scrutiny to which their message would be subjected if they appeared in polished capitals, or in the great and intellectual metropolitan cities of the world. The apostles, therefore, aware of this, and thoroughly persuaded that what they said would bear to be looked at in every light, to be scrutinised by the most hostile analysis, appeared in the midst of Lystra, Iconium, and Derbe; subjected its claims to the schools of Athens, laid them bare before the masters of Roman eloquence; and challenged the champions of the world to meet them in discussing the claims of that divine creed, which they could demonstrate, by the application of the severest logic and by the most irresistible facts, had God for its Author, divine truth for its matter, and everlasting happiness for its glorious and its eternal issue. The fact that they brought the truth into the *foci* of light, discussion, and freedom, is a proof in its place that the apostles believed what they preached to be true, and were satisfied that it would pass with triumph through the severest and most searching analysis to which it could possibly be subjected. Another reason why they selected cities, as is evident from this chapter and the rest of the Acts of the Apostles, is, that cities in ancient times were the centres of influence. They are so now. They say Paris is France; we may say: to a very great extent, London is Great Britain. It may be very trying to Scotchmen and Irishmen to feel that this central metropolis is absorbing us all; but whether we like it or not it is a matter of fact; and people come to this great city as to the very heart of the empire. And the man that does not look to London as the center of influence, not to speak of minor things, the centre of fashion, the great source of literary information, whose press, whose parliament, whose courts, whose tradesmen, whose merchants, are the princes, the nobles, and *elite* of the very world, would show a very unenlightened or a very prejudiced mind. The apostles felt that it was matter of fact, whether they liked it or not, that cities were the *nuclei* of power,

the centres of influence, the *foci* of light; and they seized the centres of the greatest power, and made them the centres of a divine, a saving, and a sanctifying influence. There was sound policy in the course of the apostles, as well as Christian principle. But there may have been another reason why they selected cities. In cities were the very worst of men, in the greatest numbers, and therefore those that needed first the offers of everlasting life. Satan had in cities his firmest throne, iniquity its deepest roots; man was in the greatest peril, and therefore in greater need of an outstretched arm to deliver and to save him. It was the peculiarity of the Gospel that it sent its good news to them that had most need of it. What did our blessed Lord say—nothing I think is more remarkable than that: "Go, tell my disciples and Peter." Why, would not the word "disciples" have included all? Certainly it would; but Peter had been very guilty, his heart was very broken; and Christ sent to the greatest sinner the first offer of the riches and the greatest mercy. So again, he told his disciples to "go and preach the Gospel to every city, beginning at Jerusalem." What a striking thought is here! Not as he would have said if he had been a mere man, "passing by Jerusalem;" but "beginning at Jerusalem." Tell them that said, "His blood be upon us and upon our children." Yes, it shall be on you; but to cleanse you from your sins, not to imprecate the vengeance of heaven. And because you, Jerusalem, have been eminently guilty, to you, Jerusalem, shall be made the first offer of mercy. If there be one sinner greater, guiltier, more wicked than all, the very first offer of everlasting forgiveness is made to that sinner more than to anybody besides. It is the grand peculiarity of the Gospel, that it selects the chiefest of sinners for the first offer of the richest and the greatest salvation. But what is the necessary result? If that sinner, knowing this fact, hearing this offer, spurn it, and go forth to plunge into paths that lead to eternal perdition; the guilt he accumulates by rejecting the glorious remedy is tenfold more terrible than all the guilt he has incurred by having broken God's holy and righteous law. The apostles, therefore, selected cities, as the scenes of the greatest sin, for the exhibition of Him who was the greatest Saviour. And thus they sought, and thus they preached, in the midst of Derbe, Lycaonia; on Mars Hill at Athens, amid the scoffing groups of *literati*; in the forum at Rome, where philosophers assembled; on the streets where the merchants of the world transacted their business; in his own hired house—wherever there was an ear to hear or a soul to be saved, there Paul felt there was a consecrated place, and there he knew he might preach the everlasting Gospel of the grace of God.

In noticing this feature in the conduct of the apostles, let me add, they did not wait till Rome and Athens sent for them to preach the Gospel; but they went to Rome and Athens unsought and unsent for, and preached to them the tidings of everlasting life. If we waited till human nature sends for us we should wait for ever. It is a great law of our condition, that sin deadens our sensibility to our need of a Saviour; and no man is so destitute of grace as he that feels he is full, and rich, and has need of nothing. If you are hungry, by a law in our physi-

cal economy, a sensation is produced that demands a corresponding supply; but if you are spiritually needy, destitute, and perishing, the greater your spiritual want the less is your sensibility to it. And hence, in spiritual matters, if you wait till the heathen send for you, you will wait forever. You must go to them unsought, unsent for, and awaken the desire which you have the means of satisfying, and create the hunger for which you have the living bread, the bread that cometh down from heaven.

## Moral Condition of England.

About a year since, the British House of Lords appointed a committee to look into the moral and religious condition of the chief towns and cities of the English realm. That committee have recently reported at great length, and their report is unfavorable to the general prevalence of truth and righteousness. Their investigations lead them to the conclusion that the public institutions of Christianity are held in less respect than formerly, that Sabbath-breaking and infidelity are on the increase, and that the church establishment is losing strength. It appears moreover from the details given that the chapels of the dissenters are better filled than the churches of the establishment, and that those ministers who officiate in the former, have more controlling power than the clergy of the latter, over the masses.

The complexion of this report, fortified as it is by facts and figures, very naturally and properly awakens the enquiry of British Churchmen as to the causes of such a result. Some are disposed to attribute the sad declension to the discord so rife in the state church, and others to a diminished sense of the value of religion as an institution. The London Times has an elaborate article on the subject, which concludes as follows:

"And what is true of the church of England is true also of the whole Christian world. We only see in this country a special and accidental modification of what pervades the whole of Christendom. It may be that general cultivation and a general sense of duty, which are the unquestionable results of Christianity, are deepening their roots in the European mind; but everywhere the church, as such, holds men's minds with a feeble grasp, and attendance on the external forms of worship is passing away. Every country could, if it were honest, produce a blue-book just as appalling and disheartening as the bishop of Exeter's. It is enough for us all not to extenuate the evil, not to apologize for it, perhaps not to be aghast at it, but to register it. The power of the keys has passed away; the influence of the pulpit, which succeeded to it, is tottering, if it has not fallen. We may do our best to revive the sense and the love of worship, and to extend, as we are very properly urged to do, all opportunities of bringing men to worship. But there will remain thousands, or it may be millions of minds, in the actual chaos of personal religious convictions, to whom these appeals will be made in vain. We do not say that schools and books can supercede, or ought to supercede, the externals of religion; but when we must look out for the failure of the altar and the pulpit, it must be ours to Christianize men out of



the church, if we cannot bring them into it. And hence others than the clergy can do a workingman's work in our generation."

### The Double Murder in Vermont.

MONTPELIER, July 17, 1858.

On Friday, the 16th inst., one of the most painful tragedies which ever shocked a Vermont community occurred in Calais, a rich farming town adjoining Montpelier on the northeast. A hitherto inoffensive, though a somewhat odd unsocial young man, of about 18, of the name of Ariel Martin, called early in the morning, with a rifle in his hand, at the house of Mr. Jennison Wheelock, a respectable young farmer with a wife and two children, and inquired of the wife for her husband, and on being directed to a mow-field near by, he passed on in that direction, without exhibiting in his demeanor anything unusual or calculated to create the least suspicion of his intentions. But in a few minutes the wife was startled by the report of the rifle, and, with it, the death-screach of her husband. She ran for the spot, and found him writhing in the last agonies of death from the bullet-shot through the vitals, while the murderer had turned, and was fast making off in another direction. According to his subsequent confession, Martin had slyly approached the border of the field, saw Wheelock mowing, got behind some bushes, deliberately rested his rifle on a log and gave the fatal shot, without warning on his part or any provocation on that of the other.

After committing this unaccountable act, Martin soon made his appearance on the borders of another mow-field in the neighborhood, half a mile or more distant, where three men were mowing, one of whom hailed him, and asked him what game he expected to find.

"O, plenty of it," was his reply; "I have just killed a fine deer back here in the meadow."

Nothing more was said, and the mowers, leaving Martin in the rear, proceeded onward with their respective swaths, the hindmost of the line being a Mr. Lucias Ainsworth, also a younger, married man, but without children. In a few minutes the two foremost mowers were aroused by the sudden report of Martin's rifle, and looking around, saw Ainsworth pitching forward to the earth, mortally wounded, and Martin hurrying off to the woods, loading his rifle as he went. The bullet had entered the victim's back, passed through his vitals, and out at his breast. He survived about two hours.

Meanwhile the news of the two astounding murders flew in all directions; men rallied, intercepted and secured the almost unresisting murderer in another neighborhood, about two miles distant. He was examined before a magistrate yesterday, and committed to stand trial for the crime of deliberate murder at our next County Court, to be held here in September.

A thousand speculations are, of course, entertained as to the motive which could have led to these appalling homicides, and the condition of the mind of the perpetrator. The usual defense of insanity, for want of any other, was set up at the Court of Inquiry; but no one of all his acquaintance has ever noticed in him any previous aberration of mind; and all that his family could say in support of such a plea was that eight years ago he had the measles, which, proving nearly fatal, had left him puny, singular in his ways, and subject to nervous starts and fears.

The only motive he himself gives for the deed is that he shot the first Wheelock, because he had once used him meanly, and the second, Ainsworth, because after he killed Wheelock he believed Ainsworth (the latter being a great friend of the former) would kill him if not put out of the way. As Martin's mother, a widow woman, is an active spiritualist, some believe her son must have become crazed with spiritualism. But I don't believe he has intellect enough to be disturbed in that way. He is probably, as he appears, a stolid, brutish fellow, with an extremely obtuse moral sense and a less appreciation of moral obligations—like the murderer Heath of your State, perhaps.

This is the first murder ever known to be committed in this (Washington) county, and conse-

quently it has created a great sensation among the people.—*Correspondence of the Boston Traveler.*

By the courtesy of our excellent Sheriff, Mr. FLANAGAN, we visited Martin, a few days ago, in company with Dr. THAYER and J. FRENCH Esq. He was evidently laboring under bodily derangement, and was under medical treatment by Dr. THAYER. Of his mental condition and capacity, we formed an opinion somewhat corresponding with that expressed in the foregoing letter. His intellect is obviously of a very low order, and the exercise of it that we witnessed, was in the exhibition of a sort of secretiveness, and inferior cunning, in his replies to harmless questions. His answers were given reluctantly, and generally were, "I don't know as I want to tell." To an enquiry as to his age, he replied that he was eighteen. We enquired of him how "the difficulty," happened. After a stupid pause as usual, he replied that he "must have been out of his head." To our enquiry, if he had had any quarrel with "those men" he answered, "one of them."

In reply to Dr. THAYER, he said he had had spiritual communications *during the summer* and also that he had received such communications *since he had been here in jail*. To all questions as to the purport of these communications, both during the summer, and since his incarceration, his answers were, "I don't know as I want to tell."

We left the interview convinced that the miserable young man is a victim of lamentable delusion, growing out of excitement upon topics wholly incomprehensible to his own weak mind, (and, for that matter, to *any* mind) and calculated to pervert and destroy the feeble moral sense that he may have possessed. The case is one, under the circumstances, of extraordinary interest and importance to the community, and ought to be so thoroughly investigated as to determine who, or what, is responsible for the dreadful crime, against God and society that has been committed.—*Burlington Times.*

It was not to be supposed that this occurrence would be permitted to pass without its being attributed by some poor sinner to the doctrine of the Advent. Accordingly the self-styled "Christian Repository," of July 30th, a Universalist paper published at Montpelier, Vt., and edited by one Eli Ballou, has the following:

"**MARTIN, THE HOMICIDE.**—We notice that several of the papers have reported that Martin, who killed Wheelock and Ainsworth in Calais, last week, was deluded by 'Spiritualism,' which is the cause of his strange hallucination. It may be so, but we have been informed that it is Millerism, Second-Adventism or end-of-the-world-ism that makes him a fanatic and a lunatic. Undoubtedly, the cause of this horrid murder of two respectable and useful citizens, is ignorance, or want of education or early culture, and some kind of irreligious fanaticism—either Adventism or Spiritualism, but we think it is chargeable to Adventism."

Eld. D. T. Taylor sent for a copy of the "Repository" of scandal containing the above, which called forth the following in its issue of Sept. 3d.

"**INQUIRY ANSWERED.**—Daniel T. Taylor of Rouse's Point, desires us to send him a copy of the 'Repository' in which it was stated that Martin, the murderer at Calais, is a Millerite. We have no copy of that number left, but there can be hardly a doubt but that his mother has long been an Adventist, their house the place of Millerite revival meetings, and all the religious influences that have borne on young Martin have been drawn from this fanatical delusion."

Eld. Taylor, before getting the last reply, made enquiries of various persons—of the Superintendent of schools, the Postmaster and the advent preacher in Calais, respecting the malicious allegation of the Repository. The two first corroborate the statement of the correspondent of the Boston Traveler; and the last named writes as follows:

"Calais, Vt., Aug. 13, 1858.

"Martin is not an Adventist—is not a professor of religion, and never was. I think he never

attended any religious meetings. I don't know that I ever saw him at meeting. I suppose his mother's sympathies are with the people that we call Perfectionists. His father is not living.

ORIN DAVIS."

### Dr. Tyng, and the New York Observer.

The millenarian views advanced by Dr. Tyng at the late commencement at Williams' College, have called forth an extended article in the N. Y. Observer,—commencing as follows:

"HOW IS THE WORLD TO BE CONVERTED?"

"Two opinions on the subject: Dr. Tyng's view.

"Many of the friends of Dr. Tyng, as well as the religious public generally, were startled by his extraordinary avowal of opinions, in his address a few weeks since, at Williams' College. The courage to avow his own sentiments, the ability to defend them, and power to clothe them in the most attractive form, will not be denied to Dr. Tyng, by any one who knows the man. Of the American clergy, not one has higher claims to respect for his honesty of purpose, boldness for what he regards the truth, and eloquence in its proclamation. It is therefore an occasion of intenser regret and apprehension, when such a man gets off the track, and adopts erroneous or extravagant views. The Williams' College address was the first public announcement of the peculiar views of Dr. Tyng on the future of the Church; but his parishioners, and others attracted by his eloquence to hear him in his own pulpit, have long been aware of his tendencies."

The above complimentary allusions to Dr. Tyng, are fully deserved; but the Observer must have been very poorly posted up in the theological discussions of these times, to have supposed that Dr. T. has never before given publicity to his views. We have fully known them these twelve years. It is nearly that number of years since he was invited to deliver an address at Hartford, Ct., and treated his audience to a dissertation on the five monarchies of Daniel's prophecy. At a later period he discoursed on the same subject at Providence, R. I. In his "Lectures on the Law, &c." published in 1849, he taught this doctrine; and we have never supposed that his views were unavowed on any appropriate occasion.

It is not, however, for the Observer to talk about Dr. Tyng's getting off the track, until it can show from the Scriptures the untenableness of his position. That periodical seems not to be aware that it is the one that takes a position that is *novel*—its teaching on this subject being entirely unknown in the purest and best age of the church. Why, then, should any be "startled," at his avowal of opinions that were entertained by the wise and good of past ages?

The Observer says that one of Dr. Tyng's parishioners writes as follows:

"In one of his Wednesday lectures, last winter, Dr. Tyng advanced the startling, and to me, novel notion that the destruction of the wicked by the flood left the world a renovated world: that thereby a new heaven and a new earth were formed; that this new heavens and new earth, which immediately succeeded the flood, represents what is to happen again, namely at Christ's second coming on Mount Olivet, to reign with his people on the earth. When this event is to occur Dr. Tyng did not say; but I infer that he thinks it may be at any time, and may be soon. For he discards the commonly received opinion of a time coming when all the inhabitants, the whole generation of men living on the earth, will be converted to God. He says, on the contrary, that there is no progress in this respect from age to age; governments and people in our day being as little imbued with Bible principles as in any former period. So things will continue to go on, the elect of God being gathered from the successive generations of men; and the Son of Man, at his second coming, will find the generation of men then on the earth, composed, as now, of a majority of the ungodly."

Why any one should be startled at the proposition that the event of the flood is analogous to the ending of this world's probationary history, we cannot see, unless it be owing to ignorance that the scriptures contain declarations like these:

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:5-7.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark. And knew not until the flood came, and took them all away: so shall also the coming of the Son of Man be." Matt. 24:37-39.

The Observer proceeds:

"A learned and venerable divine in New England, in answer to the inquiry of a friend if he understood Dr. Tyng's views of Christ's second advent, expressed in his late address at Williams' College Commencement, and if so, what was his own opinion of these views, writes thus, under date of 17th ult.:

"I understood Dr. Tyng as reported in the papers, with reference to his views of Christ's second advent; and I was conscious that if I thought with him, I should feel little encouragement to labor in the missionary cause. His discourse was studied, but his arguments seemed to be utterly inconclusive, and his doctrine dangerous. He regarded all the existing governments and institutions of the world as wholly unchristian; and appeared to anticipate no essentially better state of things, till the overthrow of the present system of the divine administration should take place. In short, he confounded the literal and the figurative language of prophecy, quite contrary to the expositions of such writers as John Flavel, President Edwards, Dr. Hopkins, and the great body of divines on both continents. I am persuaded also that his ideas were at variance with those of most of the audience whom he addressed.

"His principles if carried out, would I think, render unmeaning or convert into falsehoods, most of the symbolic language of the Scriptures. Ezekiel's vision of the holy city and John's vision of the New Jerusalem must, on this ground, be understood as descriptions of what is yet to be literally fulfilled. The holy water of the sanctuary, the precious stones and gold, instead of teaching spiritual things, are simply statements of actual existences yet to be witnessed under the government of God. There must be a literal white throne, a literal descent of the four-square city, literal streets of gold, literal gates of pearl, literal waters of life, literal trees of life, &c. And according to Matthew, 24 chapter, it must follow that the world will literally come to an end, at the time the ancient Jewish dispensation was completely subverted, and the ancient Jerusalem destroyed. Is not all this very closely allied to the fanaticism of Edward Irving and of Miller? That marvelous things will take place I do not doubt; but we have the highest assurance that the great instrumentality in the conversion of the world, will be, not the interposition of miracles, but the faithful publication of the Gospel, rendered efficacious by the power of the Holy Spirit. The hearts of sinners are not, and never have been, converted by miracles; and should there arise a new dispensation, ultimate reliance must still be placed on the same internal divine agency, which turns the hearts of sinners now. None but those who are born of the Spirit, can be saved, either now or amidst the flames of the final conflagration. Christ reminds his disciples that the kingdom of God cometh not with observation; but that it is within them."

The anonymous statement and opinion of a New England divine—however venerable he may be, is of value, only as it accords with the Scriptures, and with fact. The one whose testimony has been thus solicited by the Observer, shows by his statement that Dr. Tyng "confounded the literal and the figurative language of prophecy," that he, himself, is entirely unaware of the distinction which all Millenarians make between



the literal and figurative,—they being the only ones who do not confound these two kinds of language. Dr. Tyng's principles, when carried out, do not make literal the prophecies named; and no one who had bestowed any patient investigation on the subject, could have been so misled as to have made so serious a blunder. It is not our object, however, to defend Dr. Tyng, but to show the position of the Observer, which proceeds as follows:

"The theories respecting the Second Coming as held by the Millerites, Irvingites and other extravagant Millenarians, have been so often refuted by time itself, one of the great tests of truth, and by the most scriptural and learned discussion, that the heresy may be now regarded as almost extinct. But it will revive from century to century, until the world is filled with the knowledge of the Lord, and error flies away before the universal spread of truth. But vain as it would be to renew the argument here against these dangerous doctrines, we cannot forbear calling attention to the peculiar views of modern speculators on the present aspect of Intemperance and Slavery, as affording evidence that the world is growing no better, but rather worse in our day.

"If we look at the progress of the Temperance reformation we shall find the most abundant evidence that it has accomplished a vast amount of good, and is advancing even now. Thousands of our youth are growing up with habits of temperance who, but for this reform, would be in the daily use of intoxicating drink. The drinking usages of society have undergone a great change for the better. Hundreds of our merchant ships are navigated with, as well as in, cold water only. Thousands of our farms are cultivated without the aid of strong drink, though fifty years ago scarcely one could be found on which it was not used. The vast increase of our population, especially from abroad, has enlarged the consumption of liquors, but the general improvement of the habits of our people, and especially of the young, is obvious to every one who mingles with the masses. Why, the time was, even in our life-time, when pastors of New York city churches might be often 'the worse for liquor,' and their standing in the church and community did not suffer. In this day it would ruin a minister to be seen drunk once! We confess astonishment, that any intelligent man can believe that the state of society is not vastly improved in respect to intemperance.

Equally marked is the advance of right sentiment on the subject of slavery. It is very true that the fanaticism and infidelity of the modern abolition crusade well nigh made wreck of the hopes of Christian philanthropy, and now if the cause of human freedom depended on the men of that sect, we should despair of ever seeing anything done to elevate the African race in this country and restore them to the status of freemen. We know and frankly admit that all the efforts of modern abolitionists have made the matter worse instead of better. But while fanaticism has foiled the hopes of Christian patriots, the discussion of the subject has brought out the truth, in the light of reason and the Bible; a hundred years ago the whole Christian world regarded the Slave trade with favor; within a short period our State was slaveholding, and so were others that are not now; and Great Britain was forcing slaves upon us and upon the West Indies; in this respect a wonderful change for the better has come over the world; the Spirit of God is moving on the hearts and minds of master and servant; an improved public sentiment is appearing in efforts to do away with those unrighteous and disgraceful laws which restrain the liberty of masters in regard to the instruction of their servants; and in asking for new laws to ameliorate the condition and improve the prospects of the slave, so that the way is preparing for the advance of public sentiment once more in the direction it was most happily taking before Northern abolitionism arose and turned back the tide of liberty, and whelmed the hopes of philanthropists in at least half a century more of miserable gloom. Abolitionism, technically so called, is now almost powerless for evil, as it

always was powerless for good, and we expect to see a steady, earnest and progressive march of the public mind, in the adoption and prosecution of those measures for the protection of the rights, and the improvement of the condition of the slave, and eventual elevation to all the enjoyments of which he is capable, under the influence of our free institutions, and the prevalence of the principle of that love which the Gospel enjoins. As republican Christians, we believe in the Advent of that good time when every man shall love his fellow-man as his own brother: when every form of oppression shall be abolished: when equal laws and equal rights shall be the guard and the enjoyment of every man: when parents shall govern their children, and masters shall govern their servants, and wives shall obey their husbands, and kings shall rule their subjects, and republicans submit to government, all in the fear of God, all happy in their respective lot, all mutually dependent for peace and happiness, all rejoicing in law as the golden chain that binds the universe to the central throne of its Master. In that good time coming, the Bible will regulate the use of wine and strong drink, and the Bible will regulate the relation of master and servant; there will be no form of intemperance and no form of oppression: if the use of intoxicating liquors in any quantity is a sin its use will be abolished utterly; but in that good time coming men will serve one another, and the relation of master and servant will be as conducive to the happiness of one party as the other, because mutual love will regulate it, as it will the relation of parent and child. No man will hurt or defraud another, but every one will love his neighbor as himself. What will be then, ought to be now. And every practice and every law inconsistent with millennial enjoyment ought to perish, as it will perish before the advancing light and warmth of Gospel triumph.

"Instead of believing with Dr. Tyng, or if not with him with others whose opinions we better understand, that Jesus Christ is coming with physical force to destroy all wickedness and the wicked *vi et armis*, we hold that the Gospel is to bring in a future day of glory, and that that day is drawing nigh! The silver and the gold, the genius and enterprise, the learning and industry of men, under the guidance of Divine Providence are now working together to bring all parts of the world into union and sympathy: the false prophet is struggling in the agonies of death: the rotten fabrics of ancient paganism are falling: the four hundred millions of China are at last exposed to the truth; and even in our day, the Gospel may be brought to bear upon the conscience of the whole human race. It is in the easy and natural order and power of the means of grace, attended by such manifestations of the Holy Spirit as we have enjoyed within the last year, to make the whole earth full of His glory before the next Fourth of July. We do not expect such a result so soon. But we know that it *will* come, for the mouth of the Lord hath spoken it."

#### Original. Waifs.

Having arrived at Ottawa, we improved the opportunity to be present and witness the passage at arms, between the rival candidates for the place of United States Senator, which came off on Saturday, the 21st ult.

The readers of the Herald are doubtless aware that Messrs. Douglas and Lincoln are engaged in addressing political gatherings from the same platform. We believe that they have agreed to meet at seven different places and address the people—the one speaking an hour in one place, the other then speaking one and a half hours, and then the other occupying half an hour in reply. Ottawa was the place of their first meeting, though the one has followed the other and spoken in several places during the last month. At this place it was arranged that Mr. Douglas should open and close the debate, and Mr. Lincoln have the intermediate speech; and we were gratified in witnessing the first measuring of weapons between these rival chiefs of their respective parties.

Ottawa is the shiretown of La Salle Co., is

situated about sixteen miles east of La Salle, and 84 South west from Chicago at the junction of the Illinois and Fox rivers, is intersected by the Rock Island R. R., which communicates between Chicago Ill., and Davenport, Iowa, and has water communication, by the Illinois canal, with Chicago on the east, and the Mississippi river on the west. It is the center of the farming population of this region, has a very respectable trade, and has from 7000 to 8000 inhabitants.

The entire community throughout this section of the state were eager to witness the battle of words that was to come off on Saturday; and early in the morning might be seen sturdy horse teams, attached to huge lumber wagons, loaded with men and even women, wending their way from all points of the surrounding prairie towards the center of Ottawa, over which a cloud of dust hung all day, and they continued to arrive during all the forenoon, until it was estimated that a greater crowd was there assembled than had ever been there on any previous occasion.

During the forenoon we mingled some with the crowd, to see and hear the various expressions of opinion. While sitting on the porch of the "Geiger House," awaiting the arrival of Douglas, whose headquarters were to be there, and conversing with Mr. L., our St. Louis companion from Dixon, respecting the prospect of emancipation in Missouri, quite a number came around to listen. Soon a man, whom we afterwards learned was worth his two hundred thousand dollars, joined in, and pronounced us abolitionists, in words more forcible than polite. As he seemed inclined to interfere with our conversation in a manner that we did not admire and did not wish to have continued, I thought to bluff him off by saying to our St. Louis friend, "I think this will make a good subject for an item."

So I took out my note-book, and began to make uncouth marks in it that had no kind of significance. The crowd looked over our shoulder, and wondering what could be the import of the characters we were penciling; while our St. Louis friend, looking over, assumed an air as if he both understood the significance of every mark made, and considered it as something capital. The intruder stood it a few minutes, began to look blank, then flushed in the face, he hung his head, and was soon making tracks in the direction from which Judge Douglas was expected—having suddenly concluded that he would like to see something in that quarter.

At a quarter before one P. M. Judge Douglas arrived at the Geiger House from La Salle, in a barouche and four, with which a committee from Ottawa had gone down for him the evening before. He was received by a large crowd with huge cheering. A temporary platform had been erected on the porch of the hotel; and when Douglas arrived, Wm. H. Cushman, Esq., read a paper from the stand thus erected, welcoming Mr. D. to Ottawa, congratulating him on his course in the Senate, and pledging him future support. While he was reading, the floor of a portion of the porch gave way, and caused a stampede. Mr. D. spoke from his carriage, very briefly, saying that he should address them on matters of interest more at length later in the day.

The discussion was appointed at 2 P. M. to be from a temporary stand erected in the public square; but the stand was so occupied with intruders, that it was half an hour before room could be made on it for the accommodation of the speakers, reporters and guests. As I was observed to be taking notes, I had a place given me next to, and within three feet of the speakers, so that I had the best opportunity for judging of their ability and of the effect of their oratory upon the audience, respectively.

I was much disappointed in the personal appearance of both of the speakers. I had heard of Douglas by the sobriquet of "the Little Giant," and had imagined that he had a Websterian head and body on short dumpy legs. His head and body, however, are no larger in proportion to his height, than Webster's were in proportion to his, who was at least 10 inches his superior in altitude—Douglas not being, as we should judge, quite five feet in height. His personal appearance reminds one of Webster,—his parts

being proportioned like his; but it is the reminder which the well developed pony gives you of the full grown steed, or which a miniature bust gives of a full grown person. He is "a pocket edition" of a man physically great, and may be regarded as admirably described by the denominative of "the little giant." Mr. Lincoln, on the other hand, towers above the heads of the common people. We should not judge him to be less than six feet and from two to four inches in height; and Douglas' head, when standing by Lincoln's side, comes up about half way between Lincoln's elbow and shoulder. The latter however, is not well-proportioned, but is as lank, lean and awkward as he is tall. His dress also is untidy, and ill becoming. To look at the two Douglas would be regarded as the man of the most ability. He has a determined, persevering, bull-dog expression, which indicates power to accomplish great results without the aid of an extraordinarily brilliant intellect. He is sullen and careworn, anxious, and desperate, but hopeful. His complexion is livid and sallow, and his features coarse and a little repulsive. He is evidently naturally passionate,—if his countenance is any sure reflection of the workings of the mind within. His hair is dark, but not black, bordering on the brown, and of a dirty color, tinged with gray. It is of a dense, heavy growth, which makes his head appear much larger than it really is; and it shows little indication of the use of comb or brush. His voice is harsh,—unless, on the day of speaking, he was suffering with more than a common degree of hoarseness from previous speaking, which we have since learned was the case. And his style of speaking is that which would be taking with the majority of unreflecting hearers—impetuous, dogmatic, and vituperative. The countenance of Mr. Lincoln gives little evidence of intellectual greatness; but it is open and frank, and indicates amiability and kindness of disposition. Such were our meditations, respecting these two champions of their respective parties, before the speaking and during Mr. Douglas' opening remarks.

Mr. Douglas' power as an orator was much less than we had anticipated. There was none of that nice discrimination of the point at issue, and a development of it so defended as to be seen and acquiesced in by those who heard, which we had anticipated. There was no elegance of diction, no well-turned or finely-rounded periods, no coruscations or brilliant scintillations of wit, to electrify his audience; nor any deep flowing pathos to take hold of their hearts and to carry them away from themselves. He approaches his subject as the smith does the heated iron on his anvil, and follows up blow after blow; and then like a mastiff hold of a root pulling and tugging as if determined never to loosen its grip, so will he cling to a point with the tenacity of a death-grasp. He is, however, neither logical nor rhetorical. He appeals not to the intelligence of those who listen, to win over those who differ with his own judgment; but he taunts, reproaches, and brow-beats his adversaries. He hurls abusive epithets, and indulges in personalities, appeals to the prejudices of his adherents, and grossly caricatures the party and the principles he assails. His whole effort was to hold up Mr. Lincoln and his party in a false light, as seekers of the dissolution of the union, and of the social equality and amalgamation of those of different classes. In short, we could regard his whole effort only as a political tirade, which might be indulged in by a third-rate practitioner, but entirely unbecoming and not to be looked for in one who had attained to senatorial dignity.

Nor can the oratory of Mr. Lincoln be regarded as elegant or eloquent. He exhibited, however more ability than we had given him credit for—judging from his personal appearance; and he is evidently Mr. Douglas' intellectual superior. He is courteous and gentlemanly in his treatment of opponents, and appeals solely to their reason, and never to their prejudices. He preserved his temper perfectly, and replied with humor and effectively to Douglas' personal allegations. He was not destitute of wit, and his ready turns told on the ears of his audience. He had the advantage of this occasion, partly from the more easily defensible nature of his position, and from hav-



ing the sympathy of the greater portion of his audience. From the stand where we stood we could easily scan the countenances of the upturned faces, and should judge that four out of every five of the crowd,—variously estimated at from 15,000 to 20,000,—were his adherents. He will carry the entire north of the state, and Mr. D. the southern part, while the vote of the central counties will determine the contest.

In the evening we listened to an address from Mr. Lovejoy, member of Congress from that district and brother of the Lovejoy who was murdered at Alton some years since. He spoke from the steps of the Court House, in a very effective and popular manner.

On Sunday, Aug. 22, we attended service at a Hall where Eld. P. B. Morgan has commenced a church under very favorable auspices. It is the place where all the churches in the city were commenced; and by judicious management there is hope of a permanent interest there. Eld. M. has the ability to make a successful preacher, and we heard those not of his church speak of him in a very respectful and deferential manner. At his request, we addressed his people in the evening, but regretted afterwards that we had done so, as we had not thought of speaking till they were singing the second hymn, and must have been very rambling in our remarks.

On Tuesday, the 24th, we went to Chicago, which we left at half-past nine in the evening of Wednesday the 25th,—half past ten, Boston time, and reached Boston, after forty-three hours' continuous riding—a distance of 12 hundred miles.

B.



## ADVENT HERALD.

BOSTON, SEPTEMBER 18, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

No. 13.

### THE DIVINE BENEDICTION.

Another evidence, conclusive in itself that this is a literal resurrection, is contained in the Divine Benediction: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." The plain inference to be drawn from this, is that those only of the dead are to be blessed and holy who have part in this resurrection, and that the second death will have power on all who live not again till the thousand years are finished. No such blessing could be predicated of those converted at one epoch, in distinction from those converted at other periods. It is not necessary that one's conversion should transpire at any one time and not at another, in order that he should become blessed and holy; for all become such, of all ages, who are truly regenerated. This blessing, however, characterizes one great class of the human family, and contrasts it with the other—showing that all the blessed and holy of all ages, will participate in this living again; which also demonstrates that this is a literal resurrection—not of the martyrs only, but of all the regenerate.

Thus,—by the symbol, independent of its inspired interpretation; by the inspired unfolding of its sig-

nificance; by the contrast of the event here symbolized with a like event at the end of the millennium, and by the Divine Benediction respecting it,—it is incontrovertibly demonstrated, in harmony with every recognized law of symbol and trope, that this event which was symbolized to John as one of those which would usher in this millennium, is the Resurrection of the just—an event which marks this epoch with unmistakable significance, as that of Christ's personal and visible advent.

Seldom is it that phraseology is so guarded,—so surrounded with characteristics indicative of its only possible meaning as is this,—being first symbolized in a manner that can be interpreted only as symbolic of agents and events of their own order; then being accompanied with an express, and inspired explication of its meaning; this being left unequivocal by its being placed in contrast with another event of the same order; and the whole being accompanied with a benediction that is inapplicable to a mere portion of the justified, or to any who are less than the subjects of a literal resurrection.

### THE VOICE OF THE CHURCH.

That this is the only interpretation that is legitimately pertinent to this Scripture, is farther evident from its being the only one that the church entertained of it during the first three centuries—the best and purest age of the church; from which period not the name of a man, nor the least fragment of any writing has come down to us from any one who questioned it, or who indicated any opposing sentiment. Those who sat under the teachings of the apostles, certainly had the best opportunity to know what they taught and believed, what meanings they attached to the words they uttered, and the import to them of the Divine utterances which were communicated through them. In this we are not dependent on the accuracy of their opinions, as theorists, but on the credibility of their testimony as witnesses. For it is their veracity, which no one questions, and not their judgment, which some impugn for the sole purpose of rendering their opinions less weighty, that is to determine what was the universal faith of the church respecting the import of this scripture.

Thus Papias, a disciple and personal friend of John the revelator, in giving the meaning of the words of inspiration, says that,

He "did not follow various opinions, but had the apostles for his authors; and considered what Andrew, what Peter said, what Philip, what Thomas said, and other disciples of the Lord."

And Polycarp, the martyr, who was also a disciple of John and a personal friend of Papias, is thus spoken of by Irenaeus,

"I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, the manner of his life, the form of his person, and the discourses he made to the people; and how he related his conversation with John, and others who saw the Lord; and how he related their sayings, and the things which he had heard of them concerning the Lord, both concerning his miracles and doctrines, as he had received them from eye witnesses of the Lord of Life; all of which Polycarp related agreeable to the scriptures."

Those fathers here referred to, all held that John taught a literal resurrection at the commencement of the millennium; they affirm it on their own veracity, and do not so interpret it as a mere matter of judgment. Bishop Russell affirms that "down to the beginning of the fourth century, the belief was universal and undisputed." Prof. Bush admits "there is ample evidence" that it was "the Catholic faith of more than one century," and "during the first three centuries it was very extensively embraced." Gibbon says: "It appears to have been the reigning sentiment of orthodox believers." Bishop Newton says: "It was generally believed in the three first and purest ages." Mr. Mede says: "This was the opinion of the whole orthodox Christian church in the age immediately following St. John"; and Dr. Whitby, the father of the modern view, that it "passed among the best Christians for two hundred and fifty years for a tradition apostolical."

Such being the general sentiment of the church during that period, how may its prevalence be accounted for, except by the admission that it was the only recognized sense conveyed by the words of the revelator. Thus Justin Martyr said:

"A certain man among us, whose name is John, being one of the twelve apostles of Christ, in that revelation which was shown to him, prophesied that those who believe in Christ, should live a thousand years in Jerusalem."

That this revelation of John does explicitly affirm this, and gives no countenance to any opposing interpretation, is also found in the fact that the first ones who denied this doctrine, also denied the authenticity of the Apocalypse—and for the reason that this doctrine is there taught. Thus Neander says that Caius, the first one who denied it, "declared

the Apocalypse to be a book forged by Cerinthus for the promotion of that doctrine." Eusebius also cites Dionysius as saying that the book of Revelations was rejected by some, because "they supposed that Cerinthus, the heretic" (i. e. the millenarian) "wrote it for the purpose of sustaining his position" (i. e. the doctrine which they admitted to be taught in its 20th chapter) "of the reign of Christ on earth."—Dionysius himself questioning the authority of the book, and for the same reason. Had these confessed deniers of what they admitted to be the meaning of John's words, supposed that they could otherwise evade this interpretation, they would not have deemed it necessary to set aside the whole book. It was not till a later day that the discovery was made that the plain and obvious meaning of the words could be ignored; which, as we have shown, is a position no more tenable than that of denying the authenticity of the book.

### EVENTS THAT SYNCHRONIZE WITH THE RESURRECTION.

The resurrection at this epoch being thus proved, it only remains to be shown that the synchronism of this event with Christ's coming, and with the other events which synchronize with it, marks the commencement of this millennium as the epoch of His personal appearing—these synchronisms showing both that the resurrection of the just is at this epoch, and that Christ's advent will be synchronous with it.—Thus, the "end of the world"—the *aiwa*, which is literally the *era* or *age*—at which epoch "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend"—(Matt. 13:40, 41), till which harvest time the tares and the wheat are to grow together—is the end of an age that extends to the resurrection and advent. For the Saviour has said, that "the children of this world (*aiwa*) marry, and are given in marriage: but they which shall be accounted worthy to obtain that world (*aiwa*) and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection," Luke 20:33-36.

This age, therefore, which is then to end, is the present probationary period, in which men marry and are given in marriage; while the age which is to follow this, is one in which the condition of man will have been perfected, when there will be only "the children of God and of the resurrection," and when they will be no more subject to the disability of death, but will have attained unto angelic perfection.

These children of the resurrection, however, are not spoken of as having obtained the resurrection of the dead, which all will obtain, but "the resurrection from the dead," which those only will obtain who are the children of God. This word "from," shows that the resurrection at this epoch will be that of only a part of the dead, of that part of whom it is affirmed, that they shall all be "equal unto the angels"; which shows that the children of the kingdom only, will be then resurrected, and that the rest of the dead will not live again until a later epoch—harmonizing perfectly with the resurrection that will usher in this millennium. But at the end of this age, also, Christ will come; for the same signs are to precede His coming, that are to foreshadow the "end of the world" (Matt. 24:3). And this end is to come when "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations" (v. 14), and not 1000 years after it shall have been thus preached.

Daniel synchronously places the resurrection and advent at the end of the destruction of the antichristian power. For when "he shall come to his end and none shall help him," (11:45) the angel says of that epoch, to the prophet "And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people." "And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them [not all] that sleep in the dust of the earth shall awake: some to everlasting life, and some [those who awake not at this epoch, as the Jews explain it, are to be] to shame and everlasting contempt" Dan. 12:1, 2.

It has been already shown that the kingdoms of this world will become our Lord's and his Christ's at the sounding of the seventh trumpet—the last of the series of the trumpets (Rev. 11:15), at which epoch is to be the time of the dead that they should be judged, reward be given to the servants of God, and destruction awarded to the destroyers of the earth (v. 18). Paul explicitly shows that this epoch is that of the resurrection of those who are Christ's, and of those only. "For," he says, "as in Adam all die, even so in Christ shall all be made alive"—not all at the same epoch, however,—but every man in his own order, or company: "Christ the first fruits; afterwards they that are Christ's at His coming." 1 Cor. 15:22, 23. The coming of

Christ and the resurrection of those who are His, thus expressly synchronize; while in this connection, the epoch of the resurrection of the rest of the dead, is not indicated—they not being the subjects of Paul's argument, excepting as he refers to the certainty of their being ultimately made alive.

The living again of the righteous, is the apostle's great theme; and their resurrection from the dead, from those who are then left unresurrected, is declared to be at Christ's coming. He also declares that it will synchronize with the last trump; for he says: "Behold I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," (vs. 51, 52). This event, Paul says will bring to pass the saying, "death is swallowed up in victory," (v. 54). But according to the prediction, when "He will swallow up death in victory" "the Lord God will wipe away tears from all faces; and the rebuke of His people shall he take away from off all the earth: for the Lord hath spoken it: And it shall be said in that day, Lo, this is our God; we have waited for Him and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation," Isa. 25:8, 9.

Thus all the justified, whether living or dead, will have a part in the resurrection from the dead, the subjects of which shall be blessed and holy, and will be equal unto the angels. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord," 1 Thess. 4:14-17.

This living again of the righteous, at an epoch anterior to that of the wicked, is in harmony with the distinction which the Scriptures elsewhere make in the order of the resurrection. Thus the Psalmist said of the wicked: "Like sheep they are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for He shall receive me," Psa. 49:14, 15. In harmony with this, it is said of those who show favor to the poor, that they shall "be recompensed at the resurrection of the just," Luke 14:14. While the Saviour affirms that "the hour is coming in which all that are in their graves shall hear His voice, and shall come forth," He guards against the supposition that all will come forth in the same hour, by making the distinction: "they that have done good, unto [or, literally, at] the resurrection of life; and they that have done evil, unto [at] the resurrection of damnation," John 5:28, 29. The resurrection of Christ, was "a resurrection from the dead," (Rom. 1:4); and the confidence of Paul was that "as Christ was raised up from the dead," that we shall be also "in the likeness of His resurrection" (Jb 6:45). And therefore Paul desired "to know the power of His resurrection, if," as he expresses it, "if by any means I might attain to the resurrection of the dead." Phil. 3:10, 11,—or, literally, the resurrection "from among" the dead. Paul could not doubt that he should attain unto the resurrection which all the dead will attain unto; which would require no earnest effort on his part. The resurrection from among the dead, therefore, for which the apostle is so solicitous, is the resurrection that has priority in time to that of the rest of the dead, and the subjects of which are blessed and perfected; as the rest of the dead, the subjects of the second death, will never be. And the hope of attaining unto this, animated the pious worthies, even under the Jewish dispensation, so that they cheerfully endured all manner of cruelties; "not accepting deliverance, that they might obtain a better resurrection." Heb. 11:35.

### New-Fangled Notions.

In our day, it is about as much as a man's popularity is worth, to say a word against new fangled notions. Indeed it is a decided merit in the eyes of many people that a notion is new, and anybody who hesitates to receive it because it is new, is set down at once as an old fogy.

This popular sentiment has much to justify it, in the claims which new discoveries in art and science have to the respectful consideration of mankind. Ours is an age of wondrous progress in this direction. The inventive faculty has received an unexampled impetus, and the results are great. It will not answer for any man to doubt and reject the evidence of his senses, or the testimony of competent and reliable witnesses to the value of any discovery,



however remarkable, simply because it is new. We have examples almost numberless, to show that it is dangerous to question the most astounding announcements of the progress of human ingenuity. By the success of the last great enterprise, we may be prepared to believe anything that shall be reported of the march of mind.

This is true of human art and science. It is the law of growth and development. It is the legitimate field of progress. For this the mind and the sphere of its operations were adapted the one to the other. The law has been in existence always, and the results have been a constant progression in knowledge of the ways and means to produce results. But it is true only of human science.

The religion of the Bible is a system of pure revelation. That revelation was made so long ago that anything claimed to be new is not true unless in harmony with the old. The telescope may resolve the mysteries of the firmament, but no glass is strong enough to penetrate beyond the stars and tell us of the world above. The Bible is a completed book, a perfected system of truth, and the man who adds unto it, is just as truly to be accused as he who takes from it. This makes the danger great of starting or believing new theories of religion, new doctrines, new notions of any sort, however plausible, or with what great names soever they may be sustained. If an angel from heaven preached any other gospel than that which we have received from Christ, let him be sent away. It is worthy of being remembered, that in the days of the Saviour's ministry on earth, the farmers used very rude ploughs, but he gave them no hints to improve them by such inventions as we enjoy. He told them nothing of patent reapers or threshers, though he might have done it as well as to have healed their diseases. But while we have made progress in arts since those days, so that we wonder how they managed to live without modern improvements, it is a great fact that we cannot find other or better words in which to instruct sinners in the way of eternal life, than those we find in the book of God's revelation. The systems of theology, the endless commentaries, the creeds and catechisms of men, have not made any discoveries in the mind and will of the Author of this system of truth. Or to come down to more modern times, there are no systems better than those made to two hundred years ago. In a word, there is no *innovation* in theology, no new discovery to be made in revealed religion. As Mormonism and Spiritualism are unworthy of a sane man's consideration for a moment, because they both claim to be a new discovery in a completed science, so new doctrines, new theories, new ideas in religion are to be challenged, and compared with the letter of the Bible, before they are to be admitted to any regard. If they are not according to this word there is no truth in them.

This is not to hinder, but to excite us to study the word of God. It is always new. We are never done learning its meaning. The more we read it, the wiser as well as better we grow. Bible Christians are the best Christians. But the doctrine is that no new theory of religion is worth a moment's thought if it is not revealed by the Spirit of God in the Word of God. For the want of simple faith in this doctrine, the world is filled with vagaries and credulities and *isms* of all kinds, that endure for a while and then vanish away, perhaps to be revived again in a new cycle, perhaps never to be heard of more. Faith in God as the Teacher of all religious truth, fortifies the mind against all delusion, and leads the believer into the clearer and still clearer comprehension of divine things. This is the safety of the church, and it becomes every man to hold fast to the form of sound words, rejecting all the new fangled notions of the times as no better than old wives' fables.—*New York Observer*.

The above is truth, every word of it; and yet the *Observer*, in its opposition to the doctrine of the millennium, occupies the precise ground which it condemns—its position being *new*, and that which it condemns being the old, and once universal, sentiment of the Christian Church. The following testimonies respecting the millennium fully substantiate this statement:

"Let us be followers of those who went about in goat skins and sheep skins, preaching the coming of Christ. Such were the prophets." "Of a truth yet a little while, and this shall be accomplished suddenly, the Holy Scripture itself bearing witness that he shall quickly come, and not tarry." *Clement* (A.D. 96.) *1st Epistle*, p.p. 21, 30. Papias the disciple of St. John, taught "that there will be a certain thousand years after the resurrection of the dead, when the kingdom of Christ will be established visibly on this earth." *Eusebius' Hist.* 3. 39.

"He occasioned the same opinion to be embraced by most ecclesiastics after him," *Id.* Papias' words are:

"I commit to writing those things which I have

formerly learned from the elders, and committed to memory. For I never (as many do) have followed those who abound in words, but rather those who taught the truth; not those who taught certain new and unaccustomed precepts, but those who remembered the commands of our Lord, handed down in parables, and proceeding from truth itself, i. e. the Lord. If I met with any one who had been conversant with the elders, from him I diligently enquired what were the sayings of the elders. . . who had seen St. John, the disciple of our Lord and "taught concerning those times," *Papias, about A.D. 116, a disciple of John, as quoted by Eusebius, Hist. 3. ch. 39.*

Papias says in his preface to "A narrative of the sayings of our Lord," that "He did not follow various opinions, but had the apostles for his authors and that he considered what Andrew, what Peter said, what Philip, what Thomas, and other disciples of the Lord; as also what Aristion, and John the Senior, disciples of the Lord, what they spoke; and that he did not profit so much by reading books, as by the living voice of those persons which resounded from them." *Jerome*.

"A certain man among us whose name is John, being one of the twelve apostles of Christ, in that revelation which was shown him, prophesied that those who believe in Christ, should live a thousand years in Jerusalem." *Justin Martyr, about A.D. 130.*

"I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned and enlarged according to the prophets." *Id.*

"It is fitting that the just, rising at the appearing of God, should in the renewed state receive the promise of the inheritance which God covenanted to the fathers, and should reign in it." *Irenaeus, A.D. 178.*

Tertullian (about A.D. 200,) says it was *customary* for Christians of his times "to pray that they might have part in the first resurrection."

Cyprian, who flourished about A.D. 220, informs us that the thirst for martyrdom which existed among Christians, arose from their supposing that those who suffered for Christ would obtain a more distinguished lot in his kingdom.

"The primitive Christians believed that the first resurrection of their bodies would take place in the kingdom of the millennium." *Dr. Dodwell*.

"The doctrine of the millenarians was believed and taught by most eminent Fathers of the age next after the apostles, and was by none of that age opposed or condemned; therefore it was the Catholic [i. e. general] doctrine of those times." *Chancellor Chillingworth*.

"Long before this period, [the third century,] an opinion had prevailed that Christ was to come and reign a thousand years among men, before the entire and final dissolution of this world. This opinion had hitherto met with no opposition." *Meshegin*.

"There is good ground for the assertion of Mede, Dodwell, Burnet and other writers of the same side, that down to the beginning of the fourth century, the belief was universal and undisputed." *Bishop Russell*.

"There is ample evidence that the doctrine of the Chiliasts was actually the Catholic faith of more than one century;" and, "during the first three centuries it was very extensively embraced." *Prof. Geo. Bush*.

"The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ." Is was carefully inculcated by a succession of Fathers, from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius. "And 'though it might not not be universally received, it appears to have been the reigning sentiment of the orthodox believers." *Gibbon*.

"The doctrine of the millennium was generally believed in the three first and purest ages." *Bishop Newton*.

"The Millennial kingdom of Christ was the general doctrine of the primitive church, from the times of the apostles to the Council of Nice, inclusively. According to the opinion of these fathers, there will be a kingdom of Christ upon earth, and, moreover, in the new heavens and new earth." *Dr. Burnet*.

"The doctrine of the millennium was in the best ages esteemed no heresy, but true Catholic doctrine." *Jeremy Taylor*.

"This was the opinion of the whole orthodox Christian church in the age immediately following St. John." *Joseph Mede*.

In the first two centuries, "so far as I know, no one, except such as were notoriously out of the pale of the church, had impugned the doctrine of the millennium, as held by Justin, or taught any doctrine contrary to it." *Maitland*.

"The millennial doctrine may be regarded as generally prevalent in the second century." *Dr. Kitto*.

It "passed among the best of Christians for two hundred and fifty years for a tradition apostolical." *Dr. Whitby*.

"Chiliasm constituted in the second century so decidedly an article of faith, that Justin held it up as a criterion of perfect orthodoxy." *Dr. Milner*.

These testimonies are conclusive respecting the antiquity of the doctrine of the millennium, and of its universality during the best and purest ages of the church. What the *Observer* says of new fangled notions, therefore, is applicable to its own position on this doctrine—Dr. Tyng standing on the old ground, and the *Observer* holding to a "new fangled notion" respecting it.

#### Dr. Tyng and the N. Y. Observer.

On another page we have copied two articles from the N. Y. *Observer*, which have been called forth by a discourse of Dr. Tyng at the late commencement at Williams' college, and have appended some remarks to the same—more for the purpose of calling attention to particular points, than with any attempt to refute. Nor do we here attempt this; for the *Observer* has presented nothing but its own opinion and that of correspondents, in opposition to the Doctor; but the Scriptures, and not human opinions, are the only standard by which to test his truthfulness.

The *Observer*, in opposition to Dr. Tyng's position, based on quotations from Scripture, gives its own opinion without attempting to sustain it by any such quotations. Perhaps the readers of the *Observer* may not all suppose that an opinion thus unsustained, can outweigh an opinion thus sustained! If the Dr. has not the scriptures to support him, it will be very easy for the *Observer* to show it. But any mere assertion of what "will" be, unsustained by a thus saith the Lord, is of no value in theological controversy.

The view which the *Observer* gives of the future, would leave this world still subject to the ravages of death, and other disabilities of the fall. The Scriptures teach a future on the earth when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21:4.) The *Observer*, to dissent from Dr. Tyng, must dissent from this and other scriptures, which sustain the doctor's position.

ROASTING A CHICKEN, may be thought a very simple operation; but in our opinion, not one in ten of modern housekeepers can do it to perfection. Firstly, because they have no conveniences. The abominable cooking-stove has spoiled many a dish, and none more so than this of a roast chicken, which never has been, and never will be, roasted to perfection in any other way than tied up by the legs, swinging by a string, before a wood fire, dripping its gravy into a pan in which there is a little cream and a lump of butter, with which the roast is to be basted from time to time, until the skin is brown and flesh thoroughly cooked. It is this cooking in the open air that gives it the peculiar richness. If a chicken must be roasted or baked in a stove-oven, it should be done with the door open. With some stoves it can be much better done in an open pan set down before the grate. All holes in the body of a fowl should be sewed up as tight as possible—not merely drawn together, but tight.—*New York Tribune*.

The difficulty of baking with the oven door open, is in the great waste of heat which will be thus caused, and in the impossibility of then keeping all parts of the oven at a uniform temperature. These disabilities are both entirely obviated by Pearson's new, scientific, and economical method of introducing into the oven, and there constantly circulating a heated current of fresh air. As we must use stoves, that is the stove to be used.

THE CAPTAIN TURNED PREACHER.—A lady who was actively engaged in circulating the Holy Scriptures and religious tracts, went, on one occasion, to the quay at Plymouth, and requested permission of a captain to go on board a man-of-war, in which were eight hundred men and many dissipated females.—The captain said:

"Madam, it will be of no avail; you will only meet with abuse."

She answered, "With your leave, I will go."

"Certainly, madam," he replied; and she went. Something occurring at the time, which irritated the captain, who swore a most dreadful oath, the lady said—

"Sir, as you have granted me one favor, I hope you will confer another."

"Certainly, madam," was the reply.

"It is then, that you will please to keep from swearing while I am on board your ship."

This he complied with. After the lady had gone around the ship, and had given away some tracts, (and to the honor of British sailors be it spoken, they treated her with the greatest respect,) she returned to the captain, who was standing at the entrance of the vessel. She thanked him kindly, and said—

"I have yet one more favor to ask of you, sir; I hope you will comply with it."

"Yes certainly madam," was the reply.

"It is this," said she, presenting him with the New Testament: "I desire you to read it through twice."

He replied, "I will madam, for my word's sake."

Some years afterwards, when on a visit to a place about five miles from Plymouth, on the Lord's day, she went to church, where she heard an excellent sermon. As she was returning through the church-yard a gentleman accosted her, and said—

"Do you remember, madam, giving a captain a New Testament, after distributing some tracts on board of a man-of-war and desiring him to read it through twice?"

"Yes, sir," she replied. He added—

"I am the man to whom you gave it, and I have been preaching to you to-day. Through your instrumentality God has taught me to love that Book which I once despised."

Dr. Johnson said of female preaching: "People flock to hear a woman preach, not because she preaches well, but because she preaches any how; just as they go to see a dog walk on his hind legs, though he does not walk on them near so well as a man."

You will never want for time to do your duty unless you first are found to want for a mind that is willing to do it.

#### SCRIPTURE TROPES.—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

#### "E."—AS EDITORIALY CORRECTED.

EAGLE, *n. Lit.* A rapacious bird of the genus *Falco*: "Of all clean birds ye shall eat; but these are they which ye shall not eat: the eagle, and the ossifrage, and the osprey," Dent. 14:11, 12.

A Simile, when any act, condition or characteristic of the eagle is made illustrative by a comparison, "Riches certainly make themselves wings: they fly away, as an eagle toward heaven," Prov. 23:5.—i. e. they suddenly disappear. "They that wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles;"—i. e. they shall renew their youth and return to their original vigor—allusion being had to the once popular opinion, that every tenth year the eagle flies as near as it can to the sun, and then falls into the sea, loses its feathers and renews its vigor—"they shall run, and not be weary; and they shall walk and not faint," Isa. 40:31. "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles," Psa. 103:5.

A Metaphor expressive of characteristics like those of the eagle: God said to Israel, "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself," Ex. 19:4—allusion being had to the habit of the eagle, in soaring under its offspring when they first attempt flight, and bearing them up on its wings when in danger of falling.

A Substitution, when an act or characteristic of it is put in the place of something analogous: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it," Prov. 30:17—i. e. the child, for which "eye" is put by a synecdoche, that thus scorns wholesome instruction, shall perish,—like those whose carcasses are cast out for the eagles to feast on. "Two men shall be in the field: the one shall be taken and the other left. And they answered and said unto him, Where Lord? And he said unto them, Where-soever the body is, thither shall the eagles be gathered together," Luke 17:36, 37—i. e. wherever there are men living to be thus separated, there will the one be taken and the other left,—when the Son of Man shall send forth his angels, and shall separate them one from another as a shepherd divideth his sheep from the goats," Matt. 25:32.

An allegory, when it, and its acts, are used as representations of other agents and acts, as in Ezek. 17: 2-8, when the prophet was directed to "put forth a riddle, and speak a parable to the house of Israel,"—illustrative of their being carried captive to Babylon.



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Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

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From Dr. E. W. Cartwright, of New Orleans.

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From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

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"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

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"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of

diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

## Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one, to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

G.—BY GAUGES.

GALE, n. Lit. A bitter herb or root resembling hemlock—"They gave me also gall for meat," Psal. 69:21.

—A Metaphor expressive of deep affliction or misery. "Remember mine affliction and misery be wormwood and be gall," Lam. 3:9.

GARDEN, n. Lit. A piece of ground for the culture of fruit, &c. "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it," Gen. 2:15.

—A Simile for spiritual prosperity: "Their soul shall be as a watered garden," Jer. 31:12.

—A Metaphor, expressive of the church: "A garden enclosed is my sister, my spouse,"—Song 4:12.

GAEMENT, n. Lit. A covering for the body: "I rent my garments and my mantle," Eccl. 9:3.

—A metaphor, expressive of being invested with power: "He put on the garments of vengeance for clothing," Isa. 59:17.

—A Metonymy for the completeness of the believer's righteousness: "My soul shall be joyful in my God; for he hath clothed me with the garments of salvation," Isa. 61:10.

GATE, n. Lit. A way of entrance to a city, garden &c. "Lo sat in the gate of Sodom," Gen. 19:1.

—A Metaphor, for Christ, the way to eternal life: "Enter ye in at the strait gate," Matt. 7:13.

—A Synecdoche for death. "I shall go to the gates of the grave," Isa. 38:10.

GOAT, n. Lit. A ruminant animal of the sheep kind: "And Aaron shall lay both his hands upon the head of the live goat," Lev. 16:21.

—A Metaphor, expressive of the wicked who are to be separated from the righteous in the judgment: "He shall set the sheep on his right hand, and the goats on his left," Matt. 25:33. Also for princes or great men of a nation: "Mine anger was kindled against the shepherds, and I punished the goats," Zech. 10:3.

GOLD, n. Lit. A precious metal: "Abram was very rich in cattle, in silver and in gold," Gen. 13:2.

—A Simile for moral purity. "When he hath tried me I shall come forth as gold," Job 23:10.

—A Metaphor, expressive of good works wrought by those whose hope is in Christ: "If any man build upon this foundation gold," &c. 1 Cor. 3:12. Also of the spiritual blessings to be found in Christ, "I counsel thee to buy of me gold," Rev. 4:18.

GRASS, n. Lit. green herbage used for cattle, and formerly as feed: "If God so clothe the grass of the field, which to day is and to morrow is cast into the oven," &c. Matt. 6:30.

—A Simile, expressive of human frailty: "As for man his days are like grass," Ps. 10:3.

GRAPES, n. Lit. The fruit of the vine: "And in the vine were three branches, . . . and the clusters thereof brought forth ripe grapes," Gen. 40:10.

—A Metaphor expressive of the evil deeds of the nation of Israel: "When I looked that it should bring forth grapes, brought it forth wild grapes?" Isa. 6:4.

GLASS, n. Lit. A transparent substance used as a medium of light and reflection: "If any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass," Jas. 1:23.

—A Metaphor, expressive of the actings of faith as to unseen realities: "For now we see through a glass darkly," 1 Cor. 13:12.

—A Simile, descriptive of the purity of the heavenly Jerusalem, as seen in vision: "The city was pure gold, like unto clear glass," Rev. 21:18.

GENERATION, n. Lit. A race, a class of persons alive at the same time: "Thee have I found righteous before me in this generation," Gen. 7:1.

—A Metonymy for the Jewish race, a people, whom our Lord foretold would not pass away till all the events He enumerated would be fulfilled. "This generation shall not pass away till all these things be fulfilled," Matt. 24:34. Comp. with Psal. 22:30.

## Letter from James Gerow.

Dear brother Himes:—I have just returned from a refreshing season of baptism. I and my wife and sister-in-law were "planted in his likeness," by Elder D. Campbell.

Our garments we trust are washed white in the blood of the Lamb, and being buried in his likeness and raised through faith of the operation of God, we shall be made partakers of that inheritance which he has promised to all that believe and are baptised. For as many as have been baptised into Christ have put on Christ.

Brother, this is the second time that I sit down to write to you, to let you know that I still rejoice in that blessed hope, and I thank him whose glory covers the heavens and the earth, that I am living to thank him for his goodness and his mercies and the hope that I have in the coming of the Lord, the resurrection, and the everlasting kingdom; and that it is very near, even at the door, when the true end of life will be disclosed—the object for which man was created, for which his existence has been perpetuated—an enquiry which has perplexed all the wisdom and philosophy of every country and age apart from religion, or from divine revelation. It is evident to every mind, which will take the trouble to think, that the manner in which mankind spend their time, their anxiety and labor—is not the true end or purpose of their being. However necessary eating and drinking may be, or however necessary that vigor of the exhausted frame should be restored by sleep, yet, to rest or remain satisfied with the endless performance of such animal movements, is altogether beneath the natural dignity of man.

Such pleasures can no doubt be performed as well, and perhaps equally as much enjoyed by the brutes. Or if we consider the acquisition of money or property, to be the chief end of man, we know that only few can attain it, and that even when it is attained, it has no power to confer happiness, even for the few years in which such enjoyment can be secured. Learning or knowledge are not the true end of life, as if we use them rightly we shall be certain to be convinced, that they are only means to an end, which is still future.

The trumpet of fame, with its brazen sound, is the great stimulus to worldly emulation, but leaves nothing more than its echo behind it; and fame speaks louder of the plunderers or destroyers of our race, rather than of its benefactors, or of its best and most virtuous examples. Paul was an incomparably greater man than Cæsar, before whom he stood, a poor, friendless and homeless prisoner, and the great apostle knew that he was so then, as well as he knows it now. Columbus was a far greater man than was the ignorant or effeminate monarch who gave him permission to proceed on his voyage of discovery to a new hemisphere. Bunyan was a much more truly exalted character than the royal Stuart who permitted him to lie for twelve years in Bedford gaol, because he presumed to exercise his divine gift of preaching the gospel. And many a man is living to-day who has not a crust of bread to eat, and who knows not how or where he will lie down at night, who is now an heir to eternal glory and certain of an immortal crown; but such a man is not only unknown to fame, but is probably despised, or unknown to his nearest neighbor.

True greatness is not that which proclaims itself so, or which men unite to praise, or to glorify, but it consists in men recognizing the duty which God requires of them, and in using all their energies for the performance of it, and this is the true end of life, and the only object worthy of life. What avails all the anxious irksome cares—all wasting and fruitless toil—all the duties and labors of every day—all the wreck of fleeting or of lost and despaired years? What avails it all, unless continually the true end of life is kept in view? God has a double right to our bodies and our souls, by virtue of our creation and of our redemption. No man can ever get away from, or evade either claim. He must acknowledge both, either willingly now, or unwillingly hereafter. Men suppose or flatter themselves that if they do not profess religion or pretend to piety, that they will escape from its everlasting and universal obligation—a fearful mistake indeed. They will be judged by divine law, whatever their profession or practice may have been; and if that law has not been observed, or disarmed, they will certainly be condemned by it as any people in the world.

Man fell from his creation standing, and therefore a higher power was brought in. Redemption placed all mankind under a greater responsibility. Their not recognizing this, or failing to live up to it, does not alter the fact, or lessen the obligation. Christ has bought or purchased the right to this world, which is now his royal dominion. Though his crown is contended for by a usurper, and if we do not conduct ourselves as good servants or subjects we shall be treated as rebels, or as unfaithful stewards, when he shall come to be invested with the royal dignity. We are not our own, but are bought with a price; and whether we have consented to the purchase or not, we are included in it, and we are a part and parcel of the same inheritance.

The true end of life is immortality, and this state we must gain, now, so far as the principle is concerned; otherwise we shall soon be lost, and destitute forever. Men are still in doubts as to what Christ did for them when he died, but this he did for all of them: he opened for all of them a way of return unto God. He secured for all of them a certain time of probation—the continuance of the day of grace, and of all natural and temporal blessings, and above all he has purchased the opportunity and means of salvation to all of those who hear it proclaimed. Much more than this is the portion of the true Christian.

No man is sent into the world to please or to help himself, without regard to the will or pleasure of his Creator. Men doing this is the cause of all their misery.

All wealth, or prosperity, should be looked upon by those who possess it as belonging unto God and themselves; as having the care or disposal of it on his account, for a limited time. This is a responsibility, which all are placed under, not only with regard to prosperity, but as to time and labor, talent, and every kind of profession.

Men in their sinful or natural state make use of all manner of expedients by which they may forget God or hide themselves from him. Those on the other hand, who have found the true end of life, are earnestly desirous to hide themselves in God.

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What is the meaning of all the rattle and glitter which is called pleasure, or where is the shrine of the idol which is worshipped under the name of fashion, or how long is it to continue in its present state without any interference on the part of God, or without any reckoning day intervening? It has been said that things are not what they seem, and with much more truth may be said that things are not what they will be.

The time is at hand in which every work will be brought into judgment; with every secret thing, whether it be good or bad. In that sacred Book which every Christian professes to believe to be inspired, or to be written with the iron pen of the Eternal, a day of judgment is set forth and a judge appointed, and the judge is no less a person than the Man who was crowned with thorns (proof of the curse), and whose blood was shed upon the cross for our redemption. All earthly crowns will then be melted down into one, and will be placed upon the head of earth's sovereign Lord, to whom only they belong, and for whom only they are all prepared.

This is no figure, or allegory, or eastern metaphor, but will shortly be made manifest as the most tremendous and overwhelming reality that ever passed the eyes of men.

How soon the world may be enveloped in the darkness and confusion which will precede the millennial era, we know not; but all Scripture and all prophecy do testify that the time is near, even at the doors. The present dispensation or the time of probation, may be cut short at any moment; and where then will be all the plans and schemes of this generation? All men know that death may terminate the business or the ambition of any man, at any time, when ever his time may come: but few men think that the world has its appointed time also; and though it never becomes annihilated, or relaps back into nothing, yet the current of affairs and the tide of earthly destiny change their courses, or flow off in a new direction.

Even the religious, or evangelical portion of the community are mistaken in all their views of the future. They know not the Scriptures or power of God.

While they are looking for the peace, prosperity civilization and increase of ordinances and means of grace for the gradual and progressive conversion of the world, the word of prophecy reveals apostasy, delusions and darkness, until the Lord Jesus Christ shall come in his own glorious person, and shall reign over the world, which he has both created and redeemed.

The doctrine of the pre-millennial advent and personal reign of the Lord Jesus Christ is a truth which must shortly come into conflict with every heresy or false opinion which has risen up in place of it; and it must overturn them all by its invincible power.

Truth is mighty, and must prevail; and may all error and falsehood speedily be crushed and ground to pieces beneath its chariot's advancing wheels.—Principles can never die. They may be attacked and persecuted. They may be banished, or proscribed for ages and centuries, but when the right time comes they will appear again, and will gain the victory.

The great truth which Luther was the instrument of reviving in the church, was not by any means the only truth which had been lost or hidden, or upon which the rust or the superstition of ages had been allowed to accumulate.

The christian faith was disinterred from the relics and rubbish of the dark ages; and the priesthood trembled and shrank beneath its cowl; the moles retreated into the ground, while the owls and the bats flew away from the rising sun into the ruins of old cathedrals and monasteries, from whence they issue at midnight to flit about as if the sun had never risen upon the earth at all.

That glorious system of truth which is founded upon the death and resurrection of the Son of God, which will be consummated and confirmed by his second appearing in the clouds of heaven, when every eye shall behold him, and them that pierced him, and all nations shall wail because of him, is both the object of our faith and the object of our hope.

The reformation brought out and established the true faith, but it did not fully clear up or make manifest the primitive or the apostolic hope. The spirit of God however, will accomplish this, in place of all the opposition or the ignorance of men. The true end of life will soon declare itself beyond all controversy; but in order to be ready for it, divine preparation is required; for the work of God within the soul is imperatively needed. This work of regeneration is that by which we are made partakers of the salvation which is in Christ Jesus, and which is the great substance of the cause why we faint not for; our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ, who

shall change our vile bodies, and fashion them like his own glorious body in the twinkling of an eye at the last sound of the trumpet, and the dead in Christ shall rise first.

The true end of life is that which is spiritual.—The true end of mortal life is that which is immortal. The true end of earthly life, is that which is heavenly. Any thing short of this, or failing to attain this, will be

Like the baseless fabric of a vision,  
And will leave not a wreck behind.

Yours, looking for the blessed hope,

J. G.

Rednersville, C. E. Aug. 16th, 1858.

#### Letter from S. Chapman.

Dear Bro. Himes:—It having been my custom for the past few years to write for the columns of the Herald once in two and a half months, the time has now arrived for me to speak again, (and for the fourth time since I entered the Province in Nov. last.) Unfortunately, both place and date of my last two letters were omitted by the printer: I was sorry; for while passing through these "perilous times," it is a satisfaction to us, for the friends who are interested in our pilgrimage to know what time we write, and where we are when we write. The first letter published without date, was written in Concession, Prince Edward Co. Apr. 1st. and the last in Colburn, Northumberland Co. Canada West, June 15th.

I remained in the latter place one week after the date of the letter. Met with warm opposition from our common foe. But having the union chapel open to us, we had respectable congregations, and the word was well received by the more intelligent part. A prominent member of the Methodist church was providentially present at our first meeting, and being considerably interested, he continued to meet with us. He received the word understandingly.

During my stay there he attended one of their class meetings, and hearing some unfriendly remarks respecting "Millerism" (as they pleased to call it,) he said "Brethren, you are entirely ignorant of what you denominate Millerism. Be assured it is a Bible doctrine that cannot be disproved; and from this time forward you may set me down as a Millerite, for I shall defend the doctrine, and if you are offended by it, just drop my name from your class-book."

I was pleased with his apparent love of the truth and his manly independence of mind. He being a wealthy man, we think they will however retain his name for the sake of his money, and try to endure his remarks on the subject of his present faith and hope; placing as they manifestly do, more value on that, than they do on the glorious appearing of our blessed Lord.

Several others became deeply interested. Two young men were manifestly converted, and received baptism at my hand.

Bro. J. Litch returned from Kingston in time to preach one evening, witness the baptism of the converts and to assist in organizing a small, but promising church, greatly to the joy of Bro. R. Scott, a prominent Adventist there.

On Tuesday the 22d of June Bro. Litch and I separated, he taking the boat for Rochester N. Y. and I the cars for Cobourg, 20 miles west of C.—There, I should have occupied the Disciples' chapel; but the brethren were just informed that several ministers from abroad (of that order) were to be there about that time to hold a protracted meeting. So I preached some half dozen times at a school-house one mile from the village. Our congregations were small, and little good was accomplished more than to comfort the brethren. Those ministers came agreeably to appointment, and entered directly upon their work. Invited me very cordially to meet with them and preach once on the Sabbath; but having already announced my appointments for the Sabbath, and expecting to leave on Monday, it was thought best for us to adhere to our appointments.

From Cobourg I came to Pickering, and spent three days in the family of our much esteemed brother John Pearce: preached each evening to small, but attentive congregations. The family and a few others were manifestly comforted.

Then came to Toronto, (the capital of the Province,) where I had intended to spend sometime on my return. But sister Orr, and Bro. Watkins, (the most prominent Adventists there) both having died since I left there in January last, and the colored minister who entreated me to call on him and preach in his church when I returned, being absent at the time. I spent one night only in the city, and then came on to Oakville, where I spent three days, preached evenings and on the Sabbath (July 4th,) to a community of warm-hearted friends of the Christian order. They seemed to receive the word gladly, and requested me to visit them again, if possible.

Then came to Wellington Square, and spent three

days more. The brethren being considerably scattered and all engaged in their hay and harvest fields, I visited the different families, but called them together one evening only, for public worship. I thought therefore we would try to make the most of that. So I gave them a minute exposition of Matt. 24th, and held them with undivided attention until 11 o'clock. The brethren were manifestly instructed and no doubt much comforted.

There was a presbyterian lady present, who received the word and doctrine understandingly, (generation and all,) I called on her the next day, and found her happy in the prospect of soon seeing her Lord. I gave her a little Bible instruction on the subject of baptism. She readily admitted that she never had been baptised in gospel order, and said, I am ready to receive baptism at your hands. The neighbors were notified. Came together and listened to a brief discourse on baptism; then accompanied us to a little Aeon near by, and witnessed her burial in the water, and resurrection therefrom, in the likeness of Christ's death a burial and resurrection, Rom. 6:3 to 5. She was signally blest in the act, and said, My brethren will doubtless disapprove of my course, but I have the witness that God is well pleased in what I have done, and that is sufficient for me.

There I left the railroad, and took private conveyance to Nelson, where I spent another three days. Preached evenings and on Sunday (11th of July,) the brethren were revived and much comforted. Bro. Wm. Campbell being present on the Sabbath, who had recently lost a beloved companion, my mind was led to speak on the resurrection of the dead—text Job 14:14. To that dear bro. it was meat in due season. Went home with him that evening (3 miles) arrived in time to gather a good congregation that evening. So much interest was manifested, I consented to stay and preach to them again the next evening, and we think some were benefited.

On Tuesday July 13, arrived at Bro. James Campbell's, in Freelon, where I left my baggage in Dec. last expecting to be gone 4 or 5 weeks only.—But having been gone near seven months and preached as often as once a day on an average taking the whole time together (saying nothing of cruel persecution), I was tired, and so completely prostrated that I did not attempt to preach till Sunday the 18th (an uncommon thing I assure you for bro. Chapman to visit and lounge five days in succession, without preaching at all.) Preached that day on the resurrection of the dead, and administered the Lord's Supper. It was a refreshing season to that infant but promising church. Tuesday evening gave them my farewell discourse. Spoke on the Restitution, or hope of the promise made of God unto our fathers, Acts 26:6, 7, and without exception had undivided attention till 11 o'clock, and after the benediction, father Campbell and all the brethren, lingered and conversed with me till past midnight.

The next morning, (Wednesday July 21st) took my baggage and final leave of the friends there.—Stopt in Beverly (12 miles west of F.) and spent a week. Preached every evening and twice on the Sabbath.

The brethren were manifestly revived and much strengthened. Sinners were alarmed, and the best of order characterized all our meetings. At the close of the last evening service, a voluntary contribution was taken for the benefit of Bro. C. and the sum of \$9.25 was readily collected, (more than I received from any one section since I entered the Province last fall,) and truly I was affected almost to tears to see even the little boys (say from 10 to 14 years old,) come forward so respectfully and lay down their dimes, shillings, and 25 cent pieces, then present the farewell shake of the hand, some of them weeping profusely. Surely I cannot but hope to meet many of those tender and benevolent hearts in the soon coming Kingdom. God grant it for Christ's sake is my humble prayer.

Bro. Laban Crandall from St. George (six miles south of B.) was with us on the Sabbath, and being deeply interested in the services, he insisted on my visiting his place. I therefore gave him an appointment for Wednesday evening, July 28th. Met that appointment, and continued our labors there preaching evenings and on the Sabbath for eleven days. (Preached 13 times.) Occupied a large school-house in the village. Had good congregations and the best of order. Bro. C. was a true yoke-fellow with me. Our number and interest in the doctrines we presented continued to increase till the house was crowded to overflowing, and many admitted that the views we advocated could not be gainsaid or disproved.

Eld. S., the minister in charge, was providentially absent when our meetings commenced, and did not return till the following Saturday. Then learning that quite an interest was awakened, he was alarmed, and drove hastily through the community, and warned his people against the "delusion of Millerism." When he came into our neighborhood, Bro.

Crandall urged him to come in and receive an introduction to Bro. C., but he utterly refused, and continued to warn the people against us, and the doctrines we held; but thank the Lord, by this time the people had got a little taste of apostolic, or gospel preaching, and it was not in his power to keep many of them away.

When our meeting had been in progress five days, a Mr. L., quite a prominent man in the village, sent a message to me, saying, "Mr. Chapman, I profess to be nothing but a sinner, but shall be glad to have you come and dine with me." I thought of Zaccheus, Luke 19:1 to 7, and went. He received me joyfully and said, "Mr. C. myself and several of my neighbors are much interested in your preaching and we desired a personal interview with you, and for that intent have I sent for you."

After dinner he sent out and called in several of his neighbors. Among them was a Mr. G., who for years had been a confirmed infidel. He took me by the hand and remarked, "Mr. C. for years I have been very skeptical on the Bible, but recently I have been deeply interested in hearing you preach from it. Your manner of preaching and explaining the prophecies has given me much light on the Scriptures, so that I am constrained to believe the Bible is the word of God, and that your views respecting the second personal coming of Christ are Scriptural, and must therefore be true."

He then added with a trembling voice, "And now Eld. C. what do you think will become of me?"

Discovering his apparent sincerity and penitence, I was at once prompted to proclaim unto him a free salvation, even for the chief of sinners, quoting Isa. 1:18; Matt. 11:28, 29; 2 Peter 3:9; and a host of kindred passages. He spent the P. M. with us; was much affected; and seemingly led through Christ to hope in the pardoning love and grace of God; and so it was with Mr. L. and several other prominent men and women; so that Bro. Crandall is no longer left alone to defend the doctrine he so dearly loves.

Sunday eve Aug. 8th closed my labors there. That evening several extra seats were brought in and all filled. The writing desks, window-stools, and pulpit stairs covered, and many outside listening in perfect silence to a discourse on Matt. 24.

At the close of the services, when half of the congregation had left, Mr. L. rose rather hastily, and said to the residue, "We have received much important instruction from Eld. C., and it is reasonable that we should contribute at least a little of our substance for his benefit." This being unexpected by the remaining friends, but few came prepared to give; and yet the sum contributed was near \$4. That with the respectful and friendly remarks from that source, I received with gratitude to God.

Immediately after our meetings commenced at St. George, Bro. Crandall wrote to his brother-in-law, Eld. Canfield, a Baptist minister in Boston (25 miles south of there,) requesting him, if possible, to come and see and hear Eld. C. He came immediately, bringing another Baptist preacher with him.—They were with us the first Sabbath, and Sabbath eve. Spent the night with us, and were manifestly much interested.—So much so, that they entreated me to visit Boston; promising to meet me at such time, and place, as I might designate, and convey me there.

When I had completed my work at St. George I went to Cainville, and spent a day or two with the bros. Lamphins. Preached once and talked much. Then to Brantford, where I visited and rested in the hospitable family of bro. Chs. Powley two days, and while there, Eld. Canfield met me with a horse and buggy and conveyed me to his home in B. where I made it my home during my stay there. Eld. R., the Pastor of the church there, being unwilling for me to occupy the desk in their nice new brick church, we commenced our work on Saturday evening Aug. 14th at a school-room in Oakland, some three miles from B., where Eld. C. preached occasionally.—Preached there four evenings, and on the Sabbath. Had a full house. Eld. C. and others were deeply interested, but some (being prompted by ungodly professors) annoyed us considerably.

While there we were informed that the old meeting house in Boston was at our service, and we were requested to go directly there. But friends from this place (10 miles south of B.) having been with us at every meeting in O., except the first, being much interested, insisted on our visiting their place next. It was therefore decided to meet the call, give the friends in Boston and vicinity a little respite, and so visit Boston when my work was completed there.

Commenced here Thursday evening, Aug. 19th. Our sanctuary is a large commodious log school-house. Have had preaching every evening and on the Sabbath. Have large congregations, more than the house can seat. The rowdies trouble us some, but the word is taking effect in many hearts. The



few isolated brethren here are effectually revived. Backsliders are reclaimed.

Several prominent persons have heartily confessed faith in the doctrine we teach, sinners are being converted, and a deep solemnity is resting on many minds. Today I have had the pleasure of baptising four happy converts. Others are waiting. We are hoping for a still greater harvest of souls. God grant it, for Christ's sake. Amen.

We are happy to learn that Bro. Lake of Stonington (near Kingston) who embraced the advent faith under my humble labors there last winter (as reported in my letter of April 1st,) has now closed up his business matters in S. with a view to give himself wholly to the work, as a minister of the gospel. Has recently come on to take charge of the Advent circuit from Wellington Square, Hamilton, &c to Brantford. Being in the latter place some ten days since and learning that I was in this section he came directly here (25 miles) on Saturday 21st ult., to see us. Preached once, greatly to the comfort and edification of the brethren, then returned to meet his appointments, intending to meet us again some two weeks hence. The Lord bless bro. L. and the flock under his care, is my most earnest prayer.

On the Sabbath, 22d ult. our hearts were greatly cheered by a visit from our brethren at Cainville, Brantford, Boston and Oakland, who traveled from 10 to 30 miles to meet and mingle with us on that occasion. Bro. John Pearce has since come and is with us.

The Boston friends continue to meet and mingle with us. Brn. Canfield, and Fairchild, (the two Baptist ministers) not excepted. They are members of the Boston church, but preach to the destitute in different sections. Bro. F. has been quite favorable to advent views for several years. Bro. C. says he has received much new and important light and instruction on the subject, and both say "from this time forward they shall conscientiously and faithfully proclaim the doctrine." This being considered heresy by the minister, and some of the prominent members of the Boston church, has created much excitement there they have recently called a meeting of the church, and had those brethren and other similar heretics arraigned to answer to the charges alleged against them. They would have been exonerated had they consented to abandon their blessed hope, Titus 2:13, which the church denominated heresy, that being the principal charge brought against them. One prominent bro. who had been exceeding bold and fearless in talking out his faith, not being disposed to retract, or reform, was hastily excluded. The cases of brn. C. & F. were suspended, or postponed for four weeks, hoping by that time they would make a satisfactory confession. One important charge against Eld. C. was, bringing that Millerite preacher from Brantford to Boston. I guess their confession will be much like that of the apostle, Acts 24:14. I expect to return there soon. Am now quite anxious to go. The Lord go with me is my humble prayer. Pray for me brethren. Yours as ever, bro. Himes,

SAMUEL CHAPMAN.

Townsend, Norfolk Co. C. W. Sept. 1, 1858.

## OBITUARY.

DIED, in Carver, Mass., Aug. 30th, 1858, JOSEPH BATES, aged 42 years.

Bro. Bates experienced religion about the year 1842, and embraced the advent faith. He has since that time lived a devoted and Christian life. He leaves a wife and four children to mourn the loss of a kind and affectionate husband and father. Bro. Bates was a blacksmith by trade. His constitution was rather weak, and had been for some years. On the 18th of last June he had done rather a harder day's work than common. At the close he was taken bleeding at his stomach. He had a number of spells of bleeding which threw him into a quick consumption. He was ready, willing, and waiting for the summons. He was a singer, and delighted much in singing. The day before he died, he tried to sing a favorite hymn, thus:

"On Jordan's stormy banks I stand,  
And cast a wishful eye," &c.

but his strength failed him. He then requested a sister that sat by his side, to sing it. She did so, and it seemed to give him great comfort. He seemed entirely free from pain, and would lie and sleep as easy as a little child. The next morning he fell asleep in Jesus, without a struggle or a groan, in full faith that Christ will soon come and redeem his ransomed ones from the land of the enemy, and take his loved ones home. Oh, may God bless the widowed companion with a double portion of his Spirit, and bring their children into the fold of Christ, that they may be prepared to meet in heaven.

Sept. 1st, our brother's remains were removed to the Congregationalist church, where a large con-

course of relatives and friends met to sympathize with the afflicted and listened to a very appropriate discourse by the Rev. Mr. Whitecomb, the Congregationalist minister, from Job 19:21, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."

B. HARLOW.

Brother Himes:—It falls to my lot to record the death of Bro. JOHN SHUFFELT, of Brome, C. E., who died August the 24th, aged 73 years.

Bro. Shuffelt had been formerly connected with the Episcopal church. About thirteen years ago he became interested in the doctrine of the reign of Christ on earth. The subject was one that interested him till his death. His disease was liver complaint, with which he was attacked last March. He suffered much pain, but manifested christian patience, and left good evidence that he would have a part in the first resurrection. He left a numerous company to mourn, consisting of a wife, three brothers, one sister, three sons, one daughter-in-law, nine daughters, and nine son-in-laws and thirty-five or more grand-children; also a large company of more distant relatives and friends, many of whom were at the funeral, and listened to the word of the Lord concerning immortality and eternal life. May this bereavement, and the services connected therewith, be blest to their good, and they seek (those who have not) a preparation to join that innumerable company on Zion's heights, where death-divided friends will meet to part no more.

"Then hail, thrice hail, thou happy day!  
When will the night be gone?  
When will the shadows flee away,  
And that bright morning dawn?"

D. W. S.

Aug. 31, 1858.

## ADVENT HERALD.

BOSTON, SEPTEMBER 18, 1858.

### ITEMS AND NEWS.

In Baltimore a few days ago, a chemist, having examined specimens of some stones used in grading, found them to contain about \$20 of gold to the ton of ore. The mystery was cleared up on ascertaining that these stones had been brought as ballast from California.

The mortality in the London hospitals has increased since the introduction of etherization from twenty-one to thirty-three per cent.

At the present time there are fourteen persons confined in the jail in this city on the charge of murder. Nine of this number are United States prisoners. Besides these, there are two committed on charges of manslaughter.

A young lady, of Esopus, N. Y., was riding in a wagon, when the horse took fright, and ran with great speed for about a mile, when he was stopped. She was taken from the wagon in a dying condition, and soon died, in consequence of fright.

Workmen are engaged at Erie, Pa., in raising the remains of the flagship Lawrence, of Perry's fleet. A large portion of the hull has been taken up, and is in a good state of preservation. Some of the planks and heavy timbers bear the marks of cannon balls, and are considerably shattered. Perry's victory is about to be celebrated by the people of that region, who propose to erect a monument to his memory.

Recently forty-nine slaves, having been granted their manumission by a Kentucky lady, passed through Covington, Ky., on their way to Green county, Ohio.

On the 16th ult., a lad 13 years old, son of Mr. Keyes of Lompster, N. H., fell upon a pitchfork which he was carrying, and one of the tines passed nearly through his neck into the back part of his head, killing him instantly.

The Northampton Gazette says that a short time since a son of John Howe of Ware, Mass., found in his father's barn a hen's nest containing one hundred and thirty-five eggs! They were all sound and good.

A Pequot Indian boy, fifteen or sixteen years old, was drowned on Wednesday, the 1st, in the Connecticut at Middletown. Some one offered the boy a quarter of a dollar to swim across the river; the offer was accepted, and the boy plunged in without divesting himself of his clothing. He had nearly reached the opposite shore when he sank very suddenly, and did not rise again.

A lady wrote with a diamond on a pane of glass:  
"God did at first make man upright: but he—"  
To which a gentleman added:  
"Most surely had continued so; but she—"

Prof. John Wilson of Talladega, Alabama, and one of his servants recently lost their lives in consequence of an apothecary having carelessly put up morphine for quinine, which had been ordered by a physician.

A gentleman just elected to the Arkansas Legislature, died the day after the election. It is said that he was in the habit of remarking, in all of his speeches, that if he could just be elected to the Legislature, he was ready to die.

An English paper relates that a pair of crows recently built a nest on a tree near a rookery. This seemed to give offense to the feathered inhabitants of the rookery, who revenged themselves by occasionally stealing materials from their nest. The persecuted birds, however, persevered and completed their nest; but after a council of war in the rookery, a flying brigade attacked the nest and quickly tore it in pieces, notwithstanding a determined resistance by its inmates.

Reader, if you want a mild purgative for children, or one powerful for adults, take Ayer's Pills. They are sugar-coated and pleasant to use, and are well enough known to be good, without our recommendation.

Rev. E. M. P. Wells declines the appointment of delegate from this city to the American State Convention. He says, "As the servant of Jesus of Nazareth, I ought to have something better to do. The only party which I wish to combat with is 'the world, the flesh and the devil.' Call upon me to act thus wise, and I hope to be found at home."

The comet of 1858 is now visible to the naked eye, and is now only one hundred and forty millions of miles distant, is rapidly approaching the earth, and already shows through a common opera glass a well-defined tail. We are

told that during the first week in October the comet will be of the most striking brightness, perhaps the largest of the century, and at that time will be seen near Arcturus. It is now best seen at 4 o'clock in the morning.

Barque New Brunswick, Capt. McTavish, foundered on Lake Erie during a fearful gale two weeks since. After one night spent in the unmanageable vessel, an attempt was made to reach the shore, five miles distant, on a frail raft. After paddling with their hands against the wind five hours, during which time one of their number sunk in a fit of delirium, they were rescued by a boat from the shore. Four had perished on the vessel before they left it.

### PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

BOOKS.	PRICE.	POSTAGE.
Bliss' Sacred Chronology	40	.08
The Time of the End	\$1.00	.21
Memoir of William Miller	1.00	.19
" " " " " " " " " " " "	1.25	.16
Hill's Saints' Inheritance	1.00	.16
Taylor's Voice of the Church	1.00	.18
Daniels on Spiritualism	1.00	.16
The World's Jubilee (Mrs. Silliman)	1.00	.17
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Lord's Exposition of the Apocalypse	2.00	.33
Wickes' " " " " " " " " " " " "	1.50	.21
Laws of Symbolization	.75	.11
Litch's Messiah's Throne	.75	.12
Yahveh-Christ	.60	.10
Orrock's Army of the Great King	.40	.07
Preble's Two Hundred Stories	.40	.07
Fessett's Discourses	.33	.05
Memoir of Parnelia A. Carter	.33	.05
The New Harp, New Edition, in sheep	.80	.16
" " " " " " " " " " " "	1.50	.10
" " " " " " " " " " " "	1.00	.10
" " " " " " " " " " " "	.75	.10
" " " " " " " " " " " "	.60	.10
Tracts in bound volumes, 1st volume	.25	.05
" " " " " " " " " " " "	.35	.07
Works of Rev. Horatius Bonar:—		
Morning of Joy	.40	.08
Eternal Day	.50	.10
Night of Weeping	.30	.07
Story of Grace	.30	.06

Works of Rev. John Cumming, D. D.:—		
On Romanism	1.00	.24
" the Apocalypse (1st series)	.75	.21
" " " (2d " )	"	.22
" " Seven Churches	"	.21
" Daniel	"	.20
" Miracles	.75	.19
" Parables	.75	"
" Genesis	.75	.16
" Exodus	.75	.18
" Leviticus	.75	.16
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" Mark	.75	.14
" Luke	.75	.20
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Church before the Flood	.75	.17
Voices of the Day	.75	.15
" " Dead	.75	"
The Daily Life	.75	.14
Minor Works (1st series)	.75	.20
" " (2d " )	.75	.19
" " (3d " )	.75	.19
Evidences of Christianity	.75	.12
Signs of the Times	.75	.18
Family Prayers (1st series)	.75	.19
" " (2d " )	.75	.19
Twelve Urgent Questions	.75	.18
The End	.75	.18

### TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. \* THE SIX KELSO TRACTS, at 6 cents per set, or  
1. Do you go to the Prayer-Meeting? \$0.50 per 100  
2. Grace and Glory 1.50 " "  
3. Night, Daybreak and Clear Day 1.00 " "  
4. Sin our Enemy, &c. 50 " "  
5. The Last Time 50 " "  
6. The City of Refuge 1.00 " "  
7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0.12 single

B. 1. The End, by Dr. Cumming 04 " "  
2. Litch's Dialogue on the Nature of Man 06 " "  
6. Word of Warning, by W. W. Pym (1842) 20 " "

C. 1. Prophetic View of the Nations (Whiting) 04 " "  
2. The Sabbath, by D. Bosworth 04 " "  
3. The Christian Sabbath 01 " "  
4. Israel and the Holy Land. H. D. Ward 10 " "

D. EIGHT SECOND ADVENT LIBRARY TRACTS, at 25 cents per set:—

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3. The Lord's Coming a Practical Doctrine 04 " "  
4. Glorification, by M. Brook 04 " "  
5. Miller's Apology and Defense 04 " "  
E. 1. The Earth to be Destroyed by Fire 04 " "  
2. First Principles of the 2nd Advent Faith 04 " "  
3. The Bible a Sufficient Creed 04 " "  
4. The Present Age—Its Hope Delusive 02 " "  
5. Form of Sound Words 04 " "  
6. Churches, Church Order, &c. 03 " "

F. TRACTS FOR THE TIMES, 10 cents per set.

1. The Hope of the Church 02 single  
2. The Kingdom of God 02 " "  
3. Glory of God filling the Earth 02 " "  
4. Return of the Jews 03 " "  
5. The World's Conversion 02 " "  
6. Our Position 01 " "  
7. Waiting and Working 01 " "  
8. The Bride of Christ 02 " "  
G. 1. That Blessed Hope 01 " "  
2. The Saviour Nigh 01 " "  
3. The True Israel 02 " "  
4. Time of the Advent 02 " "  
5. Motive to Christian Duties 01 " "

H. 1. The Eternal Home 04 " "  
2. The Approaching Crisis 16 " "  
3. Letter to Everybody (1842) 04 " "

I. 1. Facts on Romanism 12 " "  
2. Promises—Second Advent 04 " "  
3. Declaration of Principles 25 per 100

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

NEW WORK ON BAPTISM.—We have received a supply of the work entitled, "The Trial of Mr. Pedobaptist: an enquiry concerning the Scriptural action of Christian Baptism." By A. Swartz. 75 cts. By mail, \$1.

### APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19th ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.  
Per order of the President.

F. GUNNER, } Secretaries.  
A. PEARCE, }

CONFERENCE AT WARNER, N. H.—There will be a conference at Warner Village, in the Universalist meeting-house, to commence Thursday, Sept. 23, at 2 o'clock P. M., and continue over the Sabbath. This meeting is intended for a general gathering of all that may feel interested in such meetings. The friends at Warner will make provision for all who may need; and it is hoped that brethren who attend, both in the ministry and membership, will come in the spirit of the gospel, and labor directly for the salvation of souls. With much prayer, and great humility, let us come up to this general gathering of saints, and the Lord will be with us. It is already ascertained that Brn. D. Churchill, J. Couch and the writer expect to be at the meeting, and probably quite a number of other brethren in the ministry. In behalf of the brethren,

T. M. PREBLE.

East Weare, N. H., Aug. 7, 1858.

The Maine Eastern Central Quarterly Conference will be held in South Hope, commencing Thursday, 2 o'clock p.m. Sept. 30th, and continue over the Sabbath. Ministering brethren and others are invited to attend and labor for the salvation of sinners. In behalf of the brethren,

THOMAS SMITH,  
S. K. PARTRIDGE.

I. H. Shipman will preach at North Springfield, Vt., on Sabbath, Sept. 26th.

If the Lord permit, a Conference will be held in Brunswick, Me., in the yellow school-house, about 2 1-2 miles from the village, on the Bath road, commencing Thursday evening, Oct. 14, at 7 o'clock, and continue over the Sabbath. We hope to see a good gathering of the friends in that region. Come, beloved, in the name of the Lord, and let us make our effort more to save sinners and cheer each other on in our pilgrimage to the better land. Those coming from abroad will please call on Bro. Thomas M. Storer.  
R. R. YORK, I. C. WELLCOME.

Yarmouth, Me. September, 1858.

NOTICE TO WESTERN PREACHERS AND CHURCHES.—A Proposition for a general Convention of Adventists and Millenarians in the West.—Beloved brethren:—At the last Illinois annual Conference of Adventists, it was appointed the Secretary to correspond with the several conferences of the West, with a view to promote a more general and effectual co-operation in carrying forward the cause of our soon-coming Lord. While attending to this duty, it has been suggested by a number of brethren that we have a general convention at some convenient place sometime in the month of November next, to take into consideration the subject of a plan of operations by which we may unite and perhaps systematize our labors; and further adopt such measures as may seem calculated to strengthen and build up the cause of Christ in this wide-spread field. All feel,

"We are living in a grand and awful time," when prompt, harmonious, and energetic effort is demanded at our hands. This proposition is intended to embrace brethren of the entire Western States—though particularly Ohio, Indiana and Illinois. And now will such as are interested in the proposed convention let us hear from them immediately as to the most favorable time and place of the proposed convention. Address P. B. Morgan, Ottawa, Ill. (Sect. of Ill. Conf.)  
MOSES CHANDLER.  
Sept. 1st, 1858. P. B. MORGAN.

NOTE.—As the General Conference of American Adventists meets at Worcester the first Tuesday in November, we would suggest that the above proposed meeting be at a later day, so as to give any at the West, who wish, an opportunity to attend both.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

J. S. Crocker.—We do not find that we rec'd the \$1 you speak of sending June, '57.

R. F. Berry.—Sent books 10th.  
J. Earnshaw.—Sent Salve the 10th, by Thompson's Express to you at Gloucester Station, Ohio.  
I. C. Wellcome.—Sent Harps the 14th.  
J. Partridge.—Sent Harps the 14th.

### DELINQUENTS.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrears, is *prima facie* evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

The P. M. returns the Herald sent to A. C. Van Alstine, as not taken from the Post-office, he owing \$4.33.

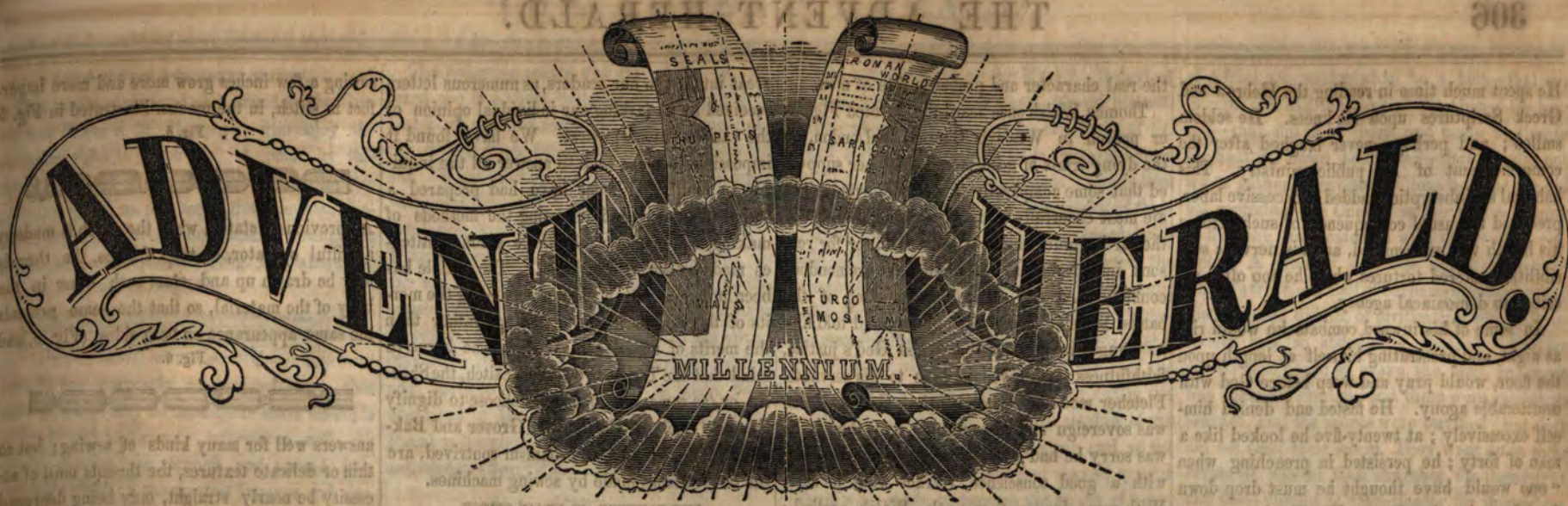
### RECEIPTS.

UP TO TUESDAY, SEPTEMBER 14th.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

C. H. Robinson 924, J. Bangs 919, E. M. Palmer 925, R. B. Scott 908, C. Churchill 925, B. Harlow 919, J. Kendall 893, L. Reed 919—each \$1.  
J. W. Crocker 913, S. Palmer 940 and book, N. T. James 919, T. Newell 945, H. H. Tooker 924, J. T. Dixon 915 & \$3 on acct., Wm. Mitchell 910, A. M. Sherman 945—each \$2.  
S. N. Nichols 958, \$2.50; Joel Spear, 2d, 893, \$3.50; C. P. Dow on acct., \$1.50.





WHOLE NO. 906.

BOSTON, SATURDAY, SEPTEMBER 25, 1858.

VOLUME XIX. NO. 39.

### A LITTLE WHILE.

Beyond the smiling and the weeping  
I shall be soon;  
Beyond the waking and the sleeping,  
Beyond the sowing and the reaping,  
I shall be soon.

Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

Beyond the blooming and the fading,  
I shall be soon;  
Beyond the shining and the shading,  
Beyond the hoping and the dreading,  
I shall be soon.

Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

Beyond the rising and the setting  
I shall be soon;

Beyond the calming and the fretting,  
Beyond remembering and forgetting,  
I shall be soon.

Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

Beyond the gathering and the stowing  
I shall be soon;

Beyond the ebbing and the flowing,  
Beyond the coming and the going,  
I shall be soon.

Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

Beyond the parting and the meeting  
I shall be soon.

Beyond the farewell and the greeting,  
Beyond this pulse's fever-beating,  
I shall be soon.

Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

Beyond the frost-chain and the fever  
I shall be soon;

Beyond the rockwaste and the river,  
Beyond the ever and the never,  
I shall be soon.

Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come.

H. Bonar.

### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

CHAPTER XIV. 7.

Having thus noticed the places where the apostles preached, namely, the cities of the ancient world; accepting the synagogue as their church whenever the synagogue was given, or the play-house as holy enough for so holy a mission, or the streets and pavements of each great metropolis;—let us inquire, in the next place, what they preached. In every city, in every street and synagogue of the Jews, and temple of the Gentiles, from Lystra, Iconium, and Derbe, to Athens and imperial Rome itself, the statement is, they preached—What? Politics? No. Science? No. And yet the apostle Paul was an accomplished scholar; and when a citizen's rights were in jeopardy, like a citizen he could appeal to Caesar and defend them.

He knew science, and was versed in all the literature of his age; but in spite of all, he said, "God forbid that I should glory save in the cross of Christ;" and "We preach, not, with the wisdom of words, but in words which the Holy Ghost teaches, the Gospel of Christ." It is said "There they preached the Gospel." Now, what is the Gospel? What is its plain definition?—The answer is, good news. The word *euangelion* which is the original, is derived from two words,

which mean, "glad tidings." And the word Gospel, I need scarcely tell you, is composed of two words, God-spell; spell, the word for news or tidings. We employ the word spell in a more restricted sense; but in its ancient Saxon sense, it meant tidings, information; and God-spell therefore means, "God's news," or "good tidings." What, therefore, the apostles preached in every place was not science, not literature, not the law that condemned; but good tidings. And what were the good tidings? What would be good tidings to a man perishing of hunger? The information that there was bread for him. What would be good tidings to a prisoner? Information that there was freedom for him. What would be good news to a man dying in consumption? Information that there was a cure, and a certain cure, and protracted life. And so these good news imply that there was a condition in human nature to which these would be good news and that condition was, that all had sinned, all were passing to the judgment-seat, all were perishing forever; and the good news consisted in this, that to every sinner under heaven, without limitation, exception, or degree, of any sort or shape whatever, there was a Savior who was able to save to the uttermost, and a salvation that could instantly lift them from the deepest ruin in which sin had left them, to the highest glory to which God loved to raise them. These being the good news, what are some of the constituent elements? First, pardon of sin through the blood of Christ, without waiting for a moment, without paying a sixpence, without promising amendment; unconditional, without payment, pledge, or promise; instant pardon through the blood of Christ, in answer simply to asking. His blood cleanseth from all sin. He died a sacrifice for our sins. "Through this man is preached unto you the forgiveness of sins."

And while the apostles preached this, they preached also the necessity of it. They showed what we attempt to show, that so stupendous a provision implies and involves a stupendous ruin. You cannot conceive that God should have come from heaven, become man, died upon a cross, descended into a grave, laden with our transgressions, if any provision less than this would have accomplished these stupendous results. The very fact, therefore, that such an interposition took place, implies the prior condition that man was without health, that he was ruined, dead in trespasses and in sins; that no price the richest could pay, that no obedience the most holy could render, that no blood of bulls and of goats that the wealthiest of mankind could offer in sacrifice, could wash away the least of our sins, or pardon the most recent of the transgressions of mankind. Nothing but a deep necessity, for which there was no human cure and no possible provision that man's genius could devise, warrants the interposition of God a Savior. I must believe in an eternal ruin, in order to believe in God a Savior. And hence he that holds the theory of a limited duration of the sufferings of the lost, must necessarily land in the conclusion that Christ was not God, nor his death a sacrifice, nor the Gospel a remedy, but simply a directory for the guidance of mankind. But we believe that an infinite ruin, involving penalties inexhaustible for ever, was the condition and the desert of all mankind; and that this

alone warranted and necessitated the interposition of a Savior who as God could satisfy, as man could suffer, and as one Mediator work out for us an everlasting and a glorious salvation.—If I believe with a learned Professor, that the sufferings of the lost are only of limited duration, or that the lost in misery can expiate their sin by their sufferings in another dispensation, then I should conclude that the interposition of Christ's sacrifice and death upon the cross was altogether supererogatory; for if man can work out his own ultimate recovery, why should a God interfere, and offer such a sacrifice for his sins, in order to ransom, to redeem, and to save him?

Believing, therefore, that nothing but an infinite ruin could necessitate so stupendous an interposition, I can see that the apostles, when they preached the Gospel, preached not only good tidings, but the absolute necessity of such good tidings as those they had to proclaim.

And when they preached the Gospel, they preached also the origin of it.

Whence did the Gospel originate? Man did not ask for it; nothing we had done deserved it. The origin of it is in the bosom of God; the explanation of it is, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him may not perish, but have eternal life." I cannot explain why God passed by other orbs, I have no doubt far more populous than this, or why he passed by the fallen angels that are in misery, and made such a provision for us. It is one of those questions that we cannot answer, except in the words that our blessed Master taught us, "Even so, Father, for so it seemed good in thy sight." I cannot conceive what made God interpose. If God had extinguished this orb from the roll of the sisterhood of stars, it would have been no more missed than one individual would be missed in the population of the empire, or rather than a grain of sand would be missed on the sands of the seashore. If God had doomed all its tenantry to ruin, heaven would not have wanted inhabitants, nor would God have wanted praise. Why, therefore, he did interpose, and provide, and preach, and proclaim such a Savior, our Sacrifice and Atonement, Christ the Lord, I know not except what I find in this one text, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him may not perish, but have eternal life."—And yet I think that very text indicates a God. When man loves, he loves a creature because of something in that creature worthy of his love; when God loves, he loves like God.

He loves a creature, not because of something in the creature worthy of his love, but in spite of much in the creature fitted to resist and to repel his love, and in order to make the creature what he should be.

Man loves the creature because beautiful, or sinless, or holy; God loves the creature in spite of his sinfulness, iniquity, and rebellion. And, therefore, having loved us in spite of sin when he loved us at the first, he will love us in spite of our unworthiness, and continue to do so even to the last.

And, in the next place, the apostles preached that the subjects of this Gospel were sinners as such. Christ came to die a sacrifice for sinners. That one word is, to my mind, most conclusive amid the disputes that Calvinists and Arminians

sometimes provoke upon subjects that are better left alone. One says, Christ died for the elect—that the Gospel is to be preached to them alone; others say, there is no truth in election, and that every human being is necessarily pardoned by the fact that Christ has died. Now, the Bible speaks in different terms from these. It shows that salvation is not so limited as the hyper-Calvinist holds, nor so universal as the Universalist holds; but that Christ died not for all, in order that all may be saved, because all are not thereby saved; nor yet died for the elect, as if the elect only were the subjects of the overtures of the Gospel; but that Christ died for sinners.—Hence, I preach these glad tidings, this blessed Gospel, not unto saints as such, not to the elect as such. I know but two classes,—sinners by nature, saints by grace. To the latter I say, "Be steadfast, immovable;" to the former I proclaim with all the freedom of an unfettered overture, There is for you, for each and for all, eternal life just for the acceptance. There is nothing in God to prevent all mankind from being saved; and only in the creature is there that which limits the Gospel, and arrests the spread of its beneficent and merciful provision. If you be a sinner, there is a Savior for you; if you be perishing, there is the Gospel for you. You are not to try to discover first, "Am I elect?"—that is not your title to the Savior; but you are to discover, what it will need no great skill to do, that you are a sinner; and having discovered this, you may infer with absolute certainty there is a Savior for you.

The way is not to start with election, and then infer salvation; but start with the assumption of your sinfulness, and rise to the certainty that you are elect, by believing in Christ, and rejoicing, through him, in the forgiveness of all your sins.

To be continued.

Thomas Walsh.

The *Christian Advocate* gives the following notice of the celebrated Irish Methodist preacher, Thomas Walsh, the man whom Wesley pronounced the greatest Greek and Hebrew Bibliacist he had ever known; and who Southey said, contributed more than other man to the early progress of Methodism in Ireland:

His constitution was originally feeble, yet he used it, in his labors, mental and ministerial, as if it were Herculean; he preached constantly twice, and often thrice a day, besides visiting the people from house to house, especially the sick and the dying, from some of whom, it is said, he was rarely a day absent, while he was stationed in London. Meanwhile his studies were pursued as if they were alone the occupation of his time; he rose at four in the morning, and pored over his books late into the night; preaching and pastoral work, assiduously as they were pursued, seemed but slight intermissions of the work of the brain. When advised to take more sleep, he replied: "Should a man rob God?" apparently not aware that his extreme self-denial was the most effectual robbery of God, by the abbreviation of his usefulness and life. He walked the streets of great cities absorbed in introspection and prayer, and as unobservant of external things as if he was in the solitude of a wilderness.



He spent much time in reading the Hebrew and Greek Scriptures upon his knees. He seldom smiled; and perhaps never laughed after the commencement of his public ministry. This habitual self-absorption, added to excessive labor, produced the usual consequences of such errors; his health was undermined, and his nervous sensibilities suffered tortures which he too often ascribed to demoniacal agency.

In some of his inward combats he would rise at night, and prostrating himself at length upon the floor, would pray and weep before God with unutterable agony. He fasted and denied himself excessively; at twenty-five he looked like a man of forty; he persisted in preaching when "one would have thought he must drop down dead immediately after." His friends represent him as seeming not to belong to this world; nor could a person better conceive of him, they say, than by forming an idea of one who had returned from the happy dead to converse with men. "Thou knowest my desire," he wrote; "thou knowest there has never been a saint upon earth whom I do not desire to resemble, in doing and suffering thy holy will. I would walk with thee my God, as Enoch did. I would follow thee to a land unknown, as Abraham did. I would renounce all for thee, as did Moses and Paul. I would, as did Stephen, seal thy truth with my blood!" One who, from study of the Scriptures, understood what manner of person a Christian approved of God must be, and who, from his religious solicitude, read, conversed, and thought of little else, says that in Thomas Walsh he saw clearly what, till then, he had only conceived; that in him his conceptions were truly exemplified. Prostrate upon his face, kneeling, standing, walking, eating; in every posture, and in every place and condition, he was a man mighty in prayer.

His public prayers were much in the words of the Holy Ghost. It seemed as though he turned the whole Bible into words of adoration, confession, petition, and supplication, while at the same time his expressions glowed with the love of God; and all this with such ardor, pertinence, and faith, that it appeared, says his biographer, "as though the heavens were burst open, and God himself appeared in the congregation."

Toward the latter part of his career, his prayers are represented as frequently still and recollected as if God were visibly before him, and he were conversing with the Divine Majesty with such nearness of access and child-like familiarity as the Scriptures term speaking with God face to face. He was sometimes wrapt away, as from earth, in his devotions, being quite lost to himself, and insensible of everything around him, absorbed in the visions of God; and in these profound and solemn frames of mind he has remained for hours, still and motionless as a statue. He is described as a man of the keenest sensibilities and tenderest affections; "he seldom had a dry handkerchief a whole day together, his eyes being for the most part, in private especially, as opened fountains;" he often wet his pillow with tears, tears of grateful joy or of prayerful sympathy with those who mourned. "My God, let me love thee!" he exclaimed in his journal, "Jesus, Son of the living God, thou knowest that I love thee! O love Divine, what hast thou done! O that all the world did but know thee! How would they then love thee, thou altogether lovely!"

The death of this saintly, this seraphic man, affords a suggestive lesson, as we have said. It has been remarked that Bunyan shows his sagacity in representing his hero as beset with terrors and demoniacal mockeries before his final triumph. The characters of neither good nor bad men can be inferred from their dying words. It pleases God usually to comfort exceedingly his children in that solemn crisis; and even the phantasies of the struggling and disordered mind, generally then take their character from the habitually pious or godless course of the preceding life; but it is sometimes otherwise; disease and drugs have much effect on the shattered sensibilities, and Christian biography teaches that surviving friends should attach but little significance, whether saddening or consoling, to the last expressions of the dead. Life, not death, reveals

the real character and probable fate of men.

Thomas Walsh once heard the devoted Fletcher preach in Wesley's Chapel, in London, on the dying trials of good men. Fletcher supposed that some comparatively weak believers might die most cheerfully; and some strong ones, for the further purification of their faith, or for reasons inscrutable to us, might have tremendous conflicts. At the subsequent meeting of the bands, Walsh opposed this opinion, and told him he thought it bore hard against God's justice, faithfulness and covenant love to his servants. Fletcher modestly observed that God's wisdom was sovereign and inscrutable; and though he was sorry he had given offence, yet he could not, with a good conscience, retract what he said. With some degree of warmth, Walsh replied: "Be it done unto you according to your faith; and be it unto me according to mine!" and here the matter rested.

In death, Walsh needed the consolatory opinion of Fletcher. During some months he struggled with what were doubtless the agonies of a disordered nervous system. He was brought almost to the extremity of mental anguish, if not despair of his salvation. To his Christian brethren it was a mysterious spectacle. "His great soul," says one of them "lay thus, as it were, in ruins, for some considerable time, and poured out many a heavy groan and speechless tear from an oppressed heart and dying body. He sadly bewailed the absence of Him whose wonted presence had so often given him the victory over the manifold contradictions and troubles which he endured for his name's sake."

But, as sometimes the clouds, thick on the whole heavens, are rent at the horizon the moment the sun seems to pause there, before setting, and his last rays stream in and flood with effulgence and joy the entire sky, so was the darkness lifted from the last hour of this good man. After prayers had been offered in his chamber by some sympathizing friends, he requested to be left alone a few minutes, that he might "meditate a little." They withdrew, and he remained in profound prayer and self-recollection for some time; at last he broke out into rapture with the exclamation: "He is come, he is come; my beloved is mine, and I am his; his forever!" and died.

It may, however, be observed:

1. That though death is not ordinarily terrible to the good man, disease or constitutional melancholy may and often do render it gloomy. These causes render life itself so, in spite of piety. Why, then, may they not so affect death? The cases of Cowper and Johnson are examples. Let us look to the lives rather than the deaths of our friends for hope.

2. Death-bed conversions are very doubtful. Not only the stimulus of medicines, but something in the very process of dissolution itself, seems sometimes to take away the usual susceptibility of fear. Medical history is full of curious instances. Men who have been rescued from the very process of death, in drowning, hanging or disease, have described it as attended with even happy sensations. Scores who have apparently been converted on the verge of the grave, and have shouted for joy, have, on recovering health, protested that they had no recollection of anything of the kind.

3. The apparent tranquillity of godless men in death, is no argument for their erroneous faith, or want of faith. Gibbon, Rousseau, and Hume died as the fool dieth. Without the Christian hope of the future, death should be inexpressibly terrible to any right reasoning mind. Courage at that hour, without Divine grace, is madness.

From the Woman's Advocate, July 10, 1858.

### Stitching made Easy.

From the day Mother Eve performed the first needlework, in the garden of Eden, down to this enlightened Nineteenth Century, our sex has been doomed to toil and slave with the needle, at the expense of health and life. The invention of the Sewing Machine, though long delayed, has at length afforded the needed relief, and womanhood rejoices in her emancipation from the slavery of the needle.

The subject of Sewing by Machinery is one of

great interest to our readers, as numerous letters received by us (asking our individual opinion of the various patents) attest. We have found it impossible to spare time to answer all the inquiries in detail, and hence have had prepared a series of engravings illustrating the methods of making, and merits of, the three kinds of stitches made by sewing machines. The article has been prepared with a view of presenting the merits of the various kinds of sewing, rather than the merits of machines. It should be borne in mind that the Tambour or Chain Stitch, the Shuttle, or (as some manufacturers choose to dignify it) the "Lock Stitch," and the Grover and Baker Stitch, by whatever mechanism contrived, are the only stitches made by sewing machines.

#### THE TAMBOUR OR CHAIN STITCH.

This is the stitch made by most, perhaps all, of the low-priced machines, and has long been in use for working or marking cloth; but has not been found adequate to the wants of family sewing, on account of the inherent defects of a single thread seam. Fig. 1 shows the appearance of



the seam when drawn up—the right end being loose, that the reader may trace the loopings of the thread. The stitch is made by thrusting a loop through the fabric, which is held open until a second loop is thrust through, and this second loop is held open until another loop is thrust through that again, again and so on; there is a succession of loopings on the same thread, until the seam is formed. It is a mere series of loopings on the under side of the fabric, in all respects identical with the knitting stitch, and if from any cause the thread breaks, and the two pieces of fabric be pulled apart, laterally (Fig. 2)

Fig. 2.

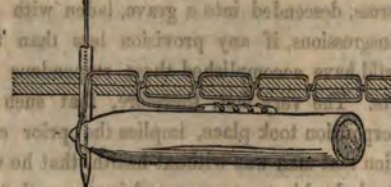


the loop must of necessity unravel the entire length of the thread. This drawing, which shows the appearance of the loops when pulled apart, will enable the reader to judge of the merits of the seam. It is strong enough while the thread remains whole, or for mere ornamental stitching; but the end of the thread must be secured, or it will unravel.

#### THE SHUTTLE STITCH.

The Shuttle Machine made and sold by the Grover and Baker S. M. Company has a reputation that equals any; is much superior to most others in use, and will serve our purpose for illustration. Whatever is true of its stitch is true of every other shuttle stitch. It forms a seam with two threads by thrusting the upper thread through the fabric, where, as the needle returns, a loop is thrown out, through which the shuttle passes, (Fig. 3,) carrying the lower thread,

Fig. 3.



which is contained on a "bobbin" inside of the shuttle. When sufficient care is used to have the two threads drawn equally into the body of the material, this seam will be found sufficiently strong and elastic in thick fabrics, and especially in such articles as are not subjected to the test of washing or ironing. There are a great many obstacles, however, to the successful accomplishment of a perfect seam, and very frequently, from rough thread, and other causes, the seam will present the appearance of the "mail bag stitch," (Fig. 4,) with one thread ly-

Fig. 4.



ing flat along the under surface of the fabric. The sewing is liable, from the same causes, to run from a good to a bad tension. If the machine commences to sew perfectly, it may, after

sewing a few inches grow more and more imperfect in stitch, in the manner illustrated in Fig. 5.

Fig. 5.



As previously stated, when the stitch is made by a skilful operator, on thick fabrics, the threads may be drawn up and cross each other in the body of the material, so that the seam presents the same appearance on both sides, (Fig. 6,) and

Fig. 6.



answers well for many kinds of sewing; but on thin or delicate textures, the threads must of necessity be nearly straight, only being depressed at each stitch, allowing a departure from a straight line, equal to half the thickness of the material, and it is almost impossible to prevent it assuming the appearance represented in Fig. 4. On very thin fabrics the thickness of the threads will be equal to the thicknesses of the material, and when drawn up alike on both sides, the under thread is seen between the stitches on the upper side, and the upper thread is seen in the same manner on the under side; and, to make the face side perfect, the under thread must be permitted to lie straight on the surface of the material, as illustrated in Fig. 4. When thin fabrics are sewed with a shuttle stitch seam, great care must be exercised in washing and ironing, that all unnecessary stretching or straining be avoided. When this is done, the shuttle stitch may be made serviceable on thin fabrics. All seams made by any of the shuttle stitches should be fastened by hand, with a common needle, to prevent ripping. Unless this be done, the fabric may be drawn apart, Fig. 7, and the stitches

Fig. 7.



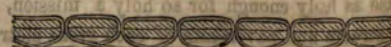
rip out. It is liable to this from the accidental breaking of the thread, wherever there is a strain upon the seam.

In all the various shuttle machines, which use either a reciprocating shuttle or a bobbin and rotating hook, the thread, of which only a small quantity can be used at a time, (and the larger the thread, of course the number of yards is still further lessened,) must be carefully rewound.—This bobbin is first placed on a spooling machine and filled with thread, and then placed inside of the shuttle, one end being passed from the side, (Fig. 3,) and through four or five holes on the outside of the shuttle, and held on the bed-plate of the machine (with the upper thread) until one or two stitches are formed.

#### THE BACKSTITCH BY HAND.

We found, upon examining the Grover and Baker stitch, that it bore a striking resemblance to the well-known "back stitch." Every lady must be more or less familiar with the appearance and merit of this stitch; but, for a better understanding of it, we beg to call attention to Fig. 8, where the thread is left loose, that the

Fig. 8.



reader may trace its course, showing it to be single on the right or upper side, while it is double on the wrong or under side. It is formed by passing the needle through the fabric from the upper side, and advancing it beneath a given distance when it is passed through the cloth upward, and carried "back" again to the point of beginning, on the upper or right side, where it is a second time passed through the first needle-hole, and then passed forward the length of two stitches, and up from beneath as before. When finished, with the thread tightly drawn, (Fig. 9.) it has

Fig. 9.



greater strength and durability than any other seam sewed by hand—a fact we believe to be too well known to require further comment here.



## THE GROVER AND BAKER STITCH.

This stitch is patented and owned by the Grover and Baker S. M. Company, who enjoy the exclusive right to make it. A seam by this stitch is formed of two threads, sewed from two ordinary spools, as purchased from the manufacturer, the upper thread alone passing through the fabric, while (as shown in Fig. 10, where the

Fig. 10.



threads are purposely represented loose, that their windings may be traced,) the lower thread is curiously and ingeniously interwoven with the upper—passing both through and around it—forming a stitch of the greatest firmness and elasticity. Fig. 11 exhibits the thread somewhat

Fig. 11.



closer draw, and serves to show that each stitch when tightly drawn, is so securely fastened and independent of its neighbors, that, if the seam be cut or broken at every quarter of an inch, its strength and firmness are wholly unimpaired.—The under or binding thread is one-half the size of that of the upper thread, and being passed both through and around it, the seam presents a most beautiful and fair stitch upon one side, and upon the other (Fig. 12) a delicately winding

Fig. 12.



thread, which lies perfectly flat, and has the appearance of being inwrought in the substance of the material, and is so elastic that no amount of washing or ironing will be likely to break it.—The elasticity and compensating strength of the seam are obtained by dividing the strain between the several threads, and permitting each loop to give or yield to the force which its neighbor feels, gaining thereby a double advantage—the firm closeness of the loop, and a resisting power which equalizes the force among the many stitches of a seam, instead of concentrating it upon a solitary thread. Fig. 13 shows a side view of the Gro-

Fig. 13.



ver and Baker stitch, when properly drawn up. The machine which makes it, fastens the ends of the threads by its own operation. We believe that there is no other machine which does this. An entire garment can be made without unthreading either needle, and if a seam be taken immediately after it has passed from the machine, and nothing more done to strengthen the ends, it will be found impossible to rip it by drawing the two pieces of fabric apart in the manner illustrated in the above drawing.

The Grover and Baker machine sews silk, linen or cotton thread from two ordinary spools, as purchased in any store, and no rewinding of thread is necessary. The upper thread is, by a verticle needle, passed through the fabric, and a verticle needle, passed through the fabric, and the loop held open until the under and finer thread, carried by a circular needle, is passed through it, and held until the vertical needle, is a second time passed through the fabric and loop and another loop from the upper thread is in its turn held open as before, and so on. The two threads are thus interlooped—the lower one passing through the upper, and the upper through the lower. The mechanism producing these results is simple, ingenious, and durable, not liable to derangement, and we think, with ordinary care might last a life-time. Its simplicity is illustrated by the fact, that the manufacturers are daily sending machines to all parts of the United States and Europe, with no other instructions for using, than are contained in a printed circular which accompanies each machine.

When sewing with silk, the Grover and Baker machine admits of the use of linen or cotton thread on the under side, and will still make a seam that, for strength and elasticity, cannot be equalled by one formed by any shuttle stitch, and at much less expense—linen or cotton thread costing less than silk.

The following article was one of the two referred too in a short editorial in the Herald of last week as being copied on another page from the "New York Observer," but was crowded out. What relation the folly of those who lived 800 years ago, caused by a mistaken supposition respecting a mistaken view, can have to Dr. Tyng's sober treatment of a spiritual truth, we are not capable of appreciating. We give the article because all facts are valuable; but those versed in the history of the matter are aware that while Dr. Tyng looks for Christ's coming, and the Protestant millennium to begin, those who lived in the tenth century—looked for the Papal millennium to end and for the coming of anti-christ—See "Time of the End" p. 31.

## The Year "One Thousand,"

AND THE YEARS JUST PRECEDING IT.

In immediate connection with the remarks upon Dr. Tyng's views of the Future, we copy the following graphic description of the times antecedent to the year 1000, when it was supposed that the Second Advent of Christ would take place. In all ages of the Church these prophets without inspiration have been filling the world with their imaginations, but there is nothing in the present century that can be compared with this account of the state of things in and about 999. Read and learn. Be sober, be diligent, and always ready:

## THE YEAR ONE THOUSAND.

Just as this century drew to a close, various circumstances concurred to produce a change in men's minds. It was a universally diffused belief, that the world would come to an end when a thousand years from the Saviour's birth were expired. The year 999 was therefore looked upon as the last which any one would see. And if ever signs of approaching dissolution were shown in heaven and earth, the people of this century might be pardoned for believing that they were made visible to them. Even the breaking up of morals and law, and the wide deluge of sin which overspread all lands, might be taken as a token that mankind were deemed unfit to occupy the earth any more. In addition to these appalling symptoms, famines were renewed from year to year in still increasing intensity, and brought plague and pestilence in their train. The land was left untillied, the house unrepared, the right unvindicated; for who could take the useless trouble of ploughing or building, or quarrelling about a property, when so few months were to put an end to all terrestrial interests? Yet even for the few remaining days the multitudes must be fed. Robbers frequented every road, entered into the walled towns; and there was no authority left to protect the weak, or bring the wrong-doer to punishment. Corn and cattle were at length exhausted; and in a great part of the Continent the most frightful extremities were endured; and when endurance could go no further, the last desperate expedient was resorted to, and human flesh was commonly consumed. One man went so far as to expose it for sale in a popular market town. The horror of this open confession of their needs was so great, that the man was burned, but more for the publicity of his conduct than for his inherent guilt. Despair gave loose to all the passions. Nothing was sacred—nothing safe. Even when food might have been had, the vitiated taste made bravado of its depravation, and women and children were killed and roasted in the madness of universal fear. Meantime the gentler natures were driven to the wildest excesses of fanaticism to find a retreat from the impending judgment. Kings and emperors begged at monastery doors to be admitted brethren of the Order. Henry of Germany and Robert of France were saints according to the notions of the time, and even now deserve the respect of mankind for the simplicity of their characters. Henry the emperor succeeded in being admitted as a monk, and swore obedience on the hands of the gentle abbot who had failed in turning him from his purpose. "Sire," said he at last, "since you are under my orders, and have sworn to obey me, I command you to go forth and fulfil the duties of the state to which God has called you. Go forth a monk of the Abbey of St.

Vanne, but Emperor of the West." Robert of France, the son of Hugh Capet, placed himself, robed and crowned, among the choristers of St. Denis, and led the musicians in singing hymns and psalms of his own composition. Lower men were satisfied with sacrificing the marks of their knightly and seigniorial rank, and placed bald-ricks and swords on the altars and before the images of saints. Some manumitted their serfs, and bestowed large sums upon charitable trusts, commencing their disposition with words implying the approaching end of all. Crowds of the common people would sleep nowhere but in the porches, or at any rate within the shadow of the churches, or other holy buildings; and as the day of doom drew nearer and nearer, greater efforts were made to appease the wrath of heaven. Peace was proclaimed between all classes of men. From Wednesday night till Monday evening of each week there was to be no violence or enmity of war in all the land. It was to be a truce of God. . . . And now came the dreaded or hoped-for year. The awful Thousand had at last commenced, and men held their breath to watch what would be the result of its arrival. "And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him for a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years be fulfilled, and after that he must be loosed for a little season."—(Rev. 20:23.) With this text all the pulpits in Christendom had been ringing for a whole generation. And not the pulpits only, but the refection-halls of convents, and the cottages of the starving peasantry. Into the castle also of the noble we have seen it had penetrated; and the most abject terror pervaded the superstitious, while despair, as in shipwrecked vessels, displayed itself amid the masses of the population in rioting and insubordination. The spirit of evil for a little season was to be let loose upon a sinful world; and when the observer looked round at the real condition of the people in all parts of Europe—at the ignorance and degradation of the multitude, the cruelty of the lords, and the un-Christian ambition and unrestrained passions of the clergy—it must have puzzled him how to imagine a worse state of things even when the chain was loosened from "that old serpent," and the world placed unresistingly in its folds. Yet, as if men's minds had now reached their lowest point, there was a perpetual rise from the beginning of this date. When the first day of the thousand-and-first year shone upon the world, it seemed that in all nations the torpor of the past was to be thrown off. There were strivings everywhere after a new order of things. . . . The first joy of their deliverance from the expected destruction impelled all classes of society in a more honorable and useful path than they had ever hitherto trod.—*White's Eighteen Christian Centuries.*

## The Candlestick Withdrawn.

The Bishop of Oxford, at an address at one of the recent missionary anniversaries, made an elegant allusion to the prosperous condition of the churches of Northern Africa in the first centuries of the Christian era, and to the probable causes of their decline. His aim was, doubtless to remind his brethren of the Established Church of their duty to Christianize India, and of the disastrous effects which must follow any neglect of this duty. An extract from his address will interest our readers:

"There was a time when the whole of that northern belt of Africa was bright with Christian light—there was a time when Cyprian and Augustine knelt, and prayed, and wept, and suffered, and ruled in the great churches of Northern Africa; there was a time when, with the Church's rule, temporal prosperity abounded, when that peculiar part of North Africa had almost superseded Italy on becoming the great granary and storehouse of imperial Italy—when its rich fields, its abundant pastures, its beautiful woods, furnished to the mistress of the earth all that she needed for her luxury and her pomp. And troubles began to come—and we can now see why they came. We can see that that belt

of Africa was contented to be a belt—that she thought she had the light of the Gospel for herself—that she stood there and made no sign to the heathen down below her—that she did not try to gather them into the Church—that she did not reproduce the Church in the native Church—that she was contented with the Italian principle. A wall of darkness edged the light of Christ's truth—a wall of barbarians lying beyond the irrigated district of civilization, which Christianity had so abundantly watered. And the earthquake began to heave the land, and there was darkness overhead and there were rumblings beneath, and the people were terrified; but they did not read their lesson. They went on in their dream of having their churches for themselves, and their symbol of Christianity for themselves, never seeing that God was waking them up as a nation to know that they received only to impart. And as they did not learn the lesson, the danger thickened and the evil day darkened.

"And so, when the Mohammedan swept as God's avenger over the land, mark how the very neglect of duty became the instrument of vengeance. The colonist had no one to fall back upon—he had not a mighty Christian gathering in the natives which should have arisen around the Christian teachers, and rolled back from them the fierce Mohammedan invasion.

"They were but the tenants of the soil, come from a distant land, and began to think at once of going back to their own shores. And the wave of judgment swept on. It uprooted church after church, city after city, until the billows of darkness grew up gigantic like the sands of the neighboring desert, where the light of the Cross had, but a little while before, beamed for the healing of the people."

## Ruins of the Fall.

I believe that the fall crushed man entirely; albeit, when it rolled like an avalanche upon the mighty temple of human nature, some shafts were still left undestroyed, and amidst the ruins you find here and there, a flute, a pedestal, a cornice, a column, not quite broken, yet the entire structure fell, and its most glorious relics are fallen ones, levelled in the dust. The whole of man is defaced. Look at our memory; is it not true that the memory is fallen? I can recollect evil things far better than those which savor of piety. I hear a ribald song, that music of hell shall jar in my ear when grey hairs shall be upon my head. I hear a note of holy praise; alas! it is forgotten! For memory graspeth with an iron hand ill things, but the good she holdeth with feeble fingers. She suffereth the glorious timbers from the forest of Lebanon to swim down the stream of oblivion, but she stoppeth all the draff that floateth from the foul city of Sodom. She will retain evil, she will lose good. Memory is fallen. So are the affections. We love everything earthly better than we ought; we soon fix our heart upon a creature, but very seldom on the Creator; and when the heart is given to Jesus it is prone to wander. Look at the imagination too. Oh! how can the imagination revel, when the body is in an ill condition! Only give a man something that will well nigh intoxicate him; drug him with opium; and how will his imagination dance with joy! Like a bird uncaged, how will it mount with more than eagle's wings! He sees things he had not dreamed of even in the shades of night. Why did not his imagination work when his body was in a normal state—when it was healthy? Simply because it is depraved; and until he had entered a foul element—until the body had begun to quiver with a kind of intoxication—the fancy would not hold its carnival. We have some splendid specimens of what men could write, when they have been under the accursed influence of ardent spirits. It is because the mind is so depraved that it loves something which puts the body into an abnormal condition; and here we have a proof that the imagination itself has gone astray. So with the judgment—I might prove how ill it decides. So might I accuse the conscience, and tell you how blind it is, and how it winks at the greatest follies. I might review all our powers, and write upon the brow of each one, "Traitor against



heaven! traitor against God!" The whole "carnal mind is enmity against God."

The wolf may sleep, but it is a wolf still. The snake with its azure hues, may slumber amid the flowers, and the child may stroke its slimy back, but it is a serpent still; it does not change its nature, though it is dormant. The sea is the house of storms, even when it is glassy as a lake; the thunder is still the mighty rolling thunder, when it is so much aloft that we hear it not. And the heart, when we perceive not its ebullitions, when it belches not forth its lava, and sendeth not forth the hot stones of its corruption, is still the same dread volcano. At all times, at all hours, at every moment, (I speak this as God speaketh it,) if ye are carnal, ye are each of you at enmity against God.—*Spurgeon.*



## ADVENT HERALD.

BOSTON, SEPTEMBER 25, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

### No. 14.

The resurrection of the just, and they only, being proved at this epoch, and synchronous with the second coming of Christ, there remains to be considered,

#### 4. THE SYNCHRONISM OF THE REIGN OF THE SAINTS, DURING THIS MILLENNIUM, WITH CHRIST'S VISIBLE PRESENCE.

John saw in symbolic vision the souls of the martyrs, &c. not only that they "lived," which has been considered, but that they "reigned with Christ a thousand years," (v. 4); and the inspired interpretation, in almost identical phraseology, is that "they shall be priests of God and of Christ, and shall reign with him a thousand years," (v. 6.)

This sameness of language, in the symbolization and interpretation, indicates that the representative agents and events, are so identical in kind with the literal ones they are symbolic of, that it was hardly possible to frame language more literally explicit than that which describes the symbol. The conclusion, therefore, is unavoidable, that the reigning of the resurrected souls with Christ, is a literal exaltation of them to princely power as co-heirs with Him of the promised kingdom.

The symbolization that they "reigned with Christ," and the interpretation that they shall "be priests of God and of Christ, and shall reign with Him," are both affirmative of Christ's personal and visible presence. For how can it be said that they reign with Christ, if He is not visibly present with them? The declaration, so pointedly repeated, must be significant of their mutual presence.

Among the benedictions, uttered in the Saviour's memorable sermon on the mount, was "Blessed are the meek: for they shall inherit the earth," Matt. 5:5. This was not a benediction pronounced on a part of the meek,—on those who should live only in one favored age of the world; but it is uttered as the portion of all the meek,—as much so, as do those other benedictions give assurance of blessings to all "the poor in spirit," to all "that mourn," to all "that hunger and thirst after righteousness," to all "the merciful," the "pure in heart," the "peace-makers," or to all they who are reviled, or are persecuted for righteousness sake.

The inheritance of the earth has never yet been

particularly the portion of the meek. This promise could not be fulfilled to all, without a simultaneous resurrection of all, at an epoch when it may be conferred on them. Nor could it be enjoyed by them, without the previous gathering out of the kingdom of all things that offend, and of them that work iniquity, which has been already shown to synchronize with this epoch, "in the end of this world." And "then," the Saviour declares, "shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:40, 43.

These two events, the destruction of the wicked and the inheritance of the earth by the righteous, are also made synchronous by the Psalmist: "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it," Ps. 37:9-11, 34.

Daniel, also, makes the establishment of the kingdom synchronous with Christ's coming, and with the destruction of the anti-christian powers. For the coming of One like the Son of man in the clouds of heaven, and his coronation as the Head of the kingdom (7:13, 14), is at an epoch when the beast is to be slain; and then, "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever," (v. 18.) "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him," v. 27.

With these glorious predictions of the coming kingdom in view, the Saviour taught His disciples to pray, "Thy kingdom come. Thy will be done on earth as it is done in heaven," Matt. 6:10. When the will of God is thus done on the earth, there can be no sin here, nor no death, which is the consequence of sin; so that those who obtain the kingdom will not "die any more," Luke 20:36. Therefore the subjects of the kingdom must attain unto the resurrection from among the dead, at the epoch of Christ's advent and the millennium. And hence Paul declares,—previous to showing the mystery of our not all sleeping, but of our all being changed at the last trump—"that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," 1 Cor. 15:50. And his showing of that mystery, was to explain the change necessary to its inheritance.

In anticipation of this future reign, the representatives of the redeemed of our race, as heard by John in symbolic vision of the future, "sung a new song, saying," to the Lamb, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kingdom, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth," Rev. 5:9, 10.

#### THE KINGDOM TO BE ON THE RENOVATED EARTH.

Not on the earth in its present defiled condition, will this reign be; but "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness," or righteous persons, 2 Pet. 3:12, 13. "The heavens and the earth, which are now, by the same word" which subjected the old world to a deluge of water, "are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," (v. 7). But this is at Christ's coming, at the glorification of His saints. For, "The Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ." 2 Thess. 1:7-10. Therefore it was when John "saw a new heaven and a new earth," when the former had disappeared, that he "heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain: for the for-

mer things are passed away." Rev. 21:3, 4. But it is when Christ shall come in his glory that the King will "say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25:34. And this must synchronize with the "end of this world": for, "Then, the righteous shall shine forth as the sun in the kingdom of their Father," Matt. 13:43.

#### THE COMING OF CHRIST THE HOPE OF THE CHURCH.

That the advent, kingdom and resurrection all synchronize with the commencement of this millennium, is further evident from the constant allusions the scriptures make to Christ's coming as the day of promised recompense, when all the redeemed are together to enter upon their inheritance; which they could not do without obtaining the resurrection from the dead, as symbolized and interpreted in the apocalypse of John.

Thus God "hath begotten us again unto a lively hope," i. e. of our own resurrection, "by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," 1 Pet. 1:3-5 i. e. in the end of this age. "Wherefore," the apostle says, "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," v. 13; that, "when His glory shall be revealed, ye may be glad also with exceeding joy," 4:13. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," 5:4. And "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ," 2 Pet. 1:11. Then will be "the times of refreshing," to which Peter referred on the day of pentecost, "that shall come from the presence of the Lord," when Christ shall come to restore all things: for "He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began," Acts 3:19-21. And hence we are to live "looking for and hastening unto the coming of the day of God," 2 Pet. 3:12.

Paul, also, is no less emphatic than Peter, in his references to the same epoch. He exhorts Christians to "come behind in no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ," 1 Cor. 1:7, 8. He charges Timothy to "keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ," 1 Tim. 6:14. For, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing" 2 Tim. 4:8.

If that appearing is deprecated, as an untoward event that shall interfere with the consummation of other plans more anxiously desired, the reception of the promised crown may be less certain. For it is "unto them that look for Him," that He shall "appear the second time without sin unto salvation," Heb. 9:28. Therefore he writes to Titus, that "we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ," Tit. 2:12, 13. "For, what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" 1 Thess. 2:19, 20. Hence he invokes the Lord to "establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints," 1 Th. 3:12. And he prays that the "whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ," 5:23. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ," Phil. 3:20. And "when Christ who is our life shall appear, then shall ye also appear with Him in glory," Col. 3:4—Not a part only; for those who have died in the faith "received not the promise: God having provided some better thing for us, that they without us should not be made perfect," Heb. 11:39, 40. And hence "the whole creation groaneth and travaileth in pain together until now. . . waiting for the adoption, to wit, the redemption of our body," Rom. 8:22, 23.

James and John, also, anticipate the same epoch. The former exhorts to patience, "unto the coming of the Lord." He points to the patience of the husbandman, who "waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." And then he adds: "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh," James, 5:7, 8. And John admonishes us to abide in Christ, "that when he shall appear, we may have confi-

dence, and not be ashamed before him at His coming," 1 John, 2:28. For, "it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is," 1b. 3:2.

Such constant pointed reference to Christ's coming, and to the glory then to be revealed, would be incongruous in a scheme that would deprecate the nearness of that coming. And that this is the judgment of those who have hopes and desires respecting the future that such a coming would mar and frustrate, is shown by their having no place, in their discourses, for these glorious promises of the advent which, like gems, so thickly stud the pages of holy writ. The necessity they are under to avoid the quotation of these, and their inability to make them appropriate in the defense of their own schemes, should make them pause, and ponder, why the apostolic anticipations should be so at variance with theirs. On the other hand, a resurrection of the just and Christ's coming at the beginning of the millennium, are in perfect harmony with all these references to these synchronous events. They suppose a completed church, perfected and glorified at this epoch—even the union of the Lamb and his bride. For when there shall be "the voice of a great multitude," saying "Alleluia: for the Lord God Omnipotent reigneth"; there will also be added, "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints. And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb," Rev. 19:6-9. This benediction is for all the justified, and it is synchronous with that pronounced on the subjects of the first resurrection—they being perfected at Christ's coming and at this epoch.

This conclusion is also in harmony with the events that are predicted to mark the close of this millennium; which comprise the loosing of Satan for a little season, the living again of the rest of the dead, Satan's going forth to deceive the nations that are in the four quarters of the earth, their compassing the camp of the saints, the coming down of fire to devour them, and their re-consignment, with Satan their leader and deceiver, to "the lake of fire: which is the second death."

#### Motives to Repentance and Godliness.

##### QUERIES.

1. Do you hold to the idea that a belief in the doctrine of endless misery leads to repentance and Christian life more readily than the belief in entire destruction?
2. Are you in possession of facts which prove that those who believe in the destruction of the wicked do not as a general rule, live as godly lives as those believing in eternal torment?
3. Do you not know or have evidence to believe that the largest number of convicts in State Prisons, believe in (or profess to) endless misery, and most murders and suicides are committed by those professing that faith, and educated in it?
4. Why then do we have that history in the *Herald* of Sept. 4th, of a rail-car dialogue with a miserable whisky drunkard, as an illustration of the fruits of teaching that God will destroy sinners utterly?
5. Can you suppose that such unjustifiable insinuations, publicly made, to be read by hundreds of your patrons whose faith you attempt to implicate by the statements of that drunken novice, will be conducive of love and union in the church?
6. Are you not aware that almost any of us could give histories of more glaring statements of men who have fallen into sins of deeper dye than drunkenness, who contend for the same ideas you teach on future punishment; and would it be just to implicate the doctrine because of it?

Will you please answer these questions in the *Herald*, for the benefit of many besides myself and oblige,

I. O. WELLCOME.

Richmond, Me., Sept. 10th, 1858.

##### ANSWER.

1. We could not believe, as we do, that the Bible teaches that the wicked will "go away into everlasting punishment," without also believing that the presentation of that penalty is the most effectual motive to induce them to desire to "flee from the wrath to come." And while all other Scriptural motives should be duly presented, we can but suppose that the failure to present this, is a serious omission in the proclamation of the gospel to lost men—many of them being affected by that consideration, who would be unmoved by any other.

The term "belief," in the sense of an intelligent conviction of, assent to, and reliance on any given truth, is hardly applicable, as we use the word, to an unrepenting sinner. Men are usually actuated by what they in reality believe; so that we distinguish between the sinner's believing, and his apprehensions, fears, and desires. "If any man do His



will, he shall know of the doctrine, whether it be of God," said the Saviour in John 7:17. As the converse of this, if any man do not the Father's will, he will not know of the doctrine, and therefore cannot actually believe, whatever may be his professions of anticipation or apprehensions—his convictions on religious questions being mingled with doubts and unbelief.

The motives to repentance are various, in different minds; and those which are the best adapted to awaken sinners can be determined only by observation and the declarations of Scripture. The goodness of God leadeth some to repentance (Rom. 2:4); but on others that is entirely lost. Said Isaiah (26:9,10), "When thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness." Therefore Paul said "knowing the terrors of the Lord we persuade men," 2 Cor. 5:11. No teaching inculcated in the Scriptures, may be omitted in the preaching of the gospel to lost men; for if anything there uttered was not adapted to their necessities, it would not be there recorded.— There is nothing more clearly enunciated, as we read the Bible, than the doctrine of eternal punishment, and hence we cannot but suppose that the apprehension of it, as the result of continued impenitence, is peculiarly calculated to arrest sinners to a sense of their awful danger. According to our own observation, the greater that any one's apprehension is of "wrath to come," so much the more desirous will he be to "flee from" it; and in proportion as his sense of it is weakened, in such proportion have we thought sinners careless, indifferent, or unconcerned respecting their eternal destiny. The apprehension of going "away into everlasting punishment," is the most startling conception that we can imagine; and hence, while even that will fail to arouse multitudes from the effects of the opiate of sin, anything less than that, we can but believe, would be ineffectual, not only where that fails to arouse, but in numerous instances where God has been pleased to use that as the instrument of conviction and conversion.

The true Gospel, is the whole of the Gospel; and all possible motives should be brought to bear upon every unregenerated mind. If eternal punishment could be shown not to be there revealed, it would of course determine that it was not to be employed as a motive; but believing it revealed, we can no more omit it, in addressing a sinner, than we can omit God's kindness, compassion, long-suffering and readiness to forgive. For though the Lord God (Ex. 34:6,7) is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity transgression and sin," He will nevertheless, "by no means clear the guilty." The terror of the Lord, therefore must be preached to the careless and indifferent, while his goodness and mercy should be unfolded to the convicted and despairing sinner.

Whatever the sinner may have been taught, or whatever may be his fears and apprehensions, he is ever prone to procrastinate repentance,—sometimes on the supposition that there is time enough in the future, or on the plea that he is as good as many professed Christians, or in the hope that there is no hereafter, or at least no punishment there, or not one of extended continuance; and therefore all these phantasies with which he attempts to solace himself need to be dissipated, and he be shown the horrid reality of the condition of the finally impenitent—not the picture which is sometimes painted from the imagination, but that which is clearly enunciated in the words dictated by Infinite Wisdom.

"Why," said a dying man,—who had held to the general supposition of endless suffering, and yet had never given himself to a realizing consideration of it—to his Christian brother who stood by his bedside, "Why have you never warned me of my awful condition?" "I have," said the weeping brother addressed, "I have often called your attention to the subject." "Yes," replied the dying one, "you have done so in a general kind of a way; but why have you never come into my room and shut the door, and taken me by my collar, and told me that I was going to eternal perdition if I did not repent?" "That," said the surviving brother, as he related the circumstance, "was a lesson to me that I can never forget."

A pious mother who held the annihilation doctrine came to us two years since, saying, "What shall I say to my son to induce him to seek salvation? When I urge him to come to Christ, he says, 'O, mother, don't worry about me; if I do not get to heaven, I shall not, according to George Storrs' doctrine have to suffer forever; and so don't worry about me.'"

We have known parents, who have solaced themselves respecting the condition of their unconverted children, with the reflection that though they lose heaven they will not suffer in hell; so that we have feared they were less earnest in counselling and instructing them than they would otherwise have been.

And many an unconverted person, we have known, who has put off repentance through disbelief in eternal punishment. Observations like these have been classed by us among the dangers of inculcating that sentiment. We all know how seldom converts to Christianity are made from families educated in a disbelief of any future existence. Almost equally seldom is it that those, believing in the salvation of all men, give evidence of genuine repentance. Individual Christians, there doubtless are among them, which are such, not because of their views, but because of God's grace while holding them. In the families of such, conversions rarely occur; and why is this, except on the hypothesis that not apprehending the enormity of sin and the danger of continuing in it, their consciences are not aroused nor their fears awakened? In a less degree, and yet in the same direction, we have judged as the results of our own observation, perhaps incorrectly, that the denial of the eternity of suffering has served as a partial quietus to minds which desire only to avoid misery, and who, could they feel surely guarded against its eternal continuance, though they would like heaven, will be content to run the fearful risk; and who sometimes think they are converted, when they are only converted, from the fear of future suffering.

2. As Christians are sanctified through the truth (John 17:17,) we cannot, of course, but suppose that the absence of any truth must involve a loss; but as men may "hold the truth in unrighteousness," (Rom. 1:18,) as no one can have any piety to boast of, and as God alone can judge the hearts and try the reins of those who profess his name, it does not become any one to make comparisons between the relative godliness of those who are evidently Christians at heart, but are holding differing views on questions which are, comparatively, non-essential.—The Scriptures discountenance self-congratulation, or judgment of others; but encourage self-examination; each one, therefore, while it is beyond his province to decide the spiritual condition of another, may safely examine his own heart. And if he detects in himself any impatience when the correctness of his opinions is called in question,—any disposition to quarrel with the presentation of opposing facts and arguments, or to ignore their relevancy,—any inability to love with the same Christian affection Christians who differ,—any desire to maintain favorite points of doctrine, rather than to receive whatever may be proved to be the actual teachings of Inspiration,—any unwillingness to permit God to make such disposition of the impenitent as shall seem to Himself just and right,—any sitting in judgment on the Almighty, and deciding what would be improper or inconsistent in His exercise of Divine Sovereignty,—any questioning of His goodness, conditionally, in case He should vary in his own infinite wisdom, from the conditions prescribed for Him, by finite judgment, for the disposal of the ungodly,—or any desire to restrict others in the enjoyment or defense of the dictates of their consciences, &c., &c., he will have reason to fear that there is some defect in his self-consecration and submission to the Divine will; and whether this is owing to a defect in his doctrinal scheme, or to a want of consistency in living up to his professions of faith, will be a question for each one individually to determine for himself, in the light of the revealed word and in view of his individual responsibility to Jehovah.

Saints, however, are actuated by other considerations than those which move sinners. And hence the effect which any doctrine may have on the ungodly and impenitent, is no criterion by which to judge of its influence on the godliness of the pious; nor can the godly experience of any saint, while tasting of God's pardoning love—having fled for refuge to the hope set before him in the gospel—determine in any manner what motives are not needful to the sinner,—whose heart is enmity against God, is not subject to his law, and who has had no experience of pardoning mercy. We can bear testimony to the piety of persons holding the unconscious view, as cheerfully as we can to those holding our view; but it is because they hold to sound and evangelical views on regeneration, the atonement, the influences of the Holy Spirit in conversion, the Divinity of Christ, &c., &c. But persons who have been converted to the belief of exemption from eternal suffering, but who have not embraced sound views of evangelical doctrine, are in danger, we greatly fear, of being converted no farther; and our brother, we think, must have witnessed with grief and mourned over such cases—as we did over the case encountered in the cars; which was not recorded with any feeling of exultation, but with the bitterest grief.

3. We have no reason to suppose that a belief in endless punishment ever induced any one to commit murder, suicide, or crime of any kind. All manner of crimes have, doubtless, been committed by persons believing in it; but we know of no instance where such belief was ever plead as an inducement to, or as an apology for crime. There are doubt-

less, men in prison who suppose that if they repent not they will be punished forever, and who have not been deterred from crime because of such supposition ; but men who are not deterred by the certainty and eternity of punishment, would not be deterred by *disbelieving* in its certainty or eternity. The majority of convicts, however, have no faith in either rewards or punishments in a future state.— They are, at heart, rank infidels or atheists, as their conduct shows, whatever may be their professions of belief ; and it is their want of a feeling of responsibility and accountability, that makes so many of them so hardened in sin and indifferent to the future.

Our correspondent may have in his mind some such statement as the following, which we have cut from the Boston Journal of Sept. 17, since writing the above:

"The Milwaukee Free Democrat states that the Universalists of Wisconsin, at their late convention appointed a committee to visit the State Prison, and ascertain the religious faith of the inmates. The Committee performed the duty required of them, and report that there are of Lutherans, 37; Methodists 36; Roman Catholics 32; Nothingarians 35; Presbyterians 4; Episcopalians 11; Baptists 14; Mormons 5; Annihilationists 2; Infidels 4; United Brethren 1; Congregationalists 1; Universalists 1. Whole number, 184."

A statement like this, however, can be of no possible value; for, first, those making the pretended examination give no evidence of the competency and disinterestedness necessary to qualify them for such an enquiry; second, the statement, that there are only 35 persons of no religious profession to 140 professed Christians, in state's prison, shows that these examiners have not discriminated between those who have made professions of religion, and those whose general sentiments have only tended towards particular views; which views, nevertheless, they have resisted and striven against, until they find themselves convicted felons.

In the third place no one will stultify his common intelligence by the supposition that any one of these convicts has deferred repentance or committed crime because he solaced himself with the hope of being punished forever, or rested with any comfort in sin on account of such expectation.

4. The case referred to is given for the reason that it was an actual occurrence; because the journalist is expected to record the things that come under his observation; because he does not create facts, but only makes them a matter of history; because we will not believe that we have a single reader who on "sober second thought," would wish to have us withhold or disguise any fact to accommodate his prejudices; because disguising or withholding, would not make it any the less a fact; because all questions are to be determined by a consideration of all the facts that bear upon them; because there can be no analysis and no classification of facts, or consequent decision of questions in view of them, only by their previous collection and record; because "facts are stubborn things," and whether we like them or dislike them, they must be grappled with, recognized, and our theories conformed to them, if truth only, and not theory is our motto; and because we do no one a favor by withholding from him any fact bearing upon his opinions, which, if correct, the fact may be explainable in harmony with them and which if incorrect he should be desirous of modifying so as to harmonize with it.

5. The love and harmony of sincere Christians ought never to be marred by the narration of truth, which is always justifiable if kindly done for the purpose of eliciting truth. As a candid and impartial consideration of facts and arguments is the basis of all truth, their narration should tend to a greater unity of sentiment, and consequently to a greater love and union in the church. We could certainly have no possible motive for offending those who differ from us, many of whom we regard among our most cherished patrons; and we feel that we could not do them greater injustice than to suppose their love would be affected by the presentation referred to. We believe that they are desirous to know the truth, and that they will ever embrace what they think they have reason to regard as truth. It is therefore with the greatest confidence that we can ask them to look at facts bearing against their views, the same as we are always ready to look at facts bearing against ours.

We are at a loss to conceive how a statement of fact can mar the love and union of any, unless opposing facts are the things they are desirous to avoid; but this we will not believe of any patron of the Herald—and especially we will not believe it of the one who puts these interrogations.

6. We are aware that any number of misdeeds of the darkest and blackest dye can be recorded of those who have not been deterred from them by the apprehension of eternal punishment. And if there is seen any relation between such deeds and such doctrine, it would be perfectly just to designate it.

If any one fancies that such a relation exists, we should be happy to see it specified; for we should at once relinquish any doctrine that could not be freed from such an imputation. But unless it can be shown that the hope of being punished forever,—as in the case recorded the hope of not being punished forever—is made a pretext for continued impenitence, the relation of such misdeeds would not determine them to be the consequence of such apprehensions.

7. Believing these queries to be kindly and respectfully put, we have kindly and respectfully given and answered them. If any portion of our answer seems illogical, insufficient or irrelevant, we shall be gratified by any logical correction of the same; for all our opinions are held open to correction, and we cheerfully receive all facts or arguments that shall enlighten our understanding or improve our judgment.

**EFFORT AT REFORM IN THE ROMAN CHURCH.**—An extraordinary memorial has been addressed by five hundred and seven Austrian priests to the author of the Austrian Concordat, the Cardinal Prince Archbishop of Vienna.

In this document, says the New York Evening Post, the lower Catholic clergy put forth their grievances in language, the like of which has not been heard since the days of the Reformation. The memorial begins with a rough onslaught on the absolutistic prerogatives of the episcopacy. "This Concordat," it says, "has conferred upon the bishops many new privileges and a large increase of power; but the priest has to bear the whole odium of the indignation and of the moral resistance which the hated convention has created among the people."

"There is no doubt," the document continues in a subsequent paragraph, "but that our religion has become the object of universal derision. The Concordat has aroused the wrath of the most moderate men with respect to the antiquated, mediæval, ordinances of the Church; and the indignation against the executors of those ordinances becomes louder and more universal from day to day. This sentiment is the more dangerous as it spreads among the main body of the people." The memorial complains of the wretched pay (sometimes less than that of a cab driver) of the lower clergy, in consequence of which they are driven to the collection of fees and taxes, which are the source of the most disgraceful and disgusting conflicts with the people. Religion is thus made to appear in the light of an insufferable burden, and agitators increase the ill-feeling by directing attention, not to the penury of the lower clergy, but to the luxury and abundance in which the bishops are revelling. In the next place the petitioners lay bare the laziness of monkhood, and demand the abolition of these begging orders and the appropriation of their revenues to the maintenance of the really working priests.

A more important demand follows. It is for the abolition of celibacy, on the ground that the impossibility of entering into the married state renders the priest the victim of suspicion, of sneering and contempt, and produces laxity amongst the clergy, thus rendering them contributors to the moral dissolution which is invading even the popular classes. In conclusion, the petitioners demand that "such reforms should be introduced as to make the lower clergy no longer appear in the odious light of oppressors of the poorer classes; and that the priests by the abolition of the law of celibacy, should be restored to the common ties of family and humanity. If this is not done," they assert, "all our influence will entirely disappear; the Catholic religion will be despised, hierarchy be totally overthrown, and the state become the football of ceaseless attacks and complications." They express, too, the significant hope that they may not be driven to expect their safety from the revolutionary party.

THE AGE OF HEROD.—We have received a reply from Eld. Cook, to our article on the age of Herod, criticising it, and playing upon some of its phraseology; but as no new facts are presented, and the Herald is no place to bandy words back and forth, we must respectfully decline its publication—holding the Herald still open to the admission of the "facts" called for, when they shall be forthcoming, if they are not uncourteously presented.

"Jesus in His Offices. First quarterly number, containing six discourses: Jesus a Deliverer, Ensign for the nations, Sun of Righteousness, Lord of all, Great Physician, The Good Shepherd. By A. C. Comings, Boston: Printed by Danrell and Moore and Geo. Coolidge. 16 Devonshire st. 1858."

In these discourses the author takes higher ground than some of his denominational friends respecting Christ; but whether his view is faultless we could not determine without a more thorough perusal of these discourses than we can at present find time for.



## ADVERTISEMENTS.

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Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &amp;c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every halet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business it is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of

diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

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The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, sores, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers. May 29, '58

Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and Remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

The Millennium.

To the Editor of the Advent Herald.—DEAR SIR:—I would respectfully inquire—"Does the admission that Christ's glorious and personal advent is clearly foretold in Matt. 24th and 25th chapters, lead to the conclusion that the advent is pre millennial?" You have said it does, but have you duly considered what you have stated? You have qualified by adding, "at least no millennium can precede the advent, so that if there is to be a millennium, it must follow."—Herald, Aug. 21st, 1858. Art., Neander on the Last Judgment.

No doubt that you are aware of the fact that we have had more than five millenniums, and will have six before the advent. Why then say there can be no millennium to precede the advent? Is this strictly true? You will admit that it is not; but I apprehend your meaning, there will be no state of beatitude for the church prior to the advent. This is true, and it also true, that there will be no millennium subsequent to the advent, "between the two resurrections," but the one thousand years of Rev. 20th, commonly called the millennium, must as surely precede the advent as the destruction or torment of the devil in the lake of fire precedes the new earth. This you will admit; but you will ask for the proof that the devil is cast into the fire prior to the new creation. This is proved from Matt. 13th and 25th chapters, compared with Rev. 20: 2 Pet. 3:7—10. In Matt. 13, we read, "the harvest is the

end of the world (age.) As the tares are burned at the harvest, so shall it be at the end of the world" (age) (that is the present world, or age.) Well we now anticipate a question, "what has that to do with the destruction of the devil?" Ans., according to Matt. 25, when the Son of man comes, seated on the throne of His glory, before him are gathered all nations, and he separates them one from another, &c. To those goats on his left hand he shall say, "Depart, ye cursed!" Where does he send them? Ans., into the fire that burns up the tares, chap. 13. What fire is that? Ans., the fire of the harvest, or of the day of the Lord, that shall burn as an oven. What will burn in that fire in that day? Ans., the elements shall melt—the earth also, and the things that are therein shall be burned up, 2 Peter. When the elements melt them, the wicked are burned—the tares, or goats at Christ's left hand, are cast into the fire that melts this earth. Yes, you say. So far so good. Well now, the fire that melts this earth and destroys the bodies of the wicked is the fire that is prepared for the devil and his angels. As this fire is prepared for the devil and his angels, he must be destroyed in the end of this age by this fire prior to the new creation, otherwise he is not destroyed in the fire prepared for him.

Again, as the devil is the Prince of the air, therefore when the elements melt, the devil and his angels must of necessity be burned up.

Yours respectfully, J. G. SWEET.

P. S. The devil must be originally a celestial being. His angels kept not their first state, and he abode not in the truth, but being puffed up with pride, he fell into condemnation, and was cast down or out of light, into the darkness of this world, and he is the ruler of the darkness of this world, the Prince of the power of the air. He and his angels are the wicked spirits in the heavenly regions. (Epouranios) Ephesians 6:12. Against them we have to wrestle, and hence the exhortation to take the whole armour of God, that we may be able to stand against the wiles of the devil. The Apostle tells us, "the angels that kept not their first estate are reserved in chains under darkness for the judgment of the great day."—Peter. The judgment of the great day, the day of perdition of ungodly men,—the day that shall burn as an oven. It is the day of the Lord, that shall come as a thief, and in that day the elements shall melt, (the air) and the earth also, and the things in the earth, as also the things in the air, shall be burned up. All of this transpires before the new creation. The devil must be somewhere in the earth, air, or water, and the burning day that precedes the new heavens, and new earth, will surely find him out. If he is in Sheol, Hades, the Abyss or Pit, or in the air, the fire that melts the air and earth will destroy him, with all other offensive things, or whatsoever worketh abomination or maketh a lie. There is no way that we can conceive, and the Bible does not reveal to us how the devil can escape the fire, or the wicked escape the damnation of hell except they be taken up with the saints into the air, far above the melting of the elements. Be it forty miles more or less, they must be above our atmosphere, in order to escape the fire.

But again, the 20th chap. of Rev. teaches us that the devil is cast into the same fire, where the beast and false prophet are. Now this point should be considered candidly. It is manifest that the beast and prophet are cast into the lake of fire produced by the melting of this earth, at the time of our Lord's appearing. This event occurs at the judgment and end of this age. Having brought us down to the end of the world, and having shown us the end of the beast and false prophet, John is taken back to show the history of the devil, dragon, serpent or satan, chapters 12th and 20th. In the 12th chapter, we are told he was cast out. This was about 300, 330. Then we hear of his going to persecute the remnant of the woman's seed (not the woman) but a remnant of her seed—those that keep the commandments of God and the faith of Jesus. The woman did not keep these, for she had fallen, and committed fornication with the kings of the earth. She became a queen, and saw no sorrow. She rode the scarlet beast while he was in the abyss. She reigned over the kings of the earth. In short, she by uniting with the barbarians of the West, gained strength sufficient to overpower the empire of the East, and Charlemagne being crowned by the Pope, takes the Western Empire from the dragon, and thus he is bound for a thousand years. Then loosed under the sixth vial and deceives the nation; then he is cast into the fire where the beast and false prophet are, and shall be tormented day and night, &c.

State of the Church.

Oh how precious in this world of tears and gloom, of broken hearts and sad farewells, is the Christian's blessed hope of eternal life, to be consummated at "the glorious appearing of the great God, and our Saviour Jesus Christ," now to be expected. And how thankful ought we to be for even small access-

sions to our numbers in these days of super-abounding iniquity. Do we inquire, "Lord, are there few that be saved?" Christ's response, coming across the lapse of ages is, "Strive to enter in at the strait gate; for many, I say unto you shall seek to enter in, and shall not be able." When, Lord? Ans. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, (I don't approve you,) whence ye are: then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know ye not whence ye are; depart from me, ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out."

And is this scene to be soon enacted? Yes, verily. How delusive, then, the hope, presented by some of the "blind guides" of this judgment age, who ignorant of the harmonious teachings of prophecy, declare the late revival influence, which was very far less than it ought to be, "the dawn of the millennium." They might with greater propriety say with the eloquent Charles Beecher, "Oh unhappy church of Christ, fast rushing round the fatal circle of absorbing ruin. Thou sayest, I am rich, and increased in goods, and have need of nothing: and knowest not that thou art wretched, and poor and blind, and naked." As another far-seeing writer has said:—"The religion of the day is an easy-minded religion without conflict & wrestling, without self-denial and sacrifice; day by day making us long for resurrection deliverance, for the binding adversary, and for the Lord's arrival. It is a hollow religion, with a fair exterior, lacking the sinews and bones of harder times—very different from the indomitable, much enduring, storm-braving religion not merely of Apostolic days; but even of the Reformation."

And is there not a general contempt of prophecy; an ignorance of the signs of this important period? But God is "merciful, slow to anger, and plenteous in goodness," and we are to account his long suffering for salvation. "But the day of the Lord will come as a thief in the night." Let us dig deep, and build upon the rock—hear the sayings of Christ and do them, and so stand, in the day of wrath.

C. P. DOW.

Hints to Parents.

There is no responsibility existing between earthly beings, which transcends in importance, that of parents to children.

It is those impressions stamped upon the infantile mind which by mankind are held the most sacred; and unless they are of such a character as to so nurture the soul, as to make it the receptacle of purity, integrity, and free thought, in early life, with few exceptions, it ever afterwards bears the marks of a morbid growth.

It is too true that those responsibilities and duties are too little felt by parents,—too little realized even by many of those who profess to be Christian parents. It is a noticeable fact, that many children are held more as slaves, than as embraced in parental love. They are brought up under a sort of mental and physical servitude by austere parents, who often seem to delight in the presence and conversation of other children; yet with their own, there is a want of that familiar feeling, and expression, which begets affection and respect for parents, and which nurtures the immature soul of the child. They possess themselves of aristocratic, unmingling and surly manners, while engaged in their children's society; and so seldom is it that they attempt to converse with them that it is with fear and dread they respond even to a parent's interrogation. And to me it is no wonder that the children of such professed Christian parents, do not follow their pretensions, and adhere to their professions; for they have naught to influence them in that direction but the cold abstractions of theory, poorly and seldom taught them and far more seldom exhibited, on the part of the parent, especially in the family circle, by any adherence to its precepts.

Such parents, if Christians at all, are Christians at church, but not at home—Christians in theory, but not in practice. But it is the practical part which influences the child; and as the practical life is governed by the inner teachings of the soul, were I to learn the validity of a parent's christianity, I would but know the theory of the child.

D. H. W.

Good Example.

A circumstance transpired a year or two since in the family of one of our ministers, worthy of being published and treasured up in the hearts of women professing godliness.

The son of a pious and consistent mother, who



had been for many years absent from the parental roof, to seek his fortune in the far West, returned to his father's house to spend a little time in visiting his kindred, and comforting his parents in their declining years. When about to leave them to return to his western home, he wished to bestow upon his worthy mother as a mark of affection, and offered to take her to the city that she might select a pair of gold-bowed spectacles, which he wished to give her. The mother declined receiving such a present. As the Scriptures forbid women wearing gold, it would be useless to her; but remarked to her son that she would receive with pleasure the same amount in something useful to her, which the son readily gave, for her benefit. What a striking lesson to that son of the fidelity and power of his mother in that self-denying religion which she professed.

Such an example is worthy of imitation. How many have been beguiled of the power and influence of their religious profession by the gift of a forbidden ornament, by some real or pretended friend who afterwards boast that they had overcome the conscientiousness of their Christian friend.

I have known bets laid that such could be seduced by gifts of ornaments, from their activity in religion. Gifts are often given for this purpose, and the receiver watched narrowly, to see the progress of the baneful influence of ornament-wearing on them; and when the work is accomplished, or the professor decked with trash, the unbelievers sport in secret over the professions of such, and easily resist all their exhortations to repentance; for they have lost their power. Let all consider this.

I. C. WELLCOME.

#### Letter from M. Fuller.

It is now about eighteen months since I first saw a copy of the Herald, and that was a stray one, that was left in a shanty in the woods, by some hunters who had been stopping there for the purpose of killing deer. Although I have been a believer in the personal advent of our Saviour for upwards of twenty years, and have thought the time near, when he would appear to those who were looking for Him the second time, without sin unto salvation, I had read comparatively nothing on the subject, except the Bible.

The only publication I had read on the subject of the Advent (before picking up that copy of the Herald) was a few copies of the Harbinger. I was well pleased with the Harbinger, but could not reconcile some of the views it held forth with the teachings of the Bible, viz. the unconscious state of the dead, and final destruction or annihilation of the wicked. This being the first I had read on the subject, I was led to think that this was the belief of all Adventists and probably should have thought so still, if I had not accidentally found a copy of the Herald. By this I found there was a people with whose views I could agree, and as far as I could understand, they were agreeable with the word of God.

I am well pleased with the straight-forward course taken by the conductors of the Herald in the discussions that have been going on in its columns for some time past. I have been much interested and instructed in reading the arguments on the state of the dead, but more especially the discussion of the question of the Millennium, between the Rev. Ebenezer Peaslee and the Herald. I can heartily endorse the views advocated by the Herald, in the discussion, and wish they could be more extensively read.

I have taken some pains to let people see the Herald since I became a subscriber, in order to induce them to become subscribers; but have met with but little success. There are only two or three that have given any encouragement, and one of these I think will subscribe by the first of January next. There is but little hope of success, where professors of religion prefer novel-reading to the plain truths of the Bible, as is the case with many at the present day. I think that this world is fast ripening in iniquity—that the time is near that the sharp sickle will be thrust in to gather the clusters of the vine; for her grapes are fully ripe.

I believe there has been no advent preacher through this section of the country, though there are quite a number of Adventists in principle scattered through these parts. If some able preacher of the faith could come here and proclaim the gospel of the soon coming kingdom, I think it might be well received, and be the means of doing much good.

Brethren and friends of the Advent, remember the Herald. Let us not suffer it to die on our hands for want of its just dues.

Yours in the hope of the soon coming of Christ,  
MORRIS FULLER.  
North Creek, N. Y., Aug. 28th, 1858.

#### Pennsylvania Meetings.

DEAR BRO. HIMES:—Having now completed my summer tour in Pa., I sit down to say that it has been one of unmingled pleasure and satisfaction;

and must be put down on the chart of life's pilgrimage as an oasis in the desert.

Of our Lancaster and Cumberland Co. meetings, Bro. Prideaux has already written, and our other meetings were all equally pleasant and profitable.

After leaving Kingston, I directed my course to Milesburg, where I met with Bro. M. L. Jackson and family and spent a pleasant day under their hospitable roof; when the next day in company with Bro. J., we started for Clearfield county, and spent Thursday evening the 12th of Aug., with the Cooper's settlement church.

The next day, leaving brother Jackson there, I went to Clearfield Town and spent Friday, Saturday and a part of the Sabbath there, and spoke three times to excellent and interested audiences. I think the meetings the most encouraging I have ever attended there. Our Methodist brethren kindly offered the use of their church for our meetings.

Bro. Jackson continued the meetings at Cooper's settlement Friday and Saturday evenings, and on the Sabbath was called on to attend two funerals in the adjoining village of Kylertown, one in the morning and the other in the afternoon, and thus preached twice in the Presbyterian church to large and deeply attentive audiences. The brethren think it one of the most important meetings ever held there in removing prejudice and opening the way for a good hearing in future. I returned and preached in the evening, and also on Monday and Tuesday evenings. Wednesday morning, Bro. Jas. Hughes took me over to the Snowshoe pike, to meet Bro. Jackson on my way to Elk Co.

Leaving Carthaus about four o'clock, we commenced our journey across the barrens. About midway we were overtaken by a thunder-storm; but protecting ourselves as well as we could with India-rubber-cloth and umbrella, we continued our journey over such a road as we never found before, and at ten o'clock arrived in safety at the first fork of the Sinnamahoning, where we put up for the night at the public house; and glad we were to find a lodging place for our exhausted bodies, and rest and refreshment for our wearied beast. After breakfast, on calling for our bill, the landlord, although a stranger to us, kindly informed us that he never charged ministers of the gospel anything. Pursuing our journey we soon found ourselves at the Belle-grove parsonage, in the midst of the cordial welcomes of brother Boyer and family. Spending a pleasant day at this pilgrim's lodge, we started about five o'clock for Miller's bend, the place of our this as well as last year's grove meeting, where in the evening we commenced our services. The congregation was small, as is usually the case at the commencement of such a meeting, but the spirit of the meeting gave promise of a good season. We continued our meetings till the next Tuesday evening. Although the weather was exceedingly cold and uncomfortable, especially in the evening, so as to require large fires each side of the ground, yet the attendance was good, and the interest excellent to the end. About ten precious souls came out on the side of the Saviour during the meeting.

On Wednesday, bidding our kind friends adieu for a season, we went to Benazette, and were kindly entertained by brother David Winslow, and preached in the evening in the school-house to a crowded audience, at the invitation of brother King, the Methodist minister, who was holding a protracted meeting in the place.

On Thursday we continued our journey to Toby, the place of our next grove meeting, and in the evening commenced our meeting. But such was the state of the weather from rain and cold, that but few of our meetings were held out of doors. We were under the necessity of retreating to a neighboring school-house. But the God of grace was there; and we enjoyed refreshing scenes from the Lord's presence. Toby is a new field of labor, broken up by the untiring labors of brother Boyer. The results of our meeting will be left for the great day to reveal. Five followed the Lord in baptism, four united with Messiah's church. The field is continually opening westward, and we expect ere long to reach the western border of the state.

The church on the Toby is composed largely of promising and energetic young men, who have the cause at heart, and bid fair for usefulness. On our return we spent a night with our old friends at mother Goff's, near Caledonia. Brother Jackson preached in the evening in Pine school-house, to an attentive audience.

The next day we returned over the barrens on our way to Centre county meeting, arrived on the camp ground Thursday P. M., ready to commence our work in the evening. At the usual hour, an unusual large company for the first night were on the ground. From the commencement it was manifest that the good spirit was present, and that the brethren were well in the work. The meeting continued one week with increasing interest. Ten or more professed to find peace in Christ. The cause in Centre is still onward, and the brethren there have nev-

er been more full of courage, zeal and hope. The converts of last winter are generally firm and active.

The order of the meeting was excellent throughout and the cause is increasing in favor among the people.

The ministers present were brethren Jackson, Hollen and Litch, and at the Marsh Creek camp-meeting, brother W. A. Swartz, who was licenced by the Centre county Quarterly conference of Messiah's church to preach the gospel, spoke twice to good acceptance during the meeting. He intends to devote himself to the work of the ministry under the direction of the Pennsylvania Messianian Missionary society and commence his labors soon.

The cause is onward here, and we look for great results from the labors of the coming year.

Much inquiry was made after Bro. Himes, and all will be happy to see him once more in our midst.

J. LITCH.

September 12th, 1858.

#### "Come, Lord Jesus."

Saviour, why now  
Do not the heavens bow,  
And thy glory show?  
Why this delay?  
O raise the dead,  
As thou hast said,  
From their low bed—  
Why not to-day?

But I will wait  
Meekly at the gate,  
Though the hour be late,  
When thou shalt come—  
Thy time is best  
For me to rest,  
With all the blest,  
In the promis'd home.

R. H.

#### Confidence in God.

Hab. 3:7.

What tho' a time of sorrow come,  
And the fig-tree cease to bloom;  
The vine elude the tiller's toil,  
And the Olive yield no oil;

What tho' the fields should yield no meat,  
The numerous flocks have nought to eat;  
By hunger they should perish all,  
No herd be left within the stall?

Yet, will I in the Lord rejoice,  
With confidence lift up my voice:  
The mighty God, he is my strength,  
And he will bring me forth at length.

C. P. DOW.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. 5:8.

Brightly on my earth-bound vision  
Seems immortal oft arise,  
As I picture that Elysian,  
Into which the spirit flies,  
When it lays aside the mortal  
Cumberment of dull decay,  
That which in the grave's dim portal  
Silently is laid away.

Ushered into Life Eternal,  
O, how joyfully it wings  
Over "bowers softly vernal,"  
Quaffing from the living springs;  
Enrapt with the recognition  
Of loved friends arrived before,  
With them joined in sweet fruition,  
To be sever'd nevermore.

But a cloud obscures my vision,  
The "soul-sleepers" darkly rise,  
And the spirit's sweet Elysian  
In the sombre grave-yard lies:  
They affirm the spirit keepeth  
With its tenement of clay,  
In the earth's cold bosom sleepeth  
Till the resurrection day!

But to the Eternal pages  
For instruction, let us turn,  
Heeding not the later ages—  
Of the unerring Teacher learn:  
Read we there the mortal part  
Turneth to its native earth,  
While the spirit doth depart  
To the God that gave it birth.

Reassume thy vision, spirit;  
Yield no longer to dismay;  
Never will the soul inhabit  
Tenements of lifeless clay;  
Better is it to be absent  
From this temple of disease  
And with Jesus to be present,  
Where life's painful jarrings cease.

With ten thousand saints and angels  
Will the Lord of glory come;  
Then the soul shall greet its body  
Rising from the dusty tomb:  
Clothed with garniture immortal  
Shall the rising temple be;  
Soul and body re-united  
For a bright eternity.

ABBIE.

INQUIRY.—Does the parable of the Prodigal son represent the sinner in an unconverted state, or the backslider?

M. F.

Ans.—Immoral and irreligious persons, who afterwards become subjects of grace.

It is an easy matter to knock a crochets out of a crazy man's head, if you only hit him right: an old gentleman whose brain was a little turned, called out to his son, one night:

"Abel! Abel! Satan has been tempting me all night to go and drown myself in the horse-trough."

"Well, he must be a fool," said Abel, "for there hasn't been a drop of water in it for six weeks!"

The old gentleman turned over and went to sleep, thinking no more of evil spirits.

#### OBITUARY.

Brother JOHN P. NAYLOR of Lawrence, Mass., died of cholera morbus, Aug. 14th, 1858, aged 38 years.

He was formerly of Shiremanstown, Pa. He went to Baltimore when 16 years old. He there experienced religion all alone in private prayer in an attic; and soon united with the M. E. church on trial. Soon after Bro. Miller and Himes went to Baltimore and held a course of meetings at the Masonic temple. His wife first attended, and was interested, while he was some opposed, from ill reports, but after a Masonic meeting went in at the close of a sermon; and during the remarks of Bro. Himes, became convinced and deeply interested. It so accorded with the views he had received of the new creation and New Jerusalem before, and attempted to express in the Methodist meeting, but which they would not permit, that he was surprised and delighted, and became a decided believer, and supporter of the faith and cause. When Bro. Gates came there he was baptized and united with the Advent church, and his house became a house for meetings, ministers and saints, till he died. In '45, at the request of Bro. Gates and Osler, he came to Lawrence to live, and labored at his trade in the machine-shop.

He was identified with the Advent cause from that time, as one of the most active, decided and steady supporters of the faith. It can be truly said of him and his, that they labored much in the Lord. They spared neither time, labor or money to sustain preaching and social meetings in the place and elsewhere. Many now dead, and many still living, will remember with delight their sacrifice and benevolence these many years for the blessed hope. Deficiencies for the preacher, or for the expenses of the hall, were often paid out of his own pocket, and not a word said, unless inquired of. Thus hundreds of dollars were expended cheerfully while in Lawrence, to hold up and spread the truth,—laboring hard, and living with great economy, to give for the glory of God.

There are few such still, but O how few! Most seek their own interest not the good of all.

By the turning aside of one, the last year, (of whom he thought much,) his mind was much tried and shaken; and he lost for a short time, much of his usual confidence and hope. I saw and heard with alarm, the state of his mind, and the evil influence that one can have over another, especially a minister. But he ere long revived and recovered his faith, hope and joy. And it was with him and supported him to the last.

His sickness was sudden, distressing and short. He was taken Friday morning, about one o'clock, and died Saturday evening about 8 o'clock, living only forty-three hours after taken. His wife had left only a few days before for Baltimore, on a visit to her friends. She was telegraphed and providentially found just as starting away from the city.—She immediately took the cars, and riding night and day reached home just before he died. He knew of her arrival, but was unable to converse; and immediately died in peace. He was asked if his hope and trust was in God—if he felt ready and prepared to go? He said, Yes, all ready; he was prepared now and did not wish to recover, as he might wander and be lost, but now was ready. He asked to make his will, and did. He called for his daughter (adopted) and gave her a father's advice and charge, and bidding farewell to all, "he fell asleep." Wife, daughter and friends mourn not without hope. But rejoice in tribulation, at the grace displayed in his patience, resignation and peace, under such extreme trials. We all hope for the same. May we fill up a few more days of trial with active labor for God and others, and soon we shall be gathered with all the sheep, in the one fold, and under the one great Shepherd of the sheep. Perils, trials, parings, sorrows and death will soon be swallowed up in victory.

Bro. Himes was telegraphed and expected to preach the funeral discourse, but failing to arrive in season, the subscriber being present, was requested to supply; and to a large assembly at the Christian chapel preached from 1 Thess. 4:13—18.—Mr. Sumner, the pastor, assisting in the services, and who faithfully visited him in his sickness, and with neighbors did all they could for his relief.

D. I. ROBINSON.



**BOSTON, SEPTEMBER 25, 1858.**

DR. HUTCHINSON, of Waterloo, C. E., and daughter, are at present in Boston. Miss Hutchison is sent here by the Principal of McGill College Montreal, to observe and report the methods in City Primary Schools, the object being to adopt the McGill Model Schools of Montreal, anything which may appear useful and practicable. We are happy to learn that she has been very courteously received and treated by our Superintendent of Public Schools, who is ready to do anything in power to facilitate the accomplishment of her object.

**COST OF LUXURIES.**—A New York paper says that in all the villages of Saxony, men, women and children are engaged in making the beautiful lace which that country is famed: and that when, by the toil of a whole village, enough is ready to make a pack, it is slung over a woman's shoulders, who, poorly clad, and with out shoes to her feet, takes it to the merchants, who pay in cents for that which brings them dollars, and hundreds of thousands of dollars. To make their beautiful embroideries, poor women in Saxony and Switzerland are employed by merchants, and paid three cents a day, and many are groping in blindness who have wrought their eyes into these delicate meshes.

any other part of the United States. If not pre-paid will be half a cent a number in the State, and one cent

to the work entitled, "The Trial of Mr. Pedobaptist :  
it opening concerning the Scriptural action of Christian B

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